This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

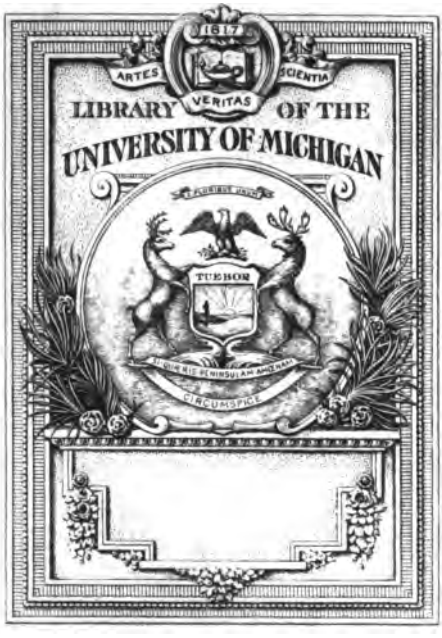
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


1817
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

AP
4
.V75

THE

VISITOR,

OR

MONTHLY INSTRUCTOR,

FOR 1842.

THE WORKS OF THE LORD ARE GREAT, SOUGHT OUT OF ALL THEM THAT HAVE PLEASURE THEREIN. HIS WORK IS HONOURABLE AND GLORIOUS: AND HIS RIGHTEOUSNESS ENDURETH FOR EVER. HE HATH MADE HIS WONDERFUL WORKS TO BE REMEMBERED: THE LORD IS GRACIOUS AND FULL OF COMPASSION.—PSALM CXI. 2—4.

WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.—PHILIPPIANS IV. 8.

LONDON:

THE RELIGIOUS TRACT SOCIETY;

Instituted 1799.

SOLD BY WILLIAM JONES, AT THE DEPOSITORY, 56, PATERNOSTER ROW, AND 65, ST. PAUL'S CHURCHYARD; AND BY THE BOOKSELLERS.

1842.

Compl. Sets
Wahr
2-1-30
21020

INDEX.

ADMIRATION, 376
——, crude, 416
Advice on recovery from sickness, 153
Affection, 232
Africa, sketch in, 313
——, lions of, 325
African opinion of eclipses of the moon, 40
Africaner's visit to the Cape, 368
Analogies, 468
Ancient and modern travelling, 152
Animalcules, increase of, 392
Anecdotes of the blind, 409
Artesian wells, 62
Ashantee, the king of, 75
——, traces of the sabbath in, 386
Autumn, labours of, 281

BEAUTY of the Lord, the, 190
Bees, management of, in Kashmir, 342
Beggars, Irish, characteristics of, 152
Bern, 232
Birch, the, 130, 196
Blind, anecdotes of the, 409
Boast, a strange, 367
Books, 230
Bower-building birds of Australia—
The satin bower bird, 136
The spotted bower bird and the great bower bird, 161
Brain, the use of the, 245
Brick making, 54, 138
Bronze and bronzing, 273
Buffalo bull, the, 392
—— dance, 432
Bush, the path to the, 120

CALCULATING machine, 34
Caravan, an eastern, 257
Cast-iron lighthouse, 158
Cashmere shawls, 461
Character, energy of, 16
Chinese collection, 331
Chinese customs and literature, Scripture illustrations from, 13, 71, 113, 233, 317, 329, 396, 433
Christ the Giver of peace, 40
——, the yoke of, is easy, 466
Christian, the, no madman, 228
——, the joy of a, 296
Christian courage, 176
Christian's safety, 112
Cloth, woollen, 79
Coal, 457
"Come unto me," 379
Conscience, 349
Contrast, a, 310
—— between the law and the gospel, 359
Conversion, singular, 432
Crib, the holy, and St. Mary at the snow, 24
Cross, the preaching of the, 47
——, the doctrine of the, 434

Crusades, the, 62
The first crusade, 63
The second crusade, 99
The third crusade, 164
The fourth crusade, 213
The fifth crusade, 214
The sixth crusade, 215
The seventh crusade, 278
The eighth crusade, 279
The ninth crusade, 282
Cucurbitaceous plants, 384

Daniel, the prophet, 469
Dead sea, the, 29
Death a physician, 440
Death of Voltaire, 458
Dependence of one class of society on the other, 422
Desire, a good, 464
Discontent, 40
—— and thankfulness, 451
Distribution of the mammalia, 247
"Do you mean what you say?" 339
Doctrine of the cross, 434
Dream, a, 463
Drying flowers as specimens, 236

Eastern caravan, 257
Eclipses of the moon, African opinion of, 40
Egyptian hieroglyphics, key to, 110
—— deciphered, 247
Energy of character, 16
English history—
James I., 17, 41, 81, 121, 177
Charles I., 217, 241, 297, 321, 361, 417
—— manufactures abroad, 80
Eternal happiness and misery, 12
Europe happily situated, 7
Evils of the theatre, 115

Facts, 432
Faith, 262
——, the eye of, 456
Faith, objects of sense and, 464
Feather, the use of a, 159
Female dress in the east, 97
Fireside ramble, 25
First-fruits of reason, 383
Flowers, 456
—— and fruits of the Prairies, 181
Folly of self-righteousness, 416
Fresco painting, 296

Gaston, Pierrine, 290
Giving up the world, 270
Going for too much, 291
God the Father of his people, 320
—— is on the mountains, 357
Goodwill towards men, 86
Grace, growth of, 16
——, salvation by, 141
"Grave concerns to-morrow," 294
Greenlander's lament at the funeral of his son, 352
Greenlanders, the, 400

Hair, long, 307
Happiness and misery, eternal, 12
Hearers, a word to, 336
Hint to pedestrians, 397
Honesty, Turkish, 312
House building, 469
"How can a man be just with God?" 37
Human race, varieties of the, 365
Humility genuine, 376
Humphrey, Old, dish of odds and ends, 9
—— on the people who pass, 73
—— on a Christian spirit in the lesser things of life, 101
—— in a difficulty, 155
—— one of his homely chapters, 172
—— on associations, 230
—— on the clock in the Kendal museum, 275
—— on strong emotions, 319
——, a few lines to, 353

Old Humphrey, his general notice to correspondents, 354
—— on old times, 398
—— on climbing, 414
——, one of his singularities, 465

"I shall never get beyond that prayer," 360
Icebergs, 441
India, the new route to, 66
Indians and white men, 227
Indigo, 380
Irish beggars, characteristics of, 152

Jericho, 316
Joy of a Christian, 296
Justification and sanctification, 359

Kashmir, management of bees in, 342
Kasr, the, 57
Kenilworth castle, 401
Key to Egyptian hieroglyphics, 110
King of Ashantee, 75
Knowledge, 472
——, the acquisition of, open to all, 155
——, the temper in which it should be sought, 284

Labours of autumn, 281
Lakes of Cumberland and Westmoreland, 182
Lambs at play, 280
Last day, the, 449
Law written, the, 472
Learning, a little, 400
Leipsic fair, 120
Libraries, public, 112
Lighthouse, a cast-iron, 158
Lily, the white, 272
Lions of Africa, 325
Long hair, 307

Machine, a calculating, 34
Mammalia, distribution of the, 247
Mary, St., at the snow, and the holy crib, 24
Memory, 312
Mont St. Michel, 202
Mormonism and socialism, 392
Mormons, the, 405
Mountain plantain, 396
Mountains, God is on the, 357
My aunt Priscilla, 30, 58, 91, 144, 222, 266, 285, 344, 371, 423, 442

Narrative from real life, 430
Nest of the Pincpinc, 377
Netley Abbey, 210
New route to India, 66
Norwood and its neighbourhood, 393
Novella, 351

Obstinate man, an, 416
Old Humphrey, 9, 73, 101, 155, 172, 230, 275, 319, 353, 354, 398, 414, 465
Old Irish sailing packet, 160
One individual may do much, 312
Ornaments, cast-iron, 176

Parental culture, 413
Path, the middle, 440
—— to the bush, the, 120
Patmos, 228
Peace, Christ the Giver of, 40
Pedestrians, a hint to, 397
Perambulator, the—
The fireside ramble, 25
Rome, and other places, 47
Stonehenge on Salisbury Plain, 106
Sir John Soane's museum, 127
The lakes of Cumberland and Westmoreland, 182
Netley Abbey, 210
Windsor Castle, 253
The Chinese collection, 331
Norwood and its neighbourhood, 393

Perambulator, the—
Kenilworth Castle, 401
Perseverance, 72
Pierrine Gaston, 290.
Persian king, the, 401
Pilot fish and the shark, 358
Pincpinc, nest of the, 377
Plantain, the mountain, 396
Pompeii, 456
Popery, progress of, 158
Poplar, the, 35, 67
Portrait, the, 311
Power of religion, 87
Practical question, 240
Preaching of the cross, 47
Priscilla, my aunt—
Her education, 30
Her temper, 58, 91
Antipathies and predilections, 91
Her habits and methods, 144
Her principles and maxims, 222
The formation of her household, 266
Domestic sketches, 285, 344
Relations, 344, 371
Friends and acquaintance, 371, 423
Visiting acquaintance, 442
Prairies, flowers and fruits of the, 181
Prayer, 72
Properties of Scripture, 35
Prosperity and adversity, 464
Prudence, 80

Railroad, the, 201
Railway signals, new, 148
Real life, affecting narrative from, 430
Reason, the first fruits of, 383
Reformed church in France, a glance at the past and present state of the, 236
Religion, power of, 87
——, natural and revealed, 240
——, on selfish motives in, 175
Resolution, a good, 440
Rhone, the valley of the, 360
Roman sentinels, 400
Rome, and other places, 47

Sabbath, traces of the, in Ashantee, 386
Safety, the Christian's, 112
Salvation by grace, 141
Sanctification, justification and, 359
Satan's empire, 152
Satisfaction, the only source of, 240
Saviour, the, 277
Sayings, worldly, 437
Schools for the most depraved of the London population, 133, 193
Scoffers, the, 314
Scotticisms, 389
Scripture illustrations from Chinese customs and literature—
Oblation of first fruits, 13
Delights of the sons of men, 71
The ant, 113
The sower, 233
The balance, 317
The garner, 329
The pipe, 396
The reapers, 433
——, the properties of, 35
——, undesigned coincidences of, 105, 163, 307
Sea, appearance of the, 314
Self-conceit, 392
Self-righteousness, folly of, 416
Selfish motives in religion, 175
Serpent, the, 309
Shark and the pilot fish, 358
Shawls, Cashmere, 461
Sickness, advice on recovery from, 153
Silk worm, the, 337
Singular conversion, 432
Sir John Soane's museum, 127
Sketch in Africa, 313
Socialism and Mormonism, 392
Sounds from the rocks, 275
Sponges and zoophytes, 5, 51, 117, 148, 186

St. Michel, Mont, 202
Stonehenge, on Salisbury Plain, 106
Starling, the, 331
Strange boast, 367
Sunflower, the, 222

TEA, 80
Temper in which knowledge should be sought, 284
Thankfulness and discontent, 451
Thames tunnel, the, 189
The world we live in, 391
Theatre, evils of the, 115
Time, trifling with, 390
Tradition introduces "another gospel," 171
Traveller, the uncomfortable, 387
Travelling, ancient and modern, 152
Tree cactus, the, 472
Trinitarian faith, a, 356
Truth, 352
Turkish honesty, 312

UNCOMFORTABLE traveller, the, 387
Undesigned coincidences of Scripture, 105, 163, 307
Usefulness, 294

VACANT place, a, 315
Varieties of the human race, 365
Visits to the widow L——, 206
Voltaire, death of, 458

WAR, 320
—— eagle, the, 200
Watering places, 168
Watt, James, 1
Wells, Artesian, 62
White men and Indians, 227
Willow, the, 258, 301
Windsor Castle, 253
Winter not monotonous, 454
Woollen cloth, 79
World, on giving up the, 270
Worldly sayings, 437

YOKE of Christ is easy, 466

LIST OF ENGRAVINGS.

	Page
Monument of James Watt	1
Sponges and zoophytes—42 engravings, 6, 52, 53, 54, 117, 118, 120, 148, 149, 150, 151, 186, 187, 188	
Oblation of first-fruits	13
English history—	
King James hawking	17
Great hall of a nobleman's house in the time of James I.	41
Bramshill, Hants	81
Preaching at Paul's Cross	121
The Cross in Cheapside	177
Custom House in the time of Charles I.	217
The Star Chamber	241
Cornhill	297
Old Somerset House	321
General view of Whitehall	361
Nottingham Castle	417
The poplar	35
The Kasr	57
Female ornaments in the east	97
Egyptian hieroglyphics	111, 112, 247
The birch	130
Remarkable bower-building birds of Australia—	
The satin bower bird	136
The spotted bower bird	161
The railroad	201
Netley Abbey	210
The halt of an eastern caravan	257
The willow	258
Hop grounds	281
Serpent worship—two engravings	309
The silk worm and its changes	337
Curious nest of an African bird	377
The water melon	384
Persian king	401
Icebergs	441
Coal mine	457

THE

VISITOR,

OR

MONTHLY INSTRUCTOR,

FOR 1842.

From Chantrey's Monument of Watt in Westminster Abbey.

JAMES WATT.

THERE are three great discoveries which must always have a peculiar prominence in the past history of the world. The polarity of the needle, first observed by one whose name and birth-place are alike unknown, gave man the power to traverse the stormy bosom of the ocean, more safely perhaps, and certainly with more punctuality, than the caravan performs its journey across the desert. Next in utility to the mariner's compass, must be placed the art of printing, the introduction of which, into England, is due to

William Caxton, who was born, according to his own statement, in the Weald of Kent. With these discoveries, may properly be associated the power of steam, the full developement of which is traced to the genius of James Watt, of whom a slight sketch will now be given.

This remarkable man was born at Greenock in Scotland, in the early part of 1736. His father taught him writing and arithmetic, and his mother gave him his first lessons of reading. When his health permitted, he attended the grammar-school at Greenock, and when at home, he amused himself as he pleased. That his parents did not act injudiciously in allowing him to follow thus far his own inclinations, will appear from the following circumstances. One day, a gentleman who had called on Mr. Watt, observed his son, then six years old, stretched on the floor, and drawing with a piece of chalk various intersecting lines." "Why," he said, "do you allow this child to idle away his time in this manner? send him away to the public school." Mr. Watt replied, "You may find, sir, that you are mistaken: before you blame me, examine attentively what my son is about." The visitor did so, and saw that he was trying to solve a problem in geometry; and in putting various questions, was surprised at the intelligence and simplicity of his answers. Well might he say, "This is no common child."

Young Watt early showed a talent for mechanical art. He first made children's toys, and constructed a small electrical machine; even steam was a matter of his early experiments. Sitting one evening at the tea-table with his aunt, Mrs. Muirhead, she thus addressed him: "James Watt! I never saw such an idle boy! take a book, or employ yourself usefully: for the last hour you have not spoken one word, but taken off the lid of that kettle, and put it on again; holding now a cup, and now a silver spoon over the steam; watching how it rises from the spout, and catching and connecting the drops it falls into. Are you not ashamed of spending your time in this way?" Little did the anxious aunt imagine that her *idle* little relative was making experiments on the condensation of steam, and that by similar inquiries he would hereafter earn an extensive and well-deserved celebrity.

At an early period, Watt appears to have had remarkable powers of expression as well as of thought. To give only one proof of this, it may be stated that his mother took him to Glasgow, and left him on a visit to a friend. On returning to that city, some weeks after, this individual said, "You must take your son James home again; I can no longer bear the excitement in which he keeps me. I am worn out with want of sleep. Every evening, before our usual hour of retiring for rest, he adroitly contrives to engage me in conversation; then begins some striking tale, and whether it be humorous or pathetic, the interest is so overpowering, that all the family listen to him with breathless attention. Hour after hour strikes unheeded, but the next morning I feel quite exhausted. You must really take home your son."

The activity of mind thus displayed, continued to be manifested. Watt made progress wherever he went, and derived advantage from all circumstances. The banks of Loch Lomond developed his taste for the beauties of scenery, and the delightful pursuits of botany. As he rambled over lofty mountains, he did not fail to observe the inert crust of the earth, and became, in consequence, a mineralogist. Entering the cottages of the poor, he studied their characters, and acquired familiarity with their superstitions and traditions. When confined by illness to his father's house, he chiefly occupied himself with chemical experiments. His acquaintance with general physics was in this interval derived from Gravesande's Elements of Natural Philosophy; and like many invalids, he greedily devoured all the books on medicine and surgery he could procure. And yet he did not intend to devote himself to any one of these departments of study; his object was to increase the stores of a mind habitually intent on the acquisition of valuable knowledge.

When about nineteen years of age, Watt went to London, to place himself with a mathematical and nautical instrument maker, in Finch Lane, Cornhill, and while there, constructed with his own hands, those small and delicate, but beautiful reflecting sextants, to which the art of navigation owes its advancement. After passing a year in this employment, he returned to Glasgow, where his endeavour to set up a workshop encountered some opposition; but this was overcome by the intervention of the University, who gave him a small room in their own buildings, and the title of their mathematical instrument maker. There are still some instruments, it is said, of ex-

quisite workmanship, which were executed at that time, entirely by his hands.

The shop of Watt became, too, a sort of academy, where all the learned in Glasgow resorted to discuss points of literature and science. Whenever any puzzle came in their way, they went to this young mechanician, knowing that every thing to which his attention was directed, was the beginning of a new and serious study, and that he would not quit it until he had turned it to some account. On one occasion the solution of a problem seemed to require the perusal of a work of Leupold's, and he forthwith learned German. At another time, and for a similar reason, he made himself master of Italian. Yet with an extraordinary acquaintance with mathematical and mechanical philosophy, and an aptitude and disposition for making constant attainments, there was nothing of that pride and ostentation which so greatly detract from the influence of some men, but a simplicity, candour, and generosity of spirit, which awakened the strong and cordial attachment of his numerous acquaintances. It is worthy of remark, that his various studies were pursued in the night, and never interfered with the proper labours of the day. He seemed to find pleasure not only in almost unceasing labours, but in the most difficult undertakings, and those for which he might have been considered the least adapted. As a proof of this, it may be stated, that though he was utterly insensible to the charms of music, and never learned to distinguish a single note from another, he undertook to build an organ. Even here he was also successful. "The new instrument," says his biographer, "displayed the most important improvements in its mechanical parts, in the stops, in the indications and regulations of the strength of the blast; but you will be astonished to learn, that its *harmonic* qualities were not less remarkable, and delighted the best performers. Watt solved an important part of the problem; he found out the *temperament* assigned by a master of the art, by help of the phenomena of the beats of imperfect consonances, then very ill understood, and of which he could have gained no knowledge, except from the profound but very obscure work of Dr. Robert Smith of Cambridge."

At the period in which those labours were pursued, the steam engine was a rude machine, the result of simple experiments on the compression of the atmosphere, and the condensation of steam. On his exertions for its improvement, it would be interesting to enlarge; but a brief notice is all that is now practicable. The chief result was the condensation of the steam in a vessel detached from the cylinder in which the piston works, by which incalculable advantages were secured. After overcoming much opposition from interest and prejudice, he constructed an engine, and used it with complete success at Carron, with the founder of which, Dr. Roebuck, he entered into partnership. On some reverse, leading to temporary embarrassment, Watt gave up his invention, for which he had taken out a patent, changed his course, and was employed for the next eight years, in trigonometrical surveys and operations in Scotland. In 1774, he became connected with Mr. Boulton of Soho, near Birmingham, which led to the two friends petitioning parliament for an extension of the patent for the steam engine, it having now only a few years to run, and after violent opposition, they gained their object. Steam engines now came into use in all the mining districts, and Boulton and Watt received, as their remuneration, the third part of the fuel which was saved by each of their machines.

It appears, however, that the Cornish miners discovered increased reluctance from year to year in paying the rent due for their engines, and availed themselves of the first difficulties occasioned by pirates of the invention, to pretend that they were free from all obligations. A long and costly litigation was the consequence; but in the end, Boulton and Watt were successful. Happily, the annoyance and irritation experienced by the latter, did not impede his efforts for the improvement of his engines, and the enlargement of their power. The pumps, which were at first merely instruments of exhaustion, he changed into agents of great power and utility. Regularity of action was also attained, so that the steam engine is equally successful in embroidering muslins, or forging anchors; in weaving the most delicate fabrics, or giving rapid motion to ponderous machinery. A further discovery was that of the expansion of steam; so that in the steam engines of Cornwall, one bushel of coal did the work of twenty men, for nearly ten hours, and at the cost in those districts of only nine-pence.

Sir John Herschel has strikingly illustrated the importance of this invention by the following comparisons:

"The ascent of Mont Blanc, from the valley of Chamouni, is considered, and justly so, as the most toilsome undertaking that a man can perform in two days. Thus the maximum of mechanical exertion, which we are capable of making in twice twenty-four hours, is measured by the raising the weight of our body to the height of Mont Blanc. This exertion, or its equivalent, a steam engine will make by consuming *two pounds of coal!* Watt has then made it appear, that the strength which a man working for a day can exert, is no more than is contained in a pound of coal. Herodotus relates, that the construction of the great pyramid of Egypt occupied a hundred thousand men for twenty years. The pyramid is built of calcareous stone; its cubic contents can be easily calculated; and hence the conclusion is drawn, that its weight is about thirteen millions of millions of pounds. To raise this weight to the height of a hundred and twenty-five feet, the height of the centre of gravity of the pyramid, it would be necessary to burn, under the boiler of a steam engine, six hundred and thirty chaldrons of coal. There is a foundry which consumes a greater quantity of fuel than this every week!"

The health of Watt seemed to strengthen with his advancing years, while his mental powers retained all their former vigour. Once he thought they were beginning to fail: he then sought for some mode of study to try them by; and testing himself by the Anglo-Saxon language, which is one of some difficulty, he found in the facility with which he mastered it, there was little ground for apprehension. He afterwards constructed a machine designed to copy with despatch and mathematical exactness, pieces of statuary and sculpture of all dimensions. As he made presents of its performances, he used to describe them as "the first attempts of a young artist entering on his eighty-third year." He died on the 25th of August, 1819.

A colossal statue of Watt, by Chantrey, from which the engraving at the head of this article was taken, is in Westminster Abbey. The inscription, recording simply his birth and his death, is as follows:

"Not to perpetuate a name which must endure while the peaceful arts flourish, but to show that mankind have learnt to honour those who best deserve their gratitude, the King, his Ministers, and many of the Nobles and Commoners of the realm, raised this monument to James Watt; who directing the force of an original genius, early exercised in philosophical research, to the improvement of the steam engine, enlarged the resources of his country, increased the power of man, and rose to an eminent place among the most illustrious followers of science, and the real benefactors of the world."

No less than five statues have been erected to Watt's memory. The benefits conferred on mankind by his labours, have been described by many eminent men, in terms of the highest panegyric. It may, however, be well to observe, particularly for the sake of the youthful reader, that the sketch of his course now given, is one that may serve to refute a popular error. The natural endowments of some men are obviously superior to those of the multitude; but it ought not to be assumed, as it often is, that to these alone great success in life is to be traced. On the contrary, it is to the diligent and unwearied culture and improvement of the powers God has bestowed, that distinguished persons are mainly indebted for their celebrity and usefulness. The harvest is reaped in these instances, as in others, not as the result of spontaneous and exuberant growth, but as the reward of solicitude and toil. Watt was no less remarkable for his indefatigable labours, than for the early activity and versatility of his powers. It may indeed be questioned whether the latter were not far surpassed by the former. When sir Isaac Newton was asked how he discovered gravitation, he answered, "By always thinking about it," and, says M. Arago, "in these few simple words of the immortal author of the Principia, we may lay open to the eyes of all, the true secret of men of genius." Let no one, then, suppose that either the inferiority or the superiority of his powers, exempts him from diligent and continued effort. It is with all, a matter of solemn obligation to improve to the utmost every gift of the all-wise and gracious Creator.

It ought, at the same time, to be clearly perceived, that the welfare of the soul should receive the first and chief regard. Compared with eternal salvation, all the honours of this life are lost in abject insignificance. The Christian is the highest style of man; and eminence in piety is to be traced to the Divine blessing on "patient continuance in well doing."

At the commencement of a new year, then, let us all be concerned to enter on a

new career. There is not one of us who may not do more than he has hitherto accomplished, and that with a simpler reliance on Him who is Almighty. Let each one, therefore, begin with himself, and then he may listen to the words of the poet, as he recurs to the past:

"Wake thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee on the night
When death is waiting for thy numbered hours,
To take their swift and everlasting flight;
Wake, ere the earth-born charm unnerve thee quite,
And be thy thoughts to work divine address'd;
Do something, do it soon, with all thy might;
An angel's wing would droop, if long at rest,
And God himself, inactive, were no longer bless'd.

Some high or humble enterprize of good
Contemplate, till it shall possess thy mind,
Become thy study, pastime, rest, and food,
And kindle in thy heart a flame refined.
Pray Heaven for firmness, thy whole soul to bind
To this thy purpose—to begin, pursue,
With thoughts all fixed, and feelings purely kind;
Strength to complete, and with delight review,
And grace to give the praise where all is ever due."

W.

SPONGES AND ZOOPHYTES.—No. I.

Sponges and Zoophytes are considered as beings lowest in the scale of animal organization; but they are by no means among the least wonderful of the works of the Creator. Indeed, in some respects, they excite more than common interest, as discovering to the reflective mind the utmost simplicity of organization, conjoined with animal, not vegetable life. Their organization is, in fact, surpassed in intricacy by that of many vegetables, perhaps by most; yet, simple as it is, it is only the first of a series of gradations, which leads us through a succession of forms, up to the highest orders, namely, fishes, reptiles, birds, and mammalia.

It has often been said, that nature does nothing *per saltum;* in other words, that the Almighty has been pleased to show his power in the establishment of a plan of creation, founded upon an increase in the gradual developement of organization. Thus, as we ascend the scale of animated nature, we trace the first appearance, the expansion and the perfection of organs; we discover what are the *essential* conditions of life, and what are the accessories; with what simplicity of structure vitality may be associated, and with what complexity and perfection of structure it is conjoined. We learn, moreover, that structure itself, whether simple or complex, is the result of the power of God in creation, and that the vital principle emanates from Him of whom it is written, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth," Psa. civ. 29, 30,

It is our present design to carry out the subject, to which, brief allusion has been already made. (See *Visitor* 1840, page 429.) We may begin by observing that naturalists have given the term *acrita* (α a, negative, κρινω, crino, to perceive) to a group or assemblage of animals, the lowest in the scale, because in their composition (regarding the assemblage in a general light) no distinct nerves are to be perceived. To this group belong the sponges and zoophytes. The acrita are, with a few exceptions, tenants of the water. Their forms are very varied; but they consist essentially of a gelatinous substance, of which the solid constituents bear but a trifling proportion to the fluid. This gelatine is sometimes unsupported by any kind of framework, but generally it either invests, or is contained in a horny or a calcareous support, which is elaborated from it, and which varies greatly in outward form and appearances.

Though no nervous fibres have been detected, still it is most probable that nervous matter, in the form of a subtle fluid, or of atoms beyond our detection, may be blended with the gelatine. True blood vessels do not exist; yet in some groups canals are excavated in the substance of the gelatine, through which absorbed fluids circulate and are carried to a central cavity. This apparatus fulfils at once the double office of aerating the system, (for oxygen is the *sine qua non* of animal life,) and of supplying it with nutrition; which it cannot be doubted is absorbed and assimilated. In some of the acrita, indeed, a more perfect alimentary and aerating set of organs is present, and their use cannot be mistaken.

The powers of locomotion enjoyed by the acrita differ exceedingly; and many, fixed plant-like, live and die on one spot. None have true limbs, but many have tentacles, or feelers, by means of which they secure their prey. There is no distinction of sexes; and reproduction takes place either by simple division, or by buds termed gemmules, which sprout, and become detached from the parent, and ultimately assume their true and permanent form. In numerous instances,

the acrita present the singular condition of compound animals. Groups of living beings vitally united together, constitute one animal, if we regard it in some points of structure; but many, if we regard it in others The acrita then forms the lowest great section of the animal kingdom: and of this section, the sponges are the lowest.

The sponges (*Porifera*) have been regarded by naturalists at no distant date, and are so by some at present, as belonging to the vegetable kingdom; nor can we be surprised at it. Who that takes up a piece of common sponge, as sold in commerce, but would consider it as a sort of vegetable, even if told that when first procured it was covered with a gelatinous film; he would, or might reply, with some degree of force, So are many species of sea-weed, (*algæ et fuci*,) and he might add, Where is its sensibility, and its motion? it does not betray even the irritability of the sensitive plant, the sunflower, or the daisy that folds at eventide. It is fixed, rooted to one spot, it has no definite alimentary canal, and it cannot even select its food. True! so close, indeed, does the animal kingdom trench upon the vegetable; so nearly at one point do they approximate.

But still there is one important distinction; sponges differ from plants, as do all animals, in the chemical components of their substance. Azote, or nitrogen, enters as an essential element into the composition of animal matter; hydrogen into that of vegetables, carbon and oxygen being common to both. Tested by chemistry, the sponge is truly animal; that is, a living animal jelly, investing a curious frame-work, which it elaborates and builds up, and to which, as it grows, it is perpetually adding. Sponges exhibit a great variety of forms, and often the most fantastic shapes. Fixed plant-like to the rock, they festoon the deep sea caves; they line the walls of submarine grottoes, and hang as grotesque ornaments from the roof; some like inverted goblets, aptly termed Neptune's drinking cups; some like fans, some like globes, and others like intertwined branches of uncouth growth.

The common sponge of commerce is procured in the Mediterranean, and was well known to the ancients, who applied it to the same purposes as we do at present. They used it also as a soft and elastic lining for their heavy brazen helmets. We shall not recapitulate our observations respecting the mode in which the nutrition and reproduction of the sponge is effected. We may add, however, that as every part of a sponge is similarly organized, and, that as every part carries on the same functions, it will not surprise us to learn that if divided into pieces, every portion becomes an independent and distinct being, growing and assuming the characteristics of the species.

We have designated the fibrous structure of the sponge, as the framework or rude skeleton of the living animal; and it is to be observed, that the characters presented by this framework, differ greatly in the various species, which indeed are extremely numerous.

In the common sponge the fibres are elastic and horny in their texture, and when highly magnified appear to be tubular. In other species, the framework consists of a firm, inflexible tissue of intercrossing filaments, also tubular, and the living gelatine exhibits bands of a more cartilaginous consistency than ordinary, and is also more or less replete with minute crystallized spicula. The spicula are usually simple needle-like points, but sometimes they are three-pointed, thus:

or four-pointed,

thus:

Multitudes of spicula are placed longitudinally around the internal canals of which they form the walls; they may be obtained by washing a sponge, of which the animal matter is decomposing, or by fusing it before the blow-pipe: they are mostly found to consist of silica or flint, and minute as they are, are capable of scratching glass. In the genus *Tethya*, the framework consists almost entirely of silicious spicula, and quantities are found in the ashes of *spongia fluviatilis spongia tomentosa*, and other allied species.

A small portion of silica has been detected in the ashes of the common sponge, as one of the constituents in the composition of its elastic fibres. It appears, moreover, that the proportion of silica increases according to the firmness of the fibres of sponge, and that where these are elastic, animal matter predominates. The forms of the spicula are constant in every species, and consequently become

tests in their identification. In some species, the spicula are calcareous; and whether calcareous or silicious, they assume the forms which the crystals of lime and silica present under ordinary circumstances.

Though every species of sponge has its characteristic figure, still no two individuals of the same species agree in external form, or in the number and precise directions of their large canals. Among the higher animals, as we know every species resembles the rest of its species, in the form of the limbs and teeth; in the length and figure of the ears, tail, muzzle, etc.; and also in the arrangement and colouring of the hairs, spines, scales, or feathers. But this definiteness of figure, involving a constancy in the number and arrangement of composing parts, diminishes in degree as we verge towards the lower groups, and when we arrive at the lowest, we see diversity in the midst of sameness.

Nor can we be surprised at this, when we reflect upon the condition of the nervous system, and upon the vital laws by which these beings are governed. No two sponges of the same species correspond in figure, or in the number of their canals; for the latter multiply as the animal increases, and circumstances influence developement in one part more than another.

But still though this be the case, there are limits to this law of variation, so that no species puts on the appearance of another. The cup sponges never approach such as are branched, nor these, such as resemble tufts of moss; though two cup sponges are never precisely of the same outline, nor two branched sponges of the same shape, and with the same figure and proportion of their ramifications. In these particulars, sponges resemble plants and trees. We all know an oak by its specific characteristics; but no two oak-trees have the same contour of stem, number and direction of branches, or number of leaves. Thus it is, that while they preserve their genuine specific characters, they luxuriate in individual differences.

Sponges are universally distributed through the ocean; they are to be met with on every rocky coast from the polar circles to the meridian. It is, however, in the intertropical latitudes that they display gigantic forms, and strange or grotesque figures; in the colder latitudes they are smaller, and of firmer and more rigid texture. They often grow in places which the returning tide leaves dry; but their congenial abode is in sheltered and tranquil spots, in caves, and fissures of rocks, where the water, never ruffled by the storm, is "deeply, darkly, beautifully blue." All sponges, however, are not marine; several species are peculiar to fresh waters, and constitute the genus *Spongilla* of Lamarck, and *Ephydatia* of Lamouroux.

The *spongilla fluviatilis* is not uncommon in clear rivulets, adhering to stones: its colour varies from bright green to pale brown, and, besides, changes according to the action of light. From this circumstance, an able writer in the Magazine of Natural History, inclines to the opinion that these fresh water sponges are really within the pale of the vegetable kingdom, and consequently that marine sponges are so. (See article on the action of light upon the colour of the river sponge, by John Hogg, M.A., F.R.S., L.S.) Dr. George Johnson, in his Natural History of British Zoophytes, advocates the same theory, on the grounds that sponges "have no animal structure or individual organs, and exhibit no one function usually supposed to be characteristic of that kingdom." On the other hand, Ellis, (see Linnean Correspond. vol. i.,) whose labours on zoophytes were rewarded (in 1768) by the Royal Society, the Copley medal being awarded to him, states as the result of his investigations, that the whole sponge is an animal, through the pores and canals of which the water circulates; and this is the belief of most naturalists and physiologists of the present day.

Sponges occur abundantly in a fossil state, both in the chalk strata, and in the deposit termed "crag," of Norfolk and Suffolk. Professor Phillips observes, that the interesting remains of sponges "are nowhere so well developed as in England, and perhaps, nowhere in England so well as in Yorkshire. On the shore near Bridlington, they lie exposed on the cliffs and scars, and being seldom enclosed in flint, allow their organization to be studied with the greatest advantage." M.

EUROPE HAPPILY SITUATED.

Europe belongs almost entirely to the northern temperate zone. Its most important countries lie between the fortieth and sixtieth degrees of north latitude.

Further to the north nature gradually dies. Thus, although our continent has in no part the luxuriant fertility of tropical regions, yet it has nowhere a climate that consumes the entire labour of the inhabitants in procuring the means of subsistence. Europe, except where produced by local causes, is throughout susceptible of agriculture. It invites, and, indeed, in some measure compels men to till the soil, for it is suited neither to hunting nor pasturage. Although its inhabitants have, at various times, changed their places of abodes, they were never wandering tribes. They emigrated to conquer, to make new settlements, where plunder, or superior fertility attracted them. No European nation ever lived in tents; the well-wooded plains offered, in abundance, the materials for constructing those huts, which the inclement skies required. The soil and climate were peculiarly fitted to accustom men to that regular industry which is the source of all wealth. Europe, indeed, could boast of few valuable products; perhaps of no one which was exclusively its own; but, if it was necessary to transplant its choicest productions from distant regions, this want produced the necessity of cherishing or nursing them. Thus art became united to nature, and this union is the mother of the gradual improvement of our race. Without exertion, the sphere of human ideas can never be enlarged; but at the same time, the mere preservation of man must not require the exercise of all his faculties. A degree of fertility in the soil, sufficient to reward the pains of cultivation, prevails almost equally over Europe; there are no vast tracts of perfect barrenness; no deserts like those of Arabia and Africa; and the extensive plains being only in the eastern districts, and these are plentifully supplied with water.

Mountains of a moderate elevation usually interrupt the plains: in every direction there is an agreeable succession of hill and valley; and if nature does not exhibit the magnificence of the torrid zone, her revival in the spring of the year compensates for it by charms which do not belong to the splendid uniformity of tropical climates.

It is true that a similar climate is shared by a large portion of Central Asia; and it may be asked, why that district should not exhibit a similar state of society; whereas, we find that the pastoral nations of Tartary and Mongolia made no advancement, so long as they remained in their own countries, without stationary settlements. But by the character of its soil, by the succession of mountains and valleys, the number of its navigable rivers, and above all, by its coasts on the Mediterranean, Europe is distinguished from those regions in so remarkable a manner, that this similar temperature of the air (which is moreover not perfectly equal, under equal degrees of latitude, since Asia is colder) can afford no foundation for a comparison.

But, it may be asked, Ought we not to attribute to this physical difference those moral advantages which flowed from the better regulation of domestic society in Europe? With this begins, in some measure, the history of the first civilization of our continent; tradition has not forgotten to inform us, that Cecrops, when he founded his colony among the savage inhabitants of Attica, instituted, at the same time, regular marriages; and who has not learned of Tacitus the holy custom of our German ancestors? Is it merely the character of the climate which causes both the sexes to ripen more gradually, and more simultaneously, and a cooler blood to flow in the veins of man? or, is a more delicate sentiment impressed upon the European, a greater moral elevation, which determines the relation of the two sexes? Be this as it may, who does not perceive the decisive importance of this fact? Does not the wall of division, which separates the inhabitants of the east from those of the west, repose chiefly upon this basis? And can it be doubted, that this superior domestic institution was essential to the progress of our political institutions? for we assert confidently, that no nation, where polygamy was established, has ever obtained a free and well-regulated constitution. Whether these causes alone, or whether others besides them (for who will deny that there may have been others?) procured for the Europeans their superiority; thus much is certain, that all Europe may now boast of this superiority. The nations of southern may, indeed, have preceded those of northern Europe; but although the northern tribes were still wandering in their forests, when the nations of the south had reached a high pitch of cultivation, they made up in the end for their backwardness. Their time also came; the time when they could look down on their southern brethren with a just consciousness of superiority. This leads us to the important differences which are

peculiar to the north and the south of this continent.

A chain of mountains, which, though many arms extend to the north and south, has its main direction from west to east—the chain of the Alps, connected in the west with the Pyrenees, by the mountains of Sevennes, extending to the Carpathian and the Balkan towards the east as far as the shores of the Black sea, divide this continent into two very unequal parts, the southern and the northern. It separates the three peninsulas which run to the south, those of Spain, Italy, and Greece, together with the southern coast of France and Germany, from the great continent of Europe, which extends to the north beyond the polar circle. This last, which is by far the larger half, contains almost all the great rivers of this continent; of the streams which fall into the Mediterranean, the Ebro, the Rhone, and the Po, are alone important for navigation. No other mountain chain of our earth has had such an influence on the destiny of mankind as the Alps. During a long succession of ages, they parted, as it were, two worlds from each other: the fairest buds of civilization had already opened under the Grecian and Hesperian skies, whilst scattered tribes of barbarians were yet wandering in the forests of the north. How different would have been the whole history of Europe, had the walls of the Alps, instead of being near the Mediterranean, been removed to the shores of the north sea! This boundary, it is true, seems of less moment in our time; when the enterprizing spirit of the European has carried a road across the Alps, as it has found a path over the ocean: but it was of decisive importance for the times of which we are speaking—for antiquity. The north and south were then physically, morally, and politically divided; that chain long remained the protecting bulwark of one against the other; and although Cesar, by at length bursting through these boundaries, in some measure removed the political landmarks, nevertheless, the distinction still continues apparent between the Roman part of Europe, and that which never yielded to the Romans.

The limited extent of the southern part of this continent which seemed to afford no room for powerful nations, was amply compensated by its climate and situation. What traveller from the north ever descended the southern side of the Alps, without being excited by the view of the novel scenery which surrounded him? The deeper blue of the Italian and Grecian sky, the milder air, the more graceful forms of the mountains, the splendour of the rocky shores and the islands, the dark tints of the forest, the gardens glittering with golden fruits—all these exist not merely in the songs of the poets! Although the tropical climes are still distant, a foretaste of them is enjoyed even in these regions. The aloe grows wild in Lower Italy; the sugar cane thrives in Sicily; from the top of Ætna the eye can discern the rocks of Malta, where the fruit of the palm tree ripens; and in the azure distance, even the coast of neighbouring Africa. Here nature never partakes of the uniformity which so long repressed the spirit of the nations that inhabited the forests and plains of the north. In all these countries there is a constant alternation of moderately elevated mountains, pleasant valleys, and fertile plains, over which Pomona has scattered her choicest blessings. The limited extent of the countries allows, indeed, no large navigable rivers; but an ample indemnification is furnished by its seacoasts, so extensive, and so rich in bays. The Mediterranean belongs to the south of Europe; and it was by means of that sea that the western nations first assumed the rank which they hold among the nations of the world. Let a large barren plain occupy its place, and we should yet be wandering Tartars and Mongolians, like the nomads of Central Asia.—*Professor Heeren.*

OLD HUMPHREY'S DISH OF ODDS AND ENDS.

It is not, I believe, an unusual thing for families of a prudent and economical turn, occasionally to cook up a dish of odds and ends. Broken meats, the fragments of joints, which have been only partially consumed, are put together; pieces of beef and veal, the back and side bones of a fowl, and the remnants of a neck or leg of mutton. These are stewed, or made into pies. In the course of my life, I have, many a time, partaken of a dish of this sort, with a good appetite and a thankful heart.

Well, it suits my convenience, every now and then, to cook up a mental dish of this kind; to fling together such fragmentary incidents, remarks, and reflections, as would not of themselves individually make a chapter. This course

enables me to offer an observation to a correspondent, and to give "a local habitation and a name" to fugitive thoughts and occurrences, which otherwise would have no home, and no record of their existence. The present chapter is a mental dish of this description.

As many correspondents have expressed for me much kindly sympathy respecting the accident by which my hand and arm were injured, I wish, while I heartily thank them for their kind condolence, to say a few words that may explain some things, which must, without such explanation, appear paradoxical. It sometimes occurs, that papers written by me for the *Visitor*, do not appear in its pages until months afterwards. The relation of my accident was a case of this kind, and hence arose the anomaly of my being in reality upright, hale, and strong, while in the *Visitor* I was depicted as being an invalid and a sufferer. If readers will kindly bear this remark in mind, it may possibly, in other cases, prevent misconstruction, and relieve me from apparent inconsistency.

I am requested by a fair correspondent to point out the comparative advantages and disadvantages of the single and married life; but I really must be excused from undertaking what I feel so very incompetent to perform. It is not, in my opinion, so much the state of marriage or celibacy that constitutes happiness or unhappiness, as it is the conduct of the parties therein. With humility, acquiescence in God's will, cheerfulness, thankfulness, and piety, both estates will supply abundance of contentment; and without these qualities neither of them can secure it.

I am required, also, by others, to express my opinion on the subject of ministers leaving their congregations for wealthier benefices, and on their holding so little communication with the middle classes; but not liking to meddle in things too high for me, I will only venture on a passing remark, which I would make with meekness. When a minister of the gospel turns aside from the plain path of duty, merely to secure a worldly advantage, he prepares for himself a bed of nettles, and a pillow of thorns. There may be many cases, and I fear there are, especially in the country, wherein clergymen err, by standing aloof from the middle class of their congregation; but while I regret this, I would diffidently ask, whether the fault may not be a two-sided one? If ministers are sometimes reserved, are not their hearers sometimes presuming?

I have been invited, by a kind friend, to consider the subject of showing forth the Christian spirit in the lesser things of life. Some reflections on this matter have already been flung together by me, and I trust, soon, to complete them. In the mean time, my correspondent will, I hope, exemplify the Christian spirit, in bearing a little longer with Old Humphrey.

My aged Chester friend, who addresses me as "Humphrey the old," is not forgotten by me, but, on the contrary, borne in my kindest remembrance. My message to her, with regard to "dear thoughtless E—," is, "Let us not be weary in well doing, for in due season we shall reap, if we faint not," Gal. vi. 9.

Being about a week ago in the company of a few ladies, with whom I am on friendly terms, and observing that they were somewhat severe on the foibles of a neighbour of theirs, not present, I endeavoured, in a pleasant way, to turn the current of their conversation. "Ladies," said I, "a kind-hearted Christian female friend, whom I happen to know, retained, for many years, a set of stout and trustworthy servants. One of them, however, being injured by a sudden accident, could no longer remain in service. Soon after a second became incapacitated through weakness. In course of time, two more were discharged for bad conduct, and another, supposed to have been corrupted by them, was likewise dismissed. But though five hard-working domestics were thus lost to the establishment, no others were taken to supply their places, and the remaining servants are now doing the whole of the work, without the slightest advance in their wages. The question is, Whether you think that such conduct on the part of the lady can be justified, or, indeed, Whether it is at all consistent with kindness and integrity?"

You may be sure that a loud outcry was raised against the lady who could act in so unreasonable a manner; but this outcry was immediately changed into a look of incredulous surprise, when I told them I really thought that almost every one present had practised the very same conduct they all condemned. "The lady," said I, "as I said before, is a friend of mine; her 'stout and trusty servants' were her teeth, five of which, through accident or decay she lost; so

that at the present time her remaining trusty teeth, though far from being so strong as they once were, are doing the whole work formerly done by the whole set, without any additional remuneration."

The ladies saw the drift of my remarks, and frankly acknowledged with a laugh that I judged them correctly in supposing that they had acted in the same way. This gave me an opportunity of observing that as that was the case, it would perhaps be but prudent on their part to be a little less severe on the foibles of their neighbour; for as they admitted themselves to be as much to blame as the party they had condemned in one case, so it was possible that they might be equally so in the other.

I have, on one or two occasions, alluded to a judicious friend of mine, who occasionally favours me, by running the point of his cedar pencil through a faulty passage in such of my papers as may be submitted to his judgment. A somewhat ludicrous instance of his censorship latterly occurred.

Having submitted to him some papers containing sea phrases, wherein I had taken the slang of a sailor for my model, rather than Murray's grammar, I was much amused in looking over the pencil marks, with which, in the very spirit of liberality, my unsparing critic had abundantly supplied me. I had adopted certain abbreviations which appeared not to meet the views of my friend, and I thought it by no means difficult to ascertain the exact temperature of his emotions by the mere marks of his cedar pencil. At first my abbreviations were lightly indicated, as though I had hardly committed a fault in making them, and that the gentle suggestion was rather meant to put me on my guard than to reprove me. There seemed a kindly spirit of considerate forbearance, a tenderness of reproof, that appeared almost to regret the necessity of its being made. Farther on, however, the cedar pencil in marking the very same abbreviations became a little more decided. Not by any means severe, but, as I said, decided, just as much as to say, "This must not pass without some notice." Soon after this, I was visited with still broader marks of reprehension, which gradually increasing in energy, at length amounted to that "black, bold, resolute, and orthodox dash," which I have formerly described. At last, it appeared that the patience of my vigilant critic, evidently tried beyond endurance, had given way to something akin to indignation; for the point of the cedar pencil had not only inflicted its darkest dash, but absolutely perforated the very paper. Laughing outright at this open and unequivocal manifestation of disapproval, I congratulated myself in having been absent during the correction of my faulty production, and felt well pleased in being able not only to avail myself of the sound judgment of my friend, but, also, to extract a passing pleasure from the most indignant dash of his cedar pencil.

A short time ago, a worthy couple living near me, whom I much respected, quitted England on board the Black River packet, captain Baker, to settle in the West Indies. Thinking it would be but a friendly act to write them a few encouraging words, to be read by them when they were on the world of waters, I penned them a letter. The following lines formed a part of my communication. They possibly may, appearing in this chapter, be read by others about to cross the mighty deep, to whom they may be suitable; and it is with this object in view, that I now venture to introduce them.

"You are going, and I hope and trust that God's blessing will go with you, to seek, in a distant country, a fairer inheritance than it has pleased the Father of mercies to afford you in your own land. If you were rich, if you were going out as rulers and governors of Jamaica, though I should in that case have wished you well, you would not have been troubled with a line from the pen of Old Humphrey. By the time you read this communication you will be on the mighty deep, and, perhaps, midway between your native land and the place of your destination. The winds will blow around you, and the waves rise in commotion, and, now and then, the coal-black sky will look angrily. But whose are the winds and the waves? and who has spread the firmament above your heads? Can the wind blow without leave, the billows rise without permission? or the sky hang out a dark cloud, even the size of a man's hand, without liberty from the high and Holy One? You know they cannot. The moment you are out of God's hands you will be in danger—ay in great danger, but not before. And so long as you are in God's keeping, the cradled babe that

sleeps smiling, under the care of his watchful mother, is neither more safe, nor more tenderly watched over than you are. Be at ease, then; for they

> Whose hope and trust are in the skies,
> May smile when storms and tempests rise;
> For well they know the heavenly hand,
> That storms and tempests can command.

Again, I say, make yourselves easy, for God is with you. He can calm the roughest billows: "the sea is his, and he made it, and his hands formed the dry land." It may be, that in Jamaica you will find the climate troublesome; for many people are tried more by heat than by cold; and when the tornado is abroad, you may, perhaps, call to mind that you never saw such lightning, nor heard such thunder in Old England. But then consider, this will be only looking on one side of the question. He who

> 'Rides on the whirlwind and directs the storm,'

can find means in his immeasurable mercy to reconcile you to it, and make you amends for every trial you are called on to endure. What, if it pleases God to speak a little louder in the storm, and to scatter his lightnings with a freer hand in the West Indies than in England, perhaps it may be necessary so to do, in a land where the white man requires so much to be reminded that there is a God that ruleth and reigneth, not only in the armies of heaven, but also among the inhabitants of the earth.

"I need not say be kind to your darker-skinned brethren, nor need I remind you how much we owe them on account of our past unkindness. England, blessed be God, has broken the chain of the captive. She has now to show mercy in another way, by treating the enfranchised as brethren, and by pointing them to the 'Lamb of God, which taketh away the sin of the world.'

"Bear in mind that merciful promise, 'I will never leave thee, nor forsake thee;' for it is worth more than the West Indies, to those who rightly appreciate and confidingly retain it; and whatever may betide, remember you have not willingly turned your backs on your country; you have not recklessly followed out the desires of your own hearts; you have not wantonly defied God, and madly ran on the thick bosses of his buckler; but seeking his guidance, you have given yourselves up to his Almighty will, acknowledging him as your leader and your Lord. The consciousness of this will be a tower of strength to you.

"Some sorry specimens of English people go abroad, to whose hearts and souls the leprosy of sin clings as with hooks of iron. These tarnish the reputation of their fatherland, and spread widely the plague spots of vice and immorality. Do what you can to counteract the pestilence that has thus gone abroad, by presenting yourselves as fairer specimens of humanity.

"Your relations, and friends, and country, have a right to claim this at your hands. The Christian denomination to which you belong has a right to claim it too; and Old Humphrey, as a dear lover of the land that gave him birth, claims it of you also. Think of this; lift up your eyes and your hearts to the hills whence cometh your strength, and go forth as English people, and as disciples of the Redeemer, embodying and thereby recommending Christianity."

ETERNAL HAPPINESS AND MISERY.

As to the eternal reward of grace, its distance is so short and uncertain, that if men were not infatuated, it is a wonder that it is not constantly observant to their minds, and that its glorious brightness does not dazzle their eyes. A good man is never sure that heaven is at an hour's distance from him. Then the pleasures of sin, and troubles of duty, are so fleeting and shortlived, that they are scarcely felt, when they presently vanish. It looks like a wilful contempt of happiness for one not to make the utmost efforts towards a life of faith and holiness, when one is under such vast obligations, has such vast encouragements, and but such insignificant hinderances, when the assistance offered is so powerful, the present pleasure so great, the labour so short, so little, the reward so near, so certain, so glorious, so lasting, yea everlasting. It looks like a choosing of misery, when one takes the course that leads to it, though he is sure eternity is not far off, at the furthest he can possibly expect; when he knows not but the next moment may land him on that unknown shore, and plunge him in an abyss of wretchedness; when he runs that risk for pleasures which he is not sure whether he shall ever attain to, and which he is sure will vanish away like shadows.—*Maclaurin.*

SCRIPTURE ILLUSTRATIONS FROM CHINESE CUSTOMS AND LITERATURE.

No. I.

OBLATION OF FIRST-FRUITS.

"HONOUR the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9, 10.

The above engraving at the head of this chapter was borrowed from a Chinese work on agriculture, which, in some respects, is a counterpart of Hesiod's poem, on the labours and duties of the husbandman. Each step in the process of cultivation from seed time to harvest, is illustrated by a picture, with some poetic effusions, touching the signs of the season, and the prospects of a crop.

The earliest preliminary is to soak the grain, to fit it for sowing; the last act in the series is to gather it into the garner; and then, as the crowning act, the final stroke of the whole proceeding follows, the oblation of the first-fruits. The above picture displays this part in all its details. The first thing to which our attention may be directed, is the image upon the wall, which serves as a kind of altar-piece. It represents the deity who was supposed to rule over the arable lands, and to have the control of those manifold influences by which the soil is rendered fruitful, and the seed sown productive of the nodding harvest. He holds a sceptre in his hand, as the symbol of his authority, and is invested with long robes, after the ancient Chinese custom; a custom which appears to be of the highest antiquity, and to have had certain ideas of dignity and sedateness associated with it. The glorious Being whom John saw in the Revelation, was clothed with a podera, or a garment that reached to the foot, Rev. i. 13. Upon the back part of the table, which answers the purpose of an altar, five dishes are ranged in order, and fairly piled with rice in different forms of preparation. The vessel in the centre is replenished with boiled rice, those on each side with that grain, moulded into cakes of various sorts and sizes. The middle space in front of the dishes is occupied by a censer, in which three incense sticks are placed. This censer is filled with ashes, which have fallen from other lighted tapers, and now serve as a medium for supporting the sticks. On each side of the censer a candle nourishes its feeble and flickering flame. In modern times, the candle is made of wax, dyed red, and ornamented with gilded figures. A mat is spread for the chief worshippers, which seems not to be intended so much for the protection of the knees, as for an item in the ceremonies. Upon this the principal worshippers kneel, while those who stand in the secondary relation of servant, or remote kinsman, content themselves by bending one knee upon the bare ground, or bowing low. Outward devotion has its degrees, even within the narrow precincts of a family. This difference in acts of seeming respect, arose, perhaps, not from any thing in the disposition of the parties, but from certain nice conceits about the worthiness of the individuals. The master was more worthy to approach unto God, than his menial or his poorer relative; and therefore he, his father, or elder brother and son, draw near, while the rest make their acknowledgments at a distance.

It is worthy of the reader's observation, that no person, as priest by profession, is seen in the group. The master of the family claims this office as a part of his heritage. This proves the high antiquity of the rites now under consideration. Noah, Abraham, Isaac, and Jacob, were priests in their own household, and offered burnt-offerings, and peace-offerings, on behalf of themselves and their dependents, without the help of any other individual who had a greater reputation for sanctity than themselves. In China, to this day, the same prerogative is enjoyed by the father, who never waves his right in favour of any priest. If the ceremonies are of a public kind, or of a foreign extraction, a consecrated functionary assists in their performance; but the layman is their chief worshipper. The Chinese has lost himself in a maze of fantastic polytheism, partly home-born and partly extraneous; but he has stoutly maintained the right that every man has to worship God for and by himself. This accords with the Christian principle, there being only "one mediator between God and men, the man Christ Jesus." Idolatry has done its work in China, for here man forgot his Creator, in all the great essentials of his character, and bowed down to hundreds of imaginary beings; but priestcraft with its enslaving and stupifying powers has only had a partial success. This consideration ought to stir us up to wish more fervently, that we may, ere long, be allowed to set the gospel before that people, that they may see what a compendious method it is for pointing the sinner at once to a way of pleading with his Maker.

The inscription which accompanies the plate in the Chinese book, tells us, that when the five winds had been auspicious, and yielded their ten showers, and the blue heaven had vouchsafed a prosperous year, the princes in old times sacrificed unto God, and delivered the custom of sacrificing to their posterity. This was the chief feature of the harvest home: those of a subordinate character were rest, music, and merry-making throughout the country villages. These demonstrations of joy, at the close of the husbandman's toils, when the grain was securely lodged in the storehouse, remind us of what is said in the sixteenth of Isaiah, verses 9, 10, where it is declared, with a mournful beauty, "The shouting for thy summer fruits and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting."

The offering presented by Cain resembles, in nature and meaning the one portrayed in our picture. Whether Cain brought a sheaf, garnished with flowers and clusters of ripe fruit, or whether he ground and kneaded the corn into cakes, or prepared it in some way, so as to render it fit for eating, it would not be easy to decide. In Lev. xxiii. 10, 11, the oblation of a sheaf is specially enjoined. "When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it." If we regard this as the reappointment of an ancient rite, Cain presented a wheat sheaf, or the well-ordered bundle of some other grain. Our authority for supposing that it was decorated with fruits and flowers, is derived from the practice of the nations in the eastern as well as in the western world, who mingled the beauties of the garden and the orchard with their oblations. If we look upon the usage of the Chinese as the continuance of a rite coeval with the first annals of mankind, Cain accompanied the sheaf with offerings of food ready dressed. But whatever may have been the form of his oblation, God was not pleased with it. "But unto Cain and to his offering he had not respect," Gen. iv. 5. He was a wicked man, and that rendered his religious service unfit for the acceptance of a righteous God; for the sacrifices of the wicked, however exact they may be in ceremonial rite, or costly in their nature, are an abomination in the sight of Jehovah. St. John has summed up the character and history of Cain in a few words; "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John iii. 12.

It is commonly assumed that Cain's offering was deficient, as not being preceded or followed immediately by an animal sacrifice. This opinion is supported by the general analogy of Scripture doctrine, and by a reference to the rituals of expiatory service, that are met with in all parts of the world. But evidence in favour of it may be derived from the

language which the Creator used in his condescending expostulation with the angry brother of Abel. "If thou doest well, shalt thou not be accepted? and if thou doest ill, is not a sin offering couching at the door? If sin cleaves to thy hands, let them be cleansed by the blood of a sacrifice, and then come and present thy first-fruits. The way is plain, and the means at hand; a lamb, or some clean animal couches at the door; take it, and openly avow thy faith in the blood of an atonement." This view of the passage is countenanced by the Arabic version, and seems to be easy and natural, consistent with the plans of Jehovah, who, in infinite compassion, opened a way for repentance, from the first day of man's defection, and instituted the shedding of blood as the seal of that repentance. Another proof in favour of this opinion, that Cain's offering was deficient, is furnished by the command which is delivered in Lev. xxiii. 12, "And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt-offering unto the Lord." Here the Israelites are expressly enjoined to present a holocaust, or whole burnt-offering, when they were about to bring their first-fruits, as an acknowledgment of their obligation to Him who giveth rain and fruitful showers, and filleth men's hearts with food and gladness. And this preliminary rite seems to be only the re-enactment of an ancient statute, since it was founded in principle, yea in the very necessity of the case; for when can we approach God, with the tender of our heartfelt thanks for some signal display of mercy, without feeling bound to sue at the same time for pardon, through the expiatory death and sacrifice of his Son?

The terms wave-sheaf, heave-offering, are illustrated by customs now in existence among the Chinese. The thing to be presented is lifted up, or heaved upon the two hands, and then waved towards the object for whose honour or enjoyment it is intended. This point of ceremonious usage is observed, not only in acts of religious worship, but in the expressions of courtesy to superiors and benefactors. The servitor who brings in the smoking animal for the festive board of his master, heaves, or lifts it up with his two hands, and waves it towards the guests, before he proceeds to cut it up for their participation. The mind of a Christian could not fail of being touched with the liveliest emotions, at the sight of a custom so venerable for its antiquity, and so hallowed by its associations. If he were seated at the board of a great man in China, he would be awakened to reflection, by seeing a man with nimble step and a respectful countenance, approach with a dish laden with some savoury viand, heave and wave it towards him, just as the high priest did the wave breast, the heave shoulder, the basket of consecrated things, and the sheaf of first-fruits before the Lord. See Exod. xxix. and Lev. viii.

This act of homage seems to recognize the claim of title which God has to the thing presented. It declares him to be the owner of the earth with the fulness thereof. Rules for a beautiful display of this sentiment are set down in Deut. xxvi., where the Israelite is enjoined to take a basket of first-fruits, and go to the place where God should choose to set his name and memorial; and there, after proclaiming the obligations under which he and his forefathers had been laid, to conclude by saying, "And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me." By the basket of first-fruits, God was acknowledged to be the great Proprietor of the land which flowed with milk and honey. The basket, though in very humble guise, contained the rental due for the usufruct of the land. Its presentation, therefore, involved a great principle, and for that reason could not be lightly excused or dispensed with. The Chinese feeling after God amidst the relics of tradition, and the dim light of his own mind, endeavours to recognize the same principle. He pays, with reverential haste, an early tribute to some god, whom he regards as the owner of his lands, whose genial influences render them productive. He accompanies the payment with joyfulness of heart, while the valleys and the groves echo with the strains of melody and gladness. If we had not a profusion of evidence as to the truth and high antiquity of the Bible, we might perhaps add this to the number; because every investigation tends to show that the Chinese derived the custom of sacrificing, from those who lived before the deluge, and, consequently, from those who were instructed of God as to the grounds upon which it was established, and the forms that should give it an outward decency and propriety, though the real meaning has long been buried under the masses of ignorance and superstitions.

In 2 Kings iv. 42, we read, that "a man came from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof." This short piece of history is of importance, as it teaches us, by example, how we may comply with the spirit of the rule laid down in the verses at the beginning of this article, though there be no visible altar, or any priest to lay our offering upon it. The man from Baal-shalisha gave his first-fruits to the prophet, who ordered them to be distributed among his disciples. In like manner, we should give somewhat of that with which God has prospered us, to the teachers of religion, to societies which, by Bibles, religious books, and the agency of godly men, deal the words of eternal life among the people both at home and abroad. "Let him that is taught in the word communicate unto him that teacheth in all good things," says the apostle, in his epistle to the Galatians, vi. 6. The same inspired writer calls the supply, which the Philippian church had sent him by the hand of Epaphroditus, "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God," Phil. iv. 18.

The dispensation under which we live is spiritual, and not ceremonial, yet the duty of sacrificing by such exhibitions of liberality is still incumbent upon us. The book of Proverbs, which is replete with moral instruction, urges it, while the strongest motives are supplied in the New Testament. Even Hesiod and Theognis in their didactic poems tell us, that a care in sacrificing to God is the way to be happy and prosperous. If we were more frugal in our expenses, and more bountiful in our gifts to God, we should taste more freely the joy which flows out of this duty, when fulfilled according to the spirit and tenor of the precept.

It appears, from the Mishna, a Rabbinical work, which treats upon legal rites, that the Jews had great rejoicings when the first-fruits were carried up to Jerusalem. The choicest portions, which seem to have amounted to one-sixtieth of the whole crop, were carried in baskets of gold, silver, or osier twigs, according to the condition of the person. The whole procession of gladsome worshippers was marshalled into companies, each of which was preceded by an ox, adorned with wreaths of olive branches. A man went before the ox playing upon a pipe. The citizens went forth to meet and congratulate the crowd, and thus to join in the solemnities of their rejoicing. What a beautiful commentary upon the text, which says that God loveth a cheerful giver!

Christ is called "the first-fruits of them that slept," 1 Cor. xv. 20, in that he has the priority in the resurrection from the dead. He is also the choicest portion, for he is the chiefest among ten thousand. A fair specimen of the rest; for if the first-fruits be holy, the lump is also holy. It is the high privilege of the believer to be brought into conformity with his Master; for when He shall appear his followers will be like him, and see him as he is. He is the pledge of our resurrection, as the first-fruits among the Jews were a token that the crop had arrived at maturity, and only waited for the sickle of the reaper.

G. T. L.

THE GROWTH OF GRACE.

The growth of grace in the heart may be compared to the process of polishing metals. First, you have the dark substance, neither possessing nor reflecting light. Presently, as the polisher plies his work, you see here and there a spark darting out, then a strong light, till by and by, it sends back the perfect image of the sun which shines upon it. So the work of grace, if begun in our hearts, must be gradually and continually going on, but will never be completed, till the image of God can be seen perfectly reflected in us.—*Dr. Payson.*

ENERGY OF CHARACTER.

I lately happened to notice, with some surprise, an ivy, which being prevented from attaching itself to the rock beyond a certain point, had shot off into a bold elastic stem, with an air of as much independence as any branch of oak in the vicinity. So a human being, thrown, whether by cruelty, justice, or accident, from all social support and kindness, if he has any vigour of spirit, and is not in the bodily debility of either childhood or age, will instantly begin to act for himself, with a resolution which will appear like a new faculty.—*Foster.*

King James hawking. From an old engraving.

ENGLISH HISTORY.
JAMES I.

QUEEN Elizabeth died about three in the morning of March 24, 1603. The council had taken precautions against popular tumults, by securing, a few days before, some noted turbulent characters, and a considerable number of the more desperate vagrants then in London; for some difficulties were expected, in regard to the succession to the throne. By hereditary right, the crown of England came to James VI., king of Scotland, as the descendant of Margaret, the eldest daughter of Henry VII.; but by the will of Henry VIII., and the sanction of a statute passed by the parliament in the thirty-fifth year of his reign, the next succession was in the family of the duke of Suffolk, the descendant of Mary, the younger daughter of Henry VII. The late queen and her ministers were in favour of the succession of king James, and the greater part of the English nation were inclined the same way; for all wise persons saw the advantage of the whole island of Great Britain being under one monarch. And although at the moment a Scottish king might be distasteful to the English nation, yet, as Henry VII. wisely said, when the marriage of Margaret was objected to, as probably leading to this result, it was evident, to reflecting minds, that the general tone of the government would be influenced by England, that being the largest portion of the united nation. There were others who claimed a right to the succession, but all on inferior and untenable grounds; so that it is unnecessary here to notice their claims particularly.

The council assembled without delay, and directed James to be proclaimed king, with the usual formalities. Sir Robert Cecil, who had devoted himself to the interests of the Scottish king, himself read the proclamation at Whitehall and Cheapside; and messengers were immediately despatched, with official intelligence to James at Edinburgh. The news had been anticipated by some private persons, the first account being brought by sir Robert Cary, who was waiting at the English court for this purpose. On hearing the report of the death of the queen, he gained admittance to the palace at Richmond early in the morning of the 24th, and with great difficulty got out again, as by order of the council, none were allowed to enter, or depart if they had entered. His sister, lady Scroop, one of the queen's ladies, saw him among the crowd, after he had got out, and threw to him from a window a sapphire ring which had been placed in her hands by king James, to be sent as a token, in case of the queen's death. On receiving this, sir Robert was certain that the important event had taken place, and immediately prepared to take horse, though the council desired to

detain him. He left London between nine and ten on the Thursday. Having provided relays of horses, his progress was rapid. He only rested a few hours on the road; and though delayed by a severe fall, near the end of his journey, he reached Edinburgh on the Saturday night, after the king had gone to bed. Being admitted to the royal chamber, he saluted James as king of England, Scotland, France, and Ireland. On the following day the official news arrived, and many English courtiers soon came to Edinburgh.

James VI. of Scotland thus became James I. of Great Britain. He was at that time thirty-six years old. The royal family consisted of his queen, Anne, the sister to the king of Denmark; two sons, Henry, ten years old, and Charles, born in 1600; and a daughter, Elizabeth, in her eighth year. His immediate presence in England being required, James began his journey to the south on April 5th, leaving the queen and his children to follow.

Without here entering at length into the character of James, it may be observed, that he was unhappy in his parents; he never enjoyed the advantages of parental care and affection. His father was murdered when he was eight months old; and his mother, whose name can never be wholly separated from that atrocious deed, and the parties who committed it, in a few months, by her dissolute and wayward conduct, brought on herself a lasting separation from her child and her throne. Nor was this all: her subsequent conduct rendered her detention in England, and at length her execution, a desirable measure of state policy, however unjustifiable on legal or moral grounds. The mental powers of James were cultivated, and he was trained in the best learning of that day, but so as to render him pedantic, vain, and dogmatical. He had no strength of character to withstand the temptations of his station, or to cause him to act steadily on right principles. Happily for his subjects, his natural timidity and humane disposition made him a lover of peace; but this temper inclined him to become subject to favourites, and his weakness laid him open to flatterers. As a private character, he might have been an estimable man; and among his many defects as a monarch, his love of peace counterbalanced numerous errors, though it deprived his proceedings of that imposing glare, which has rendered much worse rulers favourites with the mass of historians.

The principal feature in the character of James worthy of notice, as leading to the troubles which agitated England during the seventeenth century, is the high and mistaken notions respecting the royal prerogative, which he ever manifested. He considered that the Norman conquest had swept away all former privileges or liberties of the people, leaving the royal will, as the only legitimate authority. This he sought to uphold and extend, while his natural mildness and timidity, and a dislike to contests, prevented his breaking out into actions of an arbitrary description, to the extent he wished to do. His physical defects also made him less inclined to follow an open course, and thus control his people; he attached a vast and mysterious importance to what he called "kingcraft," in other words, dissimulation and selfishness. We shall see how these things influenced the conduct of James. The whole force and mental vigour of the Tudor princes had been exerted, to prevent the resumption of that aristocratical sway which predominated in England during the middle ages. These efforts had been successful, and the kingly power, as well as the liberties of the people, had both been increased. But, while the monarchs of the Stuart dynasty desired to carry the royal prerogative even farther than Elizabeth, there was not, in any of them, the same power and ability; and the popular strength, increased by the peace and prosperity of the nation, rapidly gained ascendancy, and prevailed when brought into collision with the regal authority. But the success of the popular power soon brought on its own destruction; the regal authority was reinstated, which again was carried too far before the close of the century. By the good providence of God, a more moderate course then prevailed, leading to that adjustment of power, which carried Britain onward to the commanding position it attained early in the nineteenth century.

The progress of James towards London was singularly peaceful, after the agitations which had prevailed, and threatened his accession. It shows how the hearts of man are at the disposal of the Most High. It was destitute of military pomp, and much of the tedious way was beguiled by hunting—the new king being passionately addicted to that sport; liter-

ally, he often was thus occupied from the morning station to the evening place of repose. His new subjects flocked to see James as he passed; but, unlike Elizabeth, he shrunk from the public gaze; the people were warned against crowding to the royal road, under pretence that a scarcity of provisions would be caused thereby: this, of course, was against his popularity. He erred, also, by profusely distributing honours. In six weeks he gave, to two hundred and thirty-six persons, the rank of knighthood, which was then esteemed an honourable distinction. Nor was he more careful respecting higher dignities; he made twenty-six peers in his first year, being more than queen Elizabeth had created during the whole forty-four years of her reign. This was reflected upon in a bill, fixed shortly afterwards on St. Paul's, offering to teach the art of remembering the titles thus newly conferred. At Worksop, Burleigh, and Hinchinbrook, James and his train were received with especial attention, regardless of expense.

One circumstance which occurred during his progress attracted much notice, by indicating a disposition in James to exercise authority independent of the laws. While the court was at Newark, a pickpocket being detected, who had followed the king from Berwick, in the dress of a gentleman, the offender was, by the king's order, executed immediately, without any trial, or legal proceedings. By a statute of Henry VIII. the king possessed this power, in cases of theft committed within the verge of the court, but with many other arbitrary enactments of that reign, the law had been suffered to fall into disuse; and it is probable that James acted from his lofty ideas of the royal prerogative, rather than from any knowledge of this special power. His advisers found it necessary to caution him against such acts in future. Another unpopular action was refusing to wear mourning, or to allow any to be worn, for the late queen. The national regret for Elizabeth was speedily shown in various ways. In almost every church in London a monument to her memory was erected; and among the numerous copies of verses and flattering eulogies addressed to the new king, the greater part expressed regret for the national loss, in the death of his predecessor.

The new king arrived at Theobald's, in Hertfordshire, the seat of secretary Cecil, on May 3: there he named his council; six were English and six were Scots. The former were, the earls of Northumberland and Cumberland, lord Henry Howard, and lord Thomas Howard, lord Burrough, and lord Zouch; the latter were, the duke of Lennox, the earl of Mar, lord Hume, sir George Hume, lord Bruce, and sir James Elphinstone. The court remained some days at Theobald's, the attendants causing much damage. This is recorded by the lady Anne Clifford, who, going thither with her mother, the countess of Cumberland, found that the outward decorums and order of queen Elizabeth's court were no longer enforced. One circumstance she mentions as showing this change, was, that after her mother and herself had remained some time in a room occupied by one of the Scottish attendants, they found they had brought away vermin in their clothes!

The first popular measures of the new reign were the suspending all monopolies till they had been examined by the council, forbidding the worst evils of purveyance, and the grant of protection by the crown to delay legal proceedings. The English nation had no cause to complain of unfairness, though the personal favour shown to many of the Scots, and the great resort of their countrymen to England caused much jealousy: many severe jests and reflections were made by the English nation against them.

Sir Robert Cecil was the prime minister. A treaty for mutual aid was entered into with Henry IV. of France, while a peace was negociated with Philip III. of Spain, by which advantages were gained to the British merchants. A plague in London, of which thirty thousand persons died, caused James to withdraw to Wilton. The coronation was delayed till July 25, when the king and queen were crowned at Westminster.

The state of parties at the opening of the reign of James I. has been described by a French agent. He says, that the king was influenced by a small number of personal favourites, mostly Scottish gentlemen of inferior rank, who brought him accounts of whatever passed, and obeyed his will in most points. The courtiers, in general, were divided into two parties, one directed by the earl of Mar, and the other by the queen, but a third portion was influenced by Cecil.

The personal appearance of James, as described by Weldon, a contemporary, may be inserted: "He was of middle sta-

ture, more corpulent through his clothes than in his body, yet fat enough; his clothes being made large and easy, the doublet quilted for stiletto proof: his breeches in plaits, and full stuffed. He was naturally of a timorous disposition, which was the reason of his quilted doublets. His eye large, ever rolling after any stranger that came in his presence, insomuch as many, for shame, have left the room, as being out of countenance. His beard was very thin; his tongue too large for his mouth, and made him drink very unseemly, as if eating his drink, which came out into the cup on each side of his mouth. His skin was as soft as taffeta sarsenet, which felt so, because he never washed his hands, only rubbed his fingers' ends slightly with the wet end of a napkin. His legs were very weak, having had, as some thought, some foul play in his youth, or rather before he was born, that he was not able to stand at seven years of age; that weakness made him ever leaning on other men's shoulders; his walk was ever circular." Osborn has also described his appearance in the year after his accession, and adds, "I shall leave him dressed for posterity in the colours I saw him, in the next progress after his inauguration, which was, as green as the grass he trod on; with a feather in his cap, and a horn instead of a sword at his side. How suitable to his age, calling, or person, I leave others to judge from his picture." This agrees with the representation of James, in a woodcut of that day, which has supplied the authority for the engraving prefixed to this article, representing the king engaged in rural sports.

From what has been said, the reader will perceive that there was a great change in the ruling sovereign of Britain; and as we proceed, the truth of the words of the prophet will be fully exemplified in our own land, as in that of Israel of old. "Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings," Jer. xxxii. 18, 19.

Before the first year of this reign expired, the public attention was engaged by a conspiracy, or rather by conspiracies; for there were three, or at least two, which were distinguished as "the bye" and "the main." The whole affair is involved in much mystery; but these plots seem to have proceeded from the discontent felt by several of the leading religious or political parties, when each found their highly-raised expectations from James disappointed: but designs formed by such discordant parties could not proceed far without being detected, nor was there any unity of purpose among the leaders. The extent of the plans varied, from a design merely to interfere with the king's ministers, to a desire to place on the throne the lady Arabella Stuart in his stead. Several of the Papists were actively engaged, and the Spanish ambassador took part in these intrigues.

Some of the puritans, though utterly opposed to the Papists, and satisfied respecting the succession, considered that they had grievances which required to be redressed: one of their leaders, lord Grey, wishing to see some of the measures of the government changed, was induced to listen to some of the minor plans, but would not proceed, when he found how far some of the conspirators were inclined to go, and that the Romish priests were actively concerned. Sir Walter Raleigh, also, was implicated, though he only seems to have listened for a time to some of the Spanish offers of a large sum of money, if he would promote the interests of that monarch. His abilities rendered him an object of dislike and dread to James and the royal favourites, while his embarrassed circumstances disposed him to listen to proposals for political changes. The leaders were convicted, and Markham, Grey, and Cobham were ordered for execution, after an irregular trial at Winchester, where the court then was in November, in which sir Walter defended himself with much ability, under the personal abuse of Coke, the attorney-general. They were brought forth separately to a scaffold, but after a sort of theatrical display, were told, the king directed that their lives should be spared. Two priests, and Brooke, the brother of lord Cobham, were executed. Sir Walter Raleigh was kept prisoner in the Tower, where lord Grey also was detained, till his death, eleven years afterwards. Cobham purchased his liberation, by the disclosures he made, but passed the rest of his life in contempt and poverty. Markham was allowed to retire to the continent, where he afterwards

acted as a spy for the government. It was generally considered that sir Walter Raleigh was clear from the deeper designs of the conspirators, and that he was hardly dealt with: the king and his council, however, were glad of the pretext to keep so active a spirit in durance. One cause of the mystery in which these designs were involved, evidently was that, although the king possessed clear evidence of the participation of the Spanish ambassador in these plots, he was afraid to allow the proofs to be brought forward, lest he should be involved in a quarrel with the Spanish monarch. The lady Arabella Stuart fully cleared herself: a letter had been sent her, intimating some design in her favour, but she immediately forwarded it to the king. This conspiracy caused much anxiety to James and his ministers. It indicated that there was much discontent in the nation. The French ambassador wrote respecting it: "I recognize so many seeds of unsoundness in England, so much is brewing in silence, and so many events appear to be inscrutable, as to induce me to maintain that, for a hundred years to come, this kingdom will hardly misuse its prosperity to any other purpose than its own injury." When a kingdom is thus deeply but secretly agitated, there is no need for prophetic powers to say what is likely to be the result. "If a kingdom be divided against itself, that kingdom cannot stand," Mark iii. 24.

The puritans had looked forward with considerable hopes to the accession of James, as a member of the Presbyterian church of Scotland. A petition, signed by more than eight hundred of the English clergy, was presented to him as early as April, praying for a reform in the ceremonies and discipline of the established church. This led to an active controversy, which, after some months, was silenced by a royal proclamation, wherein the king declared his attachment to the established church; but promised a conference to examine into particulars. This conference was held in January, 1604, at Hampton Court. A report of it was published by bishop Barlow; but this has, in many respects, been conformed to the humour of the king, whose pedantic vanity was caught by the opportunity for display: he became chief speaker in the discussion, instead of moderator, using much coarse, vulgar, and even abusive language, declaring himself decidedly in favour of the highest and most arbitrary proceedings that had yet been attempted. One quotation from bishop Barlow's account, and a part of the description of this conference by sir John Harrington, will sufficiently show the vulgar tone and manner in which the king conducted this discussion. He says—

"His majesty was somewhat stirred; yet, which is admirable in him, without passion or show thereof, thinking that they aimed at a Scottish presbytery, 'which,' saith he, 'as well agreeth with a monarchy, as God and the devil. Then Jack, and Tom, and Will, and Dick, shall meet, and at their pleasure censure me and my council, and all our proceedings. Then Will shall stand up and say, 'It must be thus.' Then Dick shall reply and say, 'Nay, marry, but we will have it thus.' Stay, I pray you, for one seven years before you demand this of me. For if that government be once up, I am sure I shall be kept in breath; then shall we all of us have work enough, both our hands full. But, Dr. Reynolds, till you find that I grow lazy, let that alone.' And here, because that Dr. Reynolds had twice before obtruded the king's supremacy, 'Dr. Reynolds,' quoth the king, 'you have often spoken for my supremacy, and it is well; but know you any here, or elsewhere, who like of the present government ecclesiastical, that find fault, or dislike my supremacy?' After making reference to the Scottish Reformation, James is described as saying to the English prelates, 'They think they cannot make their party good against you; but by appealing to it, as if you, or some that adhere unto you, were not well affected towards it. But if once you were out, and they in place, I know what would become of my supremacy. No bishop, no king, as I before said. Neither do I speak at random, without ground; for I have observed, since my coming into England, that some preachers before me, can be content to pray for James, king of England, Scotland, France, and Ireland, defender of the faith; but as for supreme governor, in all causes, and over all persons, as well ecclesiastical as civil, they pass that over with silence, and what cut they have been of, I after learned.' After this, asking if they had any more to object, his majesty appointed the next day for both parties to meet; and, as he was going to his inner chamber, 'If this be all,' quoth he, 'that they have to say, I shall make them conform themselves, or I will harry them out of this land, or else do worse.' And this

was the sum of the second day's conference, which raised such an admiration in the lords, that one of them said, 'He was fully persuaded his majesty spake by the instinct of the Spirit of God.' Surely, whosoever heard his majesty, might justly think that that title did more properly fit him, which Eunapius gave to that famous rhetorician, in saying, that he was 'a living library, and a walking study.'"

The king afterwards described the part he took in the conference, saying, "I peppered them soundly." But sir John Harrington, who was present, shrewdly remarked, upon some commending the manner in which the king spoke, that "the spirit was rather foul-mouthed." Some coarse expressions which he states the king to have used, must be omitted here; he says, the king talked much Latin; but rather used upbraidings than argument, and bade the petitioners to "away with their snivelling."

The serious reader must deeply regret the manner and spirit in which this important conference was conducted. Without entering into the matters then under dispute, which belong to the ecclesiastical historian, it is impossible not to see that there was much bitterness and prejudice on the one side, and much tenacity and disgusting flattery on the other, while there was not even an outward show of desire for Christian unity, and the king made no reference to any but personal and worldly motives. It is painful to record, that archbishop Whitgift did not hesitate to declare that his majesty spoke by the Spirit of God. He must have disapproved of the gross and vulgar threats of the king; but still his words countenanced the conduct of James in this affair.

One benefit, however, resulted from this conference: this was a new translation of the Bible into English, or rather, a careful revision and comparison of the translations in use. The course pursued is well described by the Rev. T. H. Horne. "Several objections having been made to the Bishops' Bible at the conference at Hampton Court, in 1603, the king, in the following year, gave orders for the undertaking of a new version, and fifty-four learned men were appointed to this important labour. Ten, at Westminster, were to translate to the end of second Kings; eight, at Cambridge, to finish the historical books, and the writings of David and Solomon; seven, at Oxford, the prophetical writings. The Gospels, the Acts, and the Apocalypse were assigned to another company of eight, at Oxford; and the Epistles to another company of seven, at Westminster; and the apocryphal books to seven more at Cambridge. The remaining seven are supposed to have died, or withdrawn from the task. Various rules and instructions were given them in the king's name. It seems that each individual translated every book confided to his company; then they met and agreed upon the reading to be adopted: it was then examined by each of the other companies; and the whole finally revised by Dr. Smith, bishop of Gloucester, who wrote the preface, and by Dr. Bilson, bishop of Winchester. The translation was begun in 1607, and completed in 1610. The translation was first published in folio in 1611, and gradually the versions formerly used fell into disuse."

Let us be thankful that this inestimable treasure is now placed within the reach of all, even the poorest, in this favoured land; and let us pray that its truths may be increasingly felt and practised.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none.

The hand that gave it still supplies
The gracious life and heat;
Its truths through all the nations rise,
They rise, but never set."—COWPER.

There can be no doubt that the cause of true religion has been much advantaged in our land by the care bestowed on this revision, and by its universal adoption, though, like every other human work, it is imperfect; and, in some passages, inferior to the Bishops' and Genevan versions.

Having thus showed his high sense of the kingly prerogative in matters connected with religion, James did not hesitate to manifest the same temper in civil affairs. The meeting of parliament had been delayed by a pestilence; but it was summoned for March 19, 1604. In the proclamation, the king ordered the retiring officers to send the names of the members elected, to the lord chancellor, that their fitness for the office might be determined. The king's speech was in the same strain, and in it, after alluding to Popery, he still more strongly spoke of the puritans, by name, as a sect, "insufferable in any well-governed commonwealth." The result of this was, to embitter those who held such opinions, as well as all who de-

sired to extend the privileges of the people, and to incline them to support any measure opposed to the king.

In the address to the house of Commons, in reply to the royal speech, the powers of parliament were thus noticed by the speaker: "By the power of his majesty's great and high court of parliament only," said that officer to the monarch, "new laws are to be instituted, imperfect laws reformed, and inconvenient laws abrogated, whose power therein is such and so absolute, that no such laws can either be instituted, reformed, or abrogated, but by the unity of the commons' agreement, the lords' accord, and your majesty's royal and legal assent: for that this court standeth compounded of two powers, the one ordinary, the other absolute; ordinary in the lords' and commons' proceedings; but in your highness, absolute, either negatively to frustrate, or affirmatively to confirm; but not to institute. The body of which court, or council of state, consisteth of two houses; the one, the lower house of parliament, the members are the knights of the shire, and burgesses of towns and corporations; the other, the higher house, formed of the lords spiritual and temporal."

The commons and the king soon came into collision. Sir Francis Godwin, elected member for the county of Buckingham, had been set aside by the clerk of the crown, and sir John Fortescue, a counsellor, returned in his room, on the plea that Godwin had been outlawed. The commons asserted that the right of decision respecting the eligibility of members rested only with the house, and declared Godwin duly elected, after an inquiry, in which it was pleaded that the outlawry had been done away by the general pardon at the king's accession. After much dispute, the affair was compromised by setting aside both claimants for the seat, and issuing a new writ. This established the claim of the house of commons, to be the sole judges of elections, and was a severe blow to the claims of the king, who had indiscreetly reflected upon his immediate predecessors, by declaring that such precedents as had been urged from the times of minors, tyrants, or women, did not deserve attention.

The dispute rendered the parliament less inclined to promote the king's desire for a union between England and Scotland. The real advantages of such a measure were lost sight of, under the selfish feelings of a few, who urged that it would be disadvantageous to England, forgetting that unity always strengthens both parties. A disinclination to any measure desired by the king, also actuated many; but such reasons are unworthy of all true lovers of their country, and must be injurious to its best interests. In these and other discussions, more than half a year passed, during which the house evaded granting any supply, though earnestly pressed to replenish the exchequer, emptied by the king's profuse carelessness, and pressed by the claims upon the treasury. At last, fearful of an absolute refusal, the king prorogued the parliament, after a session which had lasted a year; he was then further mortified by a document prepared by the house of commons, in which they justified their proceedings, and declared the assertions and claims of the king to be unfounded.

James saw that much of this opposition had risen from his high notions of the prerogative, in matters of religion as well as in those of state; but though he attributed much of his disappointment to those of whom he spoke as "a pack of puritans," he was not induced to alter his views, or to conciliate this large body of his subjects. The French ambassador again commented on this conduct; he wrote to his sovereign as follows: "King James, in spite of all this, lives in the conviction that he is wiser than all his councillors; and is able, in spite of all complications, to remain neuter, and enjoy peace and repose. I, on the other hand, contemplate the approach of much misfortune and confusion; and can assure your majesty, that you have rather reason to reflect on, and compassionate his perversity and its ruinous results, than to fear his power."

Without entering into ecclesiastical matters, we must remark, that the conduct pursued by those high in authority did much to increase the number who were disaffected to the ruling powers, both in church and state. This gave advantage to designing men, and drove many to act together against the royal authority, who differed widely among themselves, while it strengthened the hands of merely political partisans. This feeling was further increased by the view generally taken of a body of canons, adopted by the clergy in convocation, in 1604; but these, not being sanctioned by the parliament, the judges did not hesitate to prohibit ultimate proceedings against the laity founded

upon them. These measures were urged forward by archbishop Bancroft, and others of the leading clergy; one, however, the bishop of St. David's, pleaded for milder courses, and said, "I wish, that if by petitions made to the king's majesty, there cannot be obtained a complete removal of the premises which seem too grievous to divers, nor yet a toleration for them that are of the more staid and temperate carriage, yet at least there might be procured a mitigation of the penalty, if they cannot be drawn by our reasons to a conformity with us." Hutton, archbishop of York, also declared his opinion respecting the measures then urged forward. He said, "The puritans, whose fanatical zeal I dislike, though they differ in ceremonies and accidents, yet they agree with us in substance of religion; and I think all, or the most part of them, love his majesty and the present estate, and I hope will yield to conformity. But the Papists are opposite and contrary in very substantial points of religion, and cannot but wish the pope's authority, and popish religion to be established. It is high time to look unto them; very many are gone from all places to London, and some are come down to this country in great jollity, almost triumphantly. But his majesty, as he hath been brought up in the gospel, and understands religion exceeding well, so he will protect, maintain, and advance it even unto the end; so that if the gospel shall quail, and Popery prevail, it will be imputed principally to your great counsellors, who either procure or yield to grant toleration to some."

At the present day, persons of different views naturally differ in their opinions, as to the measures just described; but all must agree, that by these measures, political and religious matters were mixed together, so as not to be separated during the proceedings which followed, and which thereby received much of that peculiar character they exhibit.

ST. MARY AT THE SNOW, AND THE HOLY CRIB.

About the middle of the fourth century, a noble Roman named John, having resolved to build and endow a church in honour of the Virgin Mary, she very kindly appeared to him in a dream, (so runs the legend,) informing him that it was her will the church should be built on a spot of ground which he would find covered with snow. It was the night of the fourth of August, and the air was very hot and sultry; no snow could be expected to fall, unless by miracle. Next morning, however, John and his wife repaired to the place, and there lay the snow, unmelted, as if mocking the sun, and defying all the power of his beams, till the purpose for which it was sent was accomplished. The bishop of Rome, Liberius, was immediately informed of the circumstance. He summoned his clergy; a grand procession was formed; thousands of people flocked to the spot; and in their presence the foundation of the church was laid. It has been repeatedly enlarged, enriched, and beautified, and is now one of the most splendid churches in Rome, and one of the three which are specially honoured by the personal ministrations of the pope. Travellers never fail to visit St. Peter's, St. John Lateran, and St. Mary the Greater, and are lavish in their descriptions of the magnificence and exquisite art with which they are adorned. Every year, on the fifth of August, a solemn festival is held—the festival of "St. Mary at the Snow." On that occasion the pope officiates, attended by his cardinals; the history of the origin of the church is read; and little children, who are stationed in the gallery for the purpose, throw jessamine flowers on the congregation, in remembrance of the miraculous snow shower!

The same church is also known by the name of St. Mary *ad Præsepe*, on account of the crib or manger in which the blessed Saviour was laid, and which, it is pretended, is kept there. It is exposed to public view every Christmas day. The following account is given of a recent exhibition:—"Early on the morning of Christmas day, the reliquary of the crib in which our blessed Saviour was laid, was borne in procession to the high altar of St. Mary the Greater, where it was exposed until after vespers. With it were two other venerable relics, a portion of the straw on which he was placed, and of the swathing bands in which he was wrapped."*

Alban Butler says, "It is well known how much this holy relic excited the devotion of St. Jerom, St. Paula, and others, when it remained yet at Bethlehem."† It has not lost its power, even

* Catholic Magazine, March, 1841, page 174.
† Lives of the Saints, ii. 205, royal 8vo. edition.

in the nineteenth century. The baron Geramb, abbot of the monastery of La Trappe, thus describes his emotions on visiting the church:—"The first thing I did, on entering the church, was to prostrate myself before the chapel, where the crib is deposited. There I thought on Bethlehem. I brought to mind the days I had spent there; and I seemed, for an instant, to be transported to the place where Jesus was born—to that august grotto which I had so often watered with my tears. Yes, my friend, I wept anew; but my tears were tears of joy. I felt myself happy. After indulging, for some time, in these delightful feelings, I reflected on myself; a profound sigh escaped my oppressed heart. 'It is,' said I, 'six years since you impressed your lips, inflamed with gratitude and love, on the marble of the sanctuary of Bethlehem. Six years! You know that the Christian, and especially the religious, should tend every day to perfection. You knew it. Cast a glance on the past. What progress have you made in this time? Are you better?' I did not answer this question; I feared to be heard before the crib."*

Such is the sickly religion of Rome, as spoken of by Romanists themselves. Happy are they who "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh!" Phil. iii. 3.

THE PERAMBULATOR.

THE FIRESIDE RAMBLE.

This is not only a dull, but a dark and drenching day; for the rain falls heavily, with no prospect of abatement. Well, well! it gives an additional value to the water-tight roof above me, the dry, soft carpet under my feet, the substantial furniture around me, and the cheerful fire, that wears the face of a friend.

There are times when we look around for amusement. The present moment is a season of this kind with me, and I have spread before me the map of Europe, with the intention of perambulating, in my fancy, some of the popular cities and public places that have made a noise in the world. It is said that, now, knowledge is so liberally spread among mankind, that every body knows every thing; and though this saying goes far beyond the truth, yet, certain it is, that we have a much more general acquaintance with places over the seas than we used to possess. Let me, then, draw on the resources of my memory, in giving a sketch, such as you, perhaps, or any one moderately educated, who has seen a little of the world, read a little of its manners and customs, and reflected a little on men and things, might do equally well with myself, and, for aught I know, a great deal better. As my present tour is to be an ideal one, (though my remarks will be consistent with truth,) I shall be able to transport myself to the several places I purpose to perambulate, without the assistance of coach, steamboat, diligence, or railroad. Come with me, then, and we will set off at once on our travels.

Old England! our hearts are o'erflowing with ruth,
Thou homestead of honour, religion, and truth!
Thou land of the brave and the free; giving birth
To the fairest, and boldest, and best of the earth!
Oh! 'tis sweet on thy worth, and thy virtue to dwell;
For a season, Old England, we bid thee farewell!

* * * * * *

This Antwerp is not without its attractions; for the air is smokeless, transparent, and pure: many of the buildings are imposing, and the place is rich in paintings of value. The celebrated "Descent from the Cross," by Rubens, the prince of Flemish painters, is among them. I have been standing over the dust of the artist in the church of St. Jaques, gazing on the altarpiece painted by him. His gifted hand has long since mouldered beneath the pavement, but his reputation as a painter is yet in its prime.

The scene here is far from being an English one; but so much the better, the greater is the variety. Never mind the clatter of wooden shoes on the pavement, nor the short gowns and Dutch-fashioned full petticoats of the women who are passing there: content may be read in the faces of the Flemings, and that is a jewel worth wearing. The cathedral, whose highly-wrought tower, yonder, stands out in such bold relief from the clear sky, is a glorious object for the eye to gaze on. Charles the Fifth was of opinion that it was too costly a thing to be common—too good to be exposed; and that it ought to be "kept in a case." You are looking at the citadel: a few years ago, it was battered about the ears of general Chassé, by marshal Girard.

When neighbouring nations, or neighbouring individuals, look with an evil eye on one another, there is but little peace.

* Journey from La Trappe to Rome, page 115.

Holland and Belgium were once at war, and for years after they regarded each other with envy and hatred; hardly yet has the bitter feeling altogether subsided. They have been kept in awe by the fear of England and France, or they would, years ago, again have rushed to the death grapple, like two tigers.

* * * * * *

And now I am at Brussels, famed for laces, carpets, and silks. Trees, parks, and palaces, squares, promenades, and fountains, are around me. Yonder are the palaces of king Leopold and the prince of Orange. I have visited the cathedral, marvelling at the richly-carved pulpit, the masterpiece of Van Bruggen; and I have seen the market square and Hotel de Ville, and walked through the lace manufactory of Monsieur Ducepetiaux. Here the old and young, like human spiders, weave their beautiful webs. Infants, for such may children of four years old be called, ply their labours, and women of fouscore work for a franc,

"From goodly morn to dusky-footed eve."

Royalty! royalty! thou hast thy cares, and too often has thy crown a thorny lining; yet still be mindful, while lolling in thy gorgeous chariot of crimson, embroidery, and gold, blazoned with diadems, and glittering with gaudy hues, be mindful of the franc-a-day labours of thy poorer subjects! Away for Waterloo.

* * * * * *

What crowds of happy-faced beings in holiday attire! What a forest of green boughs, and profusion of fluttering ribbons have I passed through for it is a fête day, and Brussels has poured out her population into the streets and suburbs. The very villages teem with life, reiterating the truth, that potatoes and milk, with fresh air, will put more health in the cheek than turtle and the crowded city.

I have stolen a glance at the forest of Soignies, and the village of Waterloo, Mont St. Jean, and the great mound, two hundred feet high, surmounted by the Belgic lion, where lie, in quietude, hearts that raged, and limbs that struggled in the death-grapple of Waterloo! Hougoumont, too, that slaughterhouse of war, has been visited, and Martin, my peasant guide, has told me, as no doubt he tells every body, that when the chapel was on fire, the flames stopped when they came to the wooden crucifix. Alas! how prevalent is the power of superstition. La Belle Alliance is yonder. There stands La Haye Sainte. These were the fields of war, and the heart sickens at the information, that the richest harvests abound where the slaughtered host were buried. Victory and conquest may wave their proudest banners, but

The record of mercy is dearer, by far,
To the friends of mankind, than the trophies of war;
And one deed of compassion more grateful to view,
Than the crimson-stained glories of wild Waterloo!

* * * * * *

There is much of the picturesque in the ancient town of Liege. Many of the villages, also, are pretty; but the importunate begging of the old, and the pipe-smoking of the young people, might advantageously be dispensed with. Aix-la-Chapelle is worth tarrying at, for it is the burial place of Charlemagne. You may, perhaps, remember to have read, that, when the tomb of the emperor was opened by Otho, Charlemagne was found sitting on a kingly throne; his skeleton frame, habited in robes of royalty, and his fleshless brow bearing a glittering diadem: at his side was his good sword "Joyeuse," at his girdle his pilgrim's pouch, and on his knees the holy gospels.

* * * * * *

A French author has said that, before printing was discovered, architecture was the great book wherein man wrote his thoughts in "marble letters and granite pages." This is a bold conception, and, perhaps, an undeniable truth. When gazing on the cathedral of Cologne, something of this kind is felt. In the stupendous buttresses, the profusion of arches, cornices, columns, capitals, and pediments, and the forest of points and pinnacles presented to the eye, the intention of the architect may not be altogether intelligible, yet still they leave an impression on the mind of a powerful kind. He who gazes on the huge hieroglyphic inscribed monuments of Egypt, is sure to be awe-struck by them, though he may not be able to decipher their inscriptions.

The university of Bonn, the castle of Godesberg, the ruins of Drachenfels, and the romantic beauty of the Rhine, have all their attractions; but those of the river are pre-eminent.

"A blending of all beauties, streams and dells,
Fruits, foliage, crag, wood, cornfield, mountain, vine,
And chiefless castles, breathing stern farewells
From grey, but leafy walls, where ruin greenly dwells."

* * * * * *

I might enlarge on Coblentz, the capital of the Rhenish provinces of Prussia; on the fortress of Ehrenbreitstein, (honour's broadstone;) on Wiesbaden, with its boiling spring; on Braubach, with its frowning old castle of Marksburg; on St. Goar, situated in the midst of the enchanting scenery of the Rhine; on Frankfort on the Maine, one of the first places for trade in Europe; and on Kronthal, with its gas baths and castles of Kronberg, Königstein, and Falkenstein; but, no! here I am in Switzerland. Freyberg, Offenberg, Brucksal, Darmstadt, Heidelberg, Carlsruhe, and Baden-Baden, the first of all German watering places, have been passed through, and I am now, as I before said, among the Swiss. Basle is the birth place of Hans Holbein, and the burial place of Erasmus, and many of the reformers, but I am not at Basle. Near this city, in the year 1444, was fought the celebrated battle between the French and Swiss, when the latter, fired with the love of country, killed tenfold their numbers; but I am not on the battle plain. I am standing on a hill, near Bienne, with my hands uplifted, and my eyes intensely fixed on the distant mountains, crying out, at the top of my voice, "The Alps! the Alps! the Alps!"

These giant warriors have battled with the hurricane from generation to generation. Man, pigmy man, has passed in succession from the earth as a vapour, and the perishable records of his existence, have mouldered away; but yonder are the Alps still!

There they are, piercing, with their elevated points, the very heavens! dark are their shadows, but their illumined sides are light and bright as the glittering garments of the angelic host. Snow and sunbeams are mingled. At once they are palaces of the earth and castles of the skies; the glowing and glorious creation of an almighty hand! I cannot think of thee, Switzerland, and of Mont Blanc, and the lake of Geneva, without bursting into poesy.

Thine, thine are the sharp-pointed cliffs that arise,
Like a fairy creation of spires to the skies;
The mountain that frowns with alluring alarms,
And the lake that entrances the world with its charms.

* * * * * *

Berne and Geneva are behind me; I have gazed on "arrowy Rhone," ascended Mont Blanc, and crossed Savoy. Did you ever, led by listlessness or curiosity, glide stealthily into the interior of a Roman Catholic church, when the night was contending with the morn? the altar tapers with the opening day? Did you ever mark beauty in her morning robe, age, with his palsied limbs, and poverty habited in rags, kneeling by turns to a wooden crucifix, crossing themselves, supplicating painted saints, and praying to "a god that cannot save?" Such a sight as this which, in Roman Catholic countries, is an every-day picture, goes, or ought to go, to the very soul; it ought to arouse us to prayer, that the thick darkness of the mind may be scattered; and the truth as it is in Jesus universally diffused, accompanied by the power of the almighty Spirit. Millions are hourly forgetting, or rather living without the knowledge, that Jesus Christ only can forgive sins!

I have zig-zagged up the Alps: the broad Napoleon road has been my pathway. Charlemagne led his army across Mont Cenis; and Hannibal, I think, conducted his legions another road: but I must not wander into history, being far enough from home as it is. Leaving behind me voitures and voituriers, mules and muleteers, houses of refuge, (ricoveri,) and way-side crucifixes, glittering glacieres, and threatening avalanches, here am I in Italy. Ay! in Italy, perambulating, wherever fancy pleases to set her foot!

O Italy! blooming in pride of thy place,
The lily and rose in the garden of grace;
To what visions of glory thy temples give birth,
Thou fairest and loveliest land of the earth!
But say, can it be that thy greatness is flown?
Art thou not what thou wert in the days that are gone,
When valour and virtue adorned thee, and shed
A halo of light round thy living and dead?
When honour and beauty beamed bright on thy brow,
And thy heart—But there's no time to moralize now;
Alas! fallen fair! while the hour passes by,
We must sum up the present and past with a sigh.

I cannot stop at Susa, except to steal a glance at the broken vine-clad hills, the steep acclivities, and churches and monasteries that surround it; nor at Turin, longer than to hurry from my inn, to gaze on Guido, Murillo, and Carlo Dolci, paintings, throngs of musicians, soldiers, jugglers, and mendicant friars, and to ponder a moment on the single-arched new bridge over the Doria. One word about this bridge.

Know, then, if you do not know already, that this erection was a difficult enterprize. Every one said that the bridge could not be built; and when it was built, every body said that it would

fall the moment the scaffolding was withdrawn. Placing himself beneath the centre of the arch, the confident architect ordered the scaffolding to be taken away. The bridge is yet standing, and, of its kind, is one of the finest in the world. Poor Winstanley, in his Eddystone lighthouse was equally confident, but, unhappily, not so correct in his judgment, as the architect of the new bridge at Turin.

* * * * * *

I might perambulate the labyrinthian streets of Milan for a week, and find enough to occupy my attention; the palaces, churches, convents, lazarettos, and religious fraternities of the place are numerous. Priests and veiled women, gendarmes, soldiers, and burgeois, are seen in all directions. When you visit the place, go to that world's wonder, the old monastery of S. Marie delle Grazie, to gaze on Leonardo da Vinci's "Last Supper;" painted on the wall, and forgive, if you can, the monkish epicures, who, to secure a hot dinner, cut a door-way through the painting.

Look at that glorious building! It is the Duomo, or great cathedral of Milan, built of purest white marble: it has but one superior in Italy. It is, indeed, a splendid pile, and its fretwork, carving, and statues, are thought by many to be unequalled. There are seven infant schools in the city, supported by private charity.

* * * * * *

The lakes of Maggiore, Como, and Lugano, beautiful as they are, must be passed by. The mosaic pavements, richly sculptured altars, busts, friezes, and pillars of the newly excavated temple of Hercules at Brescia; the piazzas, the old palaces, the high houses, and heavy stone balconies of Verona, and the university, and fortifications of Padua, must not be dwelt upon. Venice is before me, with its ducal palace, bridge of sighs, and church of St. Mark, with the four horses of Lysippus over the principal arched entrance of the temple. There stand those brazen horses, proclaiming, as with the voice of a trumpet, mute and motionless as they are, the instability of earthly glory. Passing from one conqueror to another, they have outlived the power of their possessors, for the glory of Corinth, of Rome, of Constantinople, and of Venice is no more, and the empire of Napoleon has passed away. These horses were once the symbols of princely power, they are now the emblems of departed greatness. How weak are the mightiest when God resisteth them! "He hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat, and exalted them of low degree," Luke i. 51, 52.

Imposing piazzas, and gilded gondolas, splendid palaces and paintings, treasures of art, and outward magnificence, Venice still possesses; but where, alas! is her power? Where are the

> "Argosies bound
> From Tripolis, from Mexico, and England,
> From Lisbon, Barbary, and India?"

* * * * *

Neither vine, olive, nor mulberry grove detains me. Ferrara is the birth-place and death-place of Ariosto; and Bologna has one of the best picture galleries in the world; but I have hurried on through them both, and through Fillagare also. Florence is now before me, the Tuscan capital,

> "The brightest star of star-bright Italy."

celebrated among other things for the beauty of its position! The surrounding scenery is truly delightful. Divided by the river Arno, it presents a goodly spectacle of magnificent palaces, churches, libraries, academies, and museums. The picture gallery Palazzo Vecchio, and that of the Pitti Palace are beyond praise. Vine and olive emulate each other in decorating the sunny slopes, and the towering Apennines in the distance stand as mighty bulwarks invested with grandeur, power, and durability.

The old streets of this old city are too narrow to admire; it is well that I am on foot, for two carriages cannot pass. I have been to Santa Croce, which has been called the "Mecca of Italy;" and well it may be so called, if sculptured marble can make it such. Here are the monuments of Dante, Galileo, Alfieri, Machiavel, and Michael Angelo. But is there no place where the dead repose that ranks in my estimation higher than Santa Croce? My heart cries, "There is! Westminster Abbey is worth a hundred Santa Croces."

At another time, led by fancy, I may perambulate "Imperial Rome," and other Italian cities; but the thought of Westminster Abbey has brought me back again to the land of my birth, and my perambulation for the present must be brought to a close. Italy is a fair domain, a galaxy of glorious things; but Italy is not

England. Once more am I at home! The map of Europe is laid aside, and I am sitting with a grateful spirit by my own humble, happy hearth, my heart filled with kindly desires for every country under heaven, but more than all for old England.

THE DEAD SEA.

From the Jordan we accompanied some English travellers to the Dead Sea, and were attended by a guard of soldiers. The hills we passed have much the same appearance as those in the valley of the Nile, and are equally barren. As we approached the shore, all traces of vegetation began to cease, and the last mile was over sand, upon which were incrustations of salt. There was a gloom over the sea, which continued during the whole of our stay in its neighbourhood, and prevented us from seeing more than four miles over its surface. It is bounded on the east and west by mountains; and in this part, which is a kind of bay, may be about twelve miles across. The beach is covered with logs of wood, and other matters, brought down by the Jordan; and as I observed these only close to the water's edge, I should not have supposed, from inspection, though all travellers seem assured of the fact, that it rises and falls at certain seasons. There was a very gentle ripple upon the surface, but not the slightest appearance of a wave dashing on the shore; its appearance may be best compared to an immense sheet of ice, when seen through a fog. It must not be supposed that this stillness is constant, though Tacitus says, "The wind raises no waves there," as at the time it was visited by some friends of mine, the waves were so high, that they were afraid to bathe. We observed, almost close to the water, a pile of large stones, that appear to have been squared, and some have supposed that they once belonged to the cities of the plain. The fable is exploded that no bird can fly over it, as we saw several skimming its surface with as much apparent ease as in any other place; but we observed no signs of fish, and I am inclined to the belief, that there are none in it. Upon the shore are a number of shells; but this proves nothing, as I have seen the same in all parts of Judea, and they are probably brought down the river, or washed from the mountains. It was now our turn to bathe, and perhaps there might be in our minds something of the same feeling as that for which, a little time before, we had been accusing the pilgrims. The water was so buoyant, that in swimming we had great difficulty to keep our legs under it, and I had to hold my head back like a sphinx, in order to breathe. It was so dense, that we could not swim, to any distance, without using great exertion. We could remain in the water without the least motion, and did not sink. I could not dive, though more expert swimmers might, perhaps, succeed. The taste is most nauseous, and in places where my skin was excoriated by exposure to the sun, the smart was excessive. The skin had an uncomfortable sensation for several days after; and it required an immensity of soap and water to free us from the particles we had imbibed. The water is clear, and it is said to contain one-fourth of its weight of salts. The surface is said, by Josephus, to change its appearance three times every day, according to the direction of the sun's rays. He speaks, also, of there being ships upon it, which shows that its consuming power is not so great as some have imagined. In 1818, some English travellers made a circuit of the sea, and by their account, it is not more than thirty miles in length.

I have visited many scenes of desolation, but this surpasses them all: yet this very spot, we are assured by Scripture, was once "as the garden of the Lord, like the land of Egypt." The sea is called, in sacred writ, the Salt Sea, the Sea of the Plain, and the East Sea. It occupies what was formerly the valley of Siddim, in which stood the five cities of the plain, Sodom, Gomorrah, Admah, Zeboim, and Bala. These guilty cities were utterly destroyed by the righteous vengeance of the Lord, and their very sites have been hid from the face of heaven, by waters that are alone among all the waters of the world. The awful prophecy of Moses must needs, when considered amid the scene that here presents itself, bring fear to the mind of the sinner, and conviction to that of the sceptic. "The stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone and salt, and burning, that it is not sown nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the

Lord overthrew in his anger, and in his wrath: even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers," Deut. xxix. 22—25. The Israelites refused to listen to the warning voice, and the prophecy has been fulfilled in the utmost force of its terrible import. "It is a fearful thing to fall into the hands of the living God."—*Hardy's Notices of the Holy Land.*

MY AUNT PRISCILLA.—No. I.

HER EDUCATION.

"I SCARCELY know which to advise, but I rather think my aunt Priscilla used to prefer"—

"How is it, dear mamma, that we have learned to regard your aunt Priscilla as a kind of oracle? and yet we have never known her, and know little or nothing of her history."

"My obligations to that excellent woman are greater that I can express; and yours, perhaps, greater than you imagine. She had the formation of your mother's character; and while deeply lamenting that the advantages of my youth have not been more fully improved, I cannot but feel, that my children reap some benefit from the instructions and example of my worthy aunt. I would not absolutely regard any human being as an oracle. Even my aunt Priscilla was not exempt from human failings. But I have so much reason to think with veneration of her judgment, her principles, and her practices, that I should certainly hesitate to take a step, especially in the management of my family, if I were distinctly to recollect that her sentiments or example pointed to a different course."

"But how came aunt Priscilla to be so clever in the management of a family? was she not a maiden lady?"

"Oh no, my love: she was the mother of a numerous family. How could you entertain that notion?"

"I don't know, mamma, unless it were from her name; it sounds oldmaidish. Why did they give her such an odd name?"

"I have heard some tradition about a dispute between the mother of my grandfather and a maiden sister of his father, whether the names were to stand, Priscilla Susan, or Susan Priscilla. It issued in the first child receiving the name of her grandmother, and the second child that of her aunt, Priscilla. The point of precedence was never cordially settled between the old ladies. But as it fell out, that the first child died in infancy, my aunt came in for the plate, jewels, laces, brocades, and other costly finery of both. But why you should dislike the name, I cannot imagine. It has nothing unpleasant in the sound, or ludicrous or disgusting in association. It is dignified as having designated one of the holy matrons of Scripture, and certainly not dishonoured in being borne by my aunt, who was justly regarded by all who knew her, as a model of British matrons."

"And how was it, mamma, that you were brought up by your aunt? I know you were not left an orphan, for I very well remember my grandmother; and I have heard you say, that my uncles and aunts are younger than yourself."

"The circumstances of my parents, and their unsettled mode of life, (for my father was an officer in the army,) were considered unfavourable to the education of their children; and hence, such of us as survived the perils of infancy, were placed under the care of my aunt, and shared the privileges of her well-regulated family."

"But did you like being separated from your parents? I am sure I should not."

"There were, indeed, disadvantages connected with it. These were bitterly lamented by my dear mother, as among the many evils resulting from an imprudent marriage. The displeasure of her father, and the consciousness of having merited it, embittered the early years of her married life; and many trials intersected its whole course, which his forgiveness could neither avert nor remedy. It was through the conciliatory influence of my aunt Priscilla, who then resided under the paternal roof, that my grandfather was first induced to listen to the submission of his offending daughter; and not long afterwards, on the birth of a third child, I was received as an inmate of his family. I believe a permanent residence was not at first contemplated; but my aunt, who took the charge of me, found my mind and temper so much in need of cultivation and discipline, that she could not bear to return me, to accompany my parents in their frequent removals, and consequent domestic disadvantages. Hence my visit was prolonged more than two years, at

the end of which time my grandfather died. Shortly after this event, my aunt was married, and took me home with her to carry on my education; and I remained with her, till I was transplanted to my present home."

"Well, mamma, I don't wonder at your cherishing her memory with such affectionate veneration. I should very much like to hear all about her—all, I mean that you can recollect, and I know you recollect a great deal."

"Then I will try. But it is impossible to transfer a correct and adequate impression of her character, to the mind of any one who did not know her.

"I suppose she was well educated, according to the standard of the day; that is to say, no expense was spared in providing competent instructors; nor was any species of accomplishment neglected, that was considered fitting for young ladies of her rank in society. It was, however, in some respects, very defective. But my aunt had the good sense to perceive both its advantages and its defects, and by subsequent self-cultivation, to improve the one and correct the other. Whatever be the system, or the administration of teaching, education can be successful and beneficial only so far as it leads to self-cultivation; and it sometimes happens, that when an original superiority of mind exists, even a very defective course of education is found sufficient to give this stimulus. Such, I think, must have been the case with my aunt, who seemed to have had peculiar aptitude at perceiving that some particular branches of early study had been correctly, but imperfectly pursued; that others had been conducted on false principles, or had occupied a portion of time, attention, and labour, beyond their real claims; and that some were absolutely worthless. Hence, it was easy to conclude which should be laid aside at once; and which, and in what proportions, others were worthy of farther pursuit. My aunt possessed vigour of purpose, as well as soundness of judgment. These qualifications do not always go together, though their combination is essential to real greatness of character. With her, to decide that a thing ought to be done, and to take measures for the accomplishment, were simultaneous movements of the mind and body; or rather, cause and effect so closely followed, as to appear simultaneous. Thus, when she had fairly concluded that an object was not worthy of pursuit, she no longer pursued it, but reserved her whole time and energies for better purposes. This I gather from the mingled simplicity and firmness of my aunt's incidental remarks, and from my own observations of the consistent and uniform tenor of her way.'

"I have heard her, when books were spoken of, say of one, 'Yes, I recollect it being introduced into the school, and eagerly sought after: but it seemed to me to be frivolous, erroneous, or calculated to produce false impressions; so I laid it aside, and have never met with it since; nor do I retain any distinct recollection of its contents.' While of another, she would say, 'Yes, it was one of the few treasures of my youth, though then I did not know half its value: I have frequently read it over with increasing interest and instruction; and notwithstanding the number of valuable books, which since that period, have so astonishingly multiplied, it is one with which I wish all my children to be familiar.'

"Some beautiful point ruffles and lappets, worked by my aunt in her childhood, were once brought out, to be converted into babies' caps, or something of that kind. They, with some other relics, were deposited in a large work-box, covered with filigree, green, scarlet, and gold."

"When my aunt produced these old stores, my curiosity, if not my admiration, was excited. I exclaimed, 'Oh, aunt, what a work of patience and skill! and was all this really the work of your own hands? I should like to know how to do such things; but I do not think that I should ever have patience to accomplish half so much.'

"'I do not think, my dear,' replied my aunt, 'that it would be worth the expense of time and eyesight to acquire the art. I am glad that this laborious trifling is going out of fashion; for I am sure all the good I ever derived from it, consisted in acquiring habits of application, neatness, and perseverance, and the pleasure of producing something to gratify beloved friends. The point was worked for my dear mother, and the box for my aunt.) But, then, the good habits referred to, might have been just as well acquired, and good-will cherished, and respect expressed, and friends gratified quite as much, if the time had been bestowed on some really useful performance. I should be sorry if the setting aside of these tedious toils, on which so much time was expended in the days of my youth,

should lead the young ladies of the present day to neglect the acquirements of habits of neatness, despatch, and perseverance in the really useful operations of the needle; and it would be matter of regret, if all their ingenuity, taste, and industry, should be employed on decorating themselves.'

"A knowledge of the arts of domestic operation, had, in the days of my aunt's youth, been considered an indispensable branch of female education. She considered it so herself, and, to the great comfort and advantage of the whole family, she daily exemplified her proficiency in that humble service. But then, she had found it practicable to effect a great saving of time and attention, and to secure an equally good result, by simplifying and systematizing her operations. She sometimes amused us with an old receipt book of her grandmother's: the possession of such a manual in her own handwriting, was then regarded as one of the most noble achievements of a young lady's pen; the more voluminous, the more honourable. How laborious and expensive must have been the art of cookery and confectionary, in those days! 'Had I followed these rules,' said my aunt, 'my whole time would have been occupied in household drudgery, instead of the portion really needful being intelligently employed in superintendence, and the matter then dismissed for nobler occupations. It would have taken me five hours to prepare some elaborate dish, that would be eaten in five minutes. This I was by no means inclined to bestow. Then, too, the implicit, but contradictory directions, led me to conclude, that if one were right, the other must be wrong, and that perhaps both were needless. I therefore endeavoured to put myself in possession of a few simple, but well established principles of general application; and on doing this, I found, that all the special directions required, might be reduced to less than a quarter of the compass; and the doing of such things as I chose to do myself, and instructing my servants in others, has borne a similar reduction.'

"'In the days of my youth,' said my aunt, 'if a pupil had read or repeated the pages of a book, it was too readily taken for granted, that the book, and the science of which it treated, were understood. I wish this mistaken assumption were altogether exploded in the present day; at least, I hope my own better experience will teach me to guard against admitting such a fallacy with respect to any, in whose education I have a share. I repeated an English grammar through and through again, as a mere exercise of memory, but never perceived the application of its principles; for that part of my education was intrusted to one, who deemed it no part of her duty to make her pupils understand what they professed to learn; indeed, I question whether she understood it herself. Of this, however, I am certain, that if my conversation be habitually correct, and free from gross violation of grammar, that correctness has been insensibly acquired by mixing in good society, and reading well-written books, and not from learning the rules of syntax at school.'

"My aunt spake with lively gratitude of the instructions of her writing master, by whom also she was initiated into the study of geography, astronomy, and history. It had always been a matter of regret, that she was so early removed from his tuition. She, however, knew how to appreciate and improve what he had taught her; for his instruction had been communicated on just principles: she understood as far as she learned, and the desire for further information was awakened, and the notion of obtaining it imparted; and this, she acknowledged, was real education.

"The languages which had been professedly taught to my aunt, were French and Italian. With the former she retained a pretty good acquaintance, having had frequent opportunities of conversing in that language, as well as access to the best authors; for her father was familiar with, and partial to the language, and encouraged his daughters in their acquirement of it; but the Italian was of comparatively little use.

"My aunt had also learned music and drawing. She was placed under masters who taught these sciences. She had instruction for a year or two in playing on the spinet and guitar; but the time bestowed was not sufficient to admit of any great proficiency, and as she discovered no particular talent for music, and the little she had learned at school was not cultivated at home, it was soon forgotten. My aunt thought it a pity that the taste and capabilities of a pupil should not be more taken into consideration, before time was employed on a pursuit not in itself essential, and in which there was not a fair chance of suc-

cess. She, however, rejoiced, that in her youth, it was not deemed necessary to spend five or six hours a day in practising music; she had not therefore to reflect on the waste of so large a portion of her existence, as she probably would have done in more modern times. Such was her opinion of time employed on a pursuit, which, as in her case, was never followed up or turned to future account; it would not, perhaps, have been very different, if the accomplishment had been carried on to such a pitch of perfection, as to bear the application of Sir Francis Bacon's remark on the victors in the Olympic games, that 'they were so excellent in these unnecessary things, that their perfection must needs have been acquired by the neglect of whatever was necessary.' For drawing, my aunt had a taste; the instructions, therefore, that she received, were so far valuable, as to form the basis for future self-improvement and agreeable recreation. A few spirited sketches and tasteful ornaments, indicated a considerable degree of talent and industry; and the pencil was still occasionally employed with admirable dexterity and correctness, either for purposes of practical utility, or for the amusement of her children.

"The parents of my aunt, especially her father, had not been accustomed to take a comprehensive view of education, but seemed to think, that when a certain number of years had been passed at school, and a proper amount of money had been expended on the payment of governesses and masters, the business was completed, and was to be entirely laid aside. To furnish the young people with suitable books for their further improvement, or in any way to gratify or cultivate the taste which school education might be supposed to have instilled, formed no part of their system.

"The school girls, when they came home, having finished their education, were to emerge at once into women: not only were they required strictly to conform to the rules and habits of a very precise family; but it seemed to be expected that they should relinquish all desire after pursuits and pleasures, congenial to youth. They were to make pastry and pickles, copy recipes, and work tambour and tent stitch, with all the solemnity due to the importance of these avocations. If they wished to read, a desire which was regarded with some suspicion and jealousy, as it was thought they had surely read enough at school, there was a library of good old authors, collected by an ancestor of the family, who was much addicted to learning; but all modern literature was strictly interdicted, as light, vain, and unnecessary.

"As to society, a few formal insipid tea parties, and a family meeting at Christmas, formed the entire round of social intercourse, whether in town or country; between which, by the way, the year was pretty equally divided. This half-yearly change of residence must have been an agreeable break in the monotonous scene, especially to my aunt Priscilla, who was an ardent lover of nature, and whose benevolent disposition would lead her to seek her pleasure in visiting and benefiting the poor, who are so much more accessible in the country than in London. There, too, she had the enjoyment of a garden, in the cultivation of which she greatly delighted.

"By means of occasional excursions to one or other of the fashionable watering places of the day, my aunt became familiar with scenes of interest in her own country. Her habit, however, of referring to such topographical and historical books as she had access to, in connexion with the several localities she visited; and indeed, of uniformly bringing what she had read to bear upon what she saw or experienced, often led her father to remark, that she was too studious by half, and to express his fear, that she would either turn her brain, or become totally unfitted for a notable housewife, which after all, he maintained, was the noblest character of woman. Her constant cheerfulness and good humour, however, tended to dispel the former apprehension; and the testimony of her mother, as to her uniform activity in household affairs, removed the latter.

"Greatly as my aunt preferred a country residence, when the season came for returning to London, she was prepared to fall in cheerfully with the family arrangement. She carried many sources of pleasure with her, and therefore, did not appear to have been disposed at any time to complain of circumstances. She had strength and application of mind, to enable her to take things as they were; and though she probably would have liked many things different from what they were, she could adapt the one to the other, strike out a plan of her own, pursue her own improvement, and do as much good as she could, without attempting to disturb what she could not alter.

"I believe that my aunt's chief anxiety and disquietude arose from observing, that an unhappy effect was produced on the minds of each of her sisters, by the recluse and unintellectual habits of the family. The elder of the two, naturally of a reserved and gloomy temper, not only conformed to the wishes and practices of her parents, but even far exceeded them, and entirely secluded herself from society, until she became little better than a cold, scornful, self-righteous automaton; and though she possessed many sterling qualities, concealed and almost nullified them, by a harsh and repellent exterior. She, like my aunt Priscilla, addicted herself to reading, but it seemed not so much for the sake of informing her own mind, and contributing to the pleasure and profit of others, as that she might secretly exult in having waded through so many huge folios; and indulge her contempt of others who sought information in a lighter and more interesting form. Poor aunt Leonora! But I shall tell you a little more about her another time.

"The youngest sister, my own dear mother, was a girl of a high and lively spirit. She doubtless, as she herself has acknowledged to me, required judicious restraint; but the influence of unswerving rigidity was extremely injurious to her. Being debarred from suitable society, and restrained from innocent sources of gratification, she formed an intimacy with one of the female servants of the family, who if not vicious was ignorant; and willing to indulge and gratify her kind-hearted young mistress, secretly supplied her with the produce of a circulating library, selected without discrimination, and devoured with avidity. This kind of reading prepared the way for further mischief; and, as I have already intimated, she formed a rash and injudicious matrimonial connexion, without the consent of her parents. That one imprudent and unhappy step was the occasion of years of family alienation; it was supposed to have hastened the death of my grandmother, and it certainly embittered the whole succeeding life of my mother. Many of its attendant evils were averted by the kind exertions of my aunt Priscilla; but in all probability, it never would have taken place, had there existed between my grandparents and their family, that mutual sympathy and confidence which ought always to exist between parents and children.

"In making these disclosures, I betray no family confidence; for all the parties concerned were led to see their own errors, and were anxious that others should be warned against them.

"As to the religious education of my aunt, it was characterized by the same rigidity and formality that pervaded the general movements of the family. There was little in it to reach the youthful understanding, or win the affections. Long answers of catechisms committed to memory; abstruse and heavy sermons, read to a drowsy family; wearisome services, and arbitrary restrictions, were little calculated to leave amiable impressions on the mind. But as there is no doubt, that notwithstanding many prejudices and mistakes, my grandparents were sincere Christians, I will not enlarge on the effects of their system of education in this particular, but rather imitate my judicious aunt, who when she observed anything wrong, forbore direct censure, but adopted and recommended something better. Her own practice and success, will best exemplify the preferableness of her system.

A CALCULATING MACHINE.

A MACHINE has been invented by Dr. Roth, of Paris, and patented in this country by Mr. Wertheimer, which performs sums in addition, subtraction, multiplication, and division, with unerring exactness. It is to be seen at the Polytechnic Institution, London. The editor of the Mechanics' Magazine says: "We use the word machine, as the whole of Dr. Roth's calculating contrivances may, we understand, be combined in one frame or case; but what we saw were two separate machines or instruments; one for performing the operations of addition and subtraction, which is of a rectangular form, about six inches long by three in breadth; and the other for doing sums in multiplication and division, which is of a circular form, about twelve inches in diameter, and three inches in thickness. On the face of each machine there is a series of revolving circles or zones, each bearing the integral numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, and each representing either units, or tens, or hundreds, or thousands, etc. Beneath each figure there is an orifice, by inserting a small hand style or pricker, in which the circle to which it belongs

can be turned round, so as to present that figure to any point of the circle desired. All these circles are connected with and act upon a system of wheel work, concealed from view beneath the face of the machine, (like the machinery of a watch,) but in what manner, or on what principle, is not explained, and will probably remain a secret till the specification of the patentee (Mr. Wertheimer) is enrolled. As the numbers to be added, subtracted, multiplied, or divided, are given to the operator, he transfers them to the machine by means of the style; and, when the whole are told off, you see almost at the same instant the product or answer to the question, exhibited to view through a series of open circular spaces left in the face of the machine, immediately above the revolving circles. We saw a great many questions solved by these machines, in each of the first four rules of arithmetic, as fast as they could be enunciated, and in every instance without the slightest error. * * * One great recommendation which Dr. Roth's machines possess over all others of the sort which we have seen or heard of, is their conveniently portable size, and (should the demand for them be extensive) consequent cheapness. The price now asked for an adding and subtracting machine, of the dimensions before given, is 2*l.* 2*s.*, and for the multiplying and dividing one, 26*l.* 5*s.*; but unless there is something of a more nice and complex character in the concealed machinery than we have any reason to suppose there is, both machines might be supplied, in large numbers, for a fourth of the money, and yield a handsome profit. At the head of the list of subscribers for a set of the machines, we were pleased to observe the names of 'Victoria' and 'Albert.'"

THE PROPERTIES OF SCRIPTURE.

THE properties of Scripture may be summarily enumerated as follows:—1. All of it is clear and intelligible enough, to persons who sincerely desire to conform the heart and life accordingly. 2. The word of God is found to be of special effect upon the human heart, for conviction, conversion, instruction, and comfort, in all ages and nations; and hereby evinces—3. Its divine authority; whence it follows—4. That it is the standard for determining every controversy in matters of faith. 5. It is perfect, as containing whatever is necessary to be known and believed, in order to salvation.—6. It is also profitable, as containing nothing irrelevant or useless. 7. The providence of God has watched over it, so that it retains its purity unsullied, and can be enjoyed now, as it ever could be from the beginning.—*Bengel.*

THE POPLAR.—No. I.

Populus alba.

EXPLANATION OF CUT. *a*, male catkin. *b*, perfect male flower. *c*, female catkin. *d*, female flower. *e*, capsule bursting and discharging its seed.

NATURAL ORDER. Salicacæ.
LINNEAN ARRANGEMENT. Diœcia Octandria.

Barren Flowers in a long, loose, cylindrical catkin. Calyx a one flowered, wedge-shaped scale, notched at the edges. Corolla of a hollow, oval, cup-like petal, containing eight or more hair like short filaments. Anthers large, four cornered.

Fertile Flowers in a long imbricated catkin. Calyx a notched expanded scale. Corolla a tubular petal, smaller than that of the barren flower. Germen, superior egg shaped, pointed. Style none. Stigmas four or eight, awl shaped. Capsules, egg shaped, two valved, one celled. Seeds, numerous, small oval, each with a downy tuft of white silk-like hairs. Tall trees, growing by the sides of rivers. Leaves more or less heart shaped, and deeply notched; smooth above, and hoary beneath. Flowers in March and April.

"The poplar trembling o'er the silver flood."

THE poplar is included in the natural order *Salicacæ*, being in appearance and many other particulars, identified with the willow. Like all the varieties of that extensive species, it thrives best in the neighbourhood of water. The blossoms are diœcious (that is, those containing stamens are on a different tree to those which produce the seeds,) and each seed is

suspended to a long, silky tuft of hairs. The timber, too, like that of all other aquatic trees, is soft, light, and homogeneous. The most essential difference between the two species which compose the above-named order, is in the number of stamens in each flower; those in the willow rarely exceed five, while in the poplar there are never less than eight; the margin of the flower scale or bractea in the former is entire, in the latter serrated; and the leaves of the one are more or less lance shaped, in the other heart shaped. The general appearance of the trees, however, is very different, and easily to be distinguished: the majority of the scarcely to be numbered willow tribe being rather shrubs than trees, and when cultivated for profit, kept low by continual cuttings, while the poplars are large and stately timber trees.

Withering enumerates four species of the poplar as natives of Britain. These are the white, the grey, the black, and the trembling poplar, or aspen tree. Many other species have been introduced into this country from America, Tartary, and other parts of the north temperate zone, and are easily naturalized to our climate. Of these, the two most ornamental and generally known are the Lombardy and balsam poplars. They all require a moist and rich soil, and thrive best in the neighbourhood of running water, but never in a marshy situation.

The grey poplar (*Populus canescens*) is a tall, straight tree, growing from eighty to one hundred feet. The leaves are heart-shaped, deeply and irregularly notched, dark green, and covered below with a white cottony down. The young shoots are also covered with this down, but the general colour of the bark is grey; hence the name of the species. The abele tree, or white poplar, (*P. alba*,) differs so slightly from this, that many botanists have considered them as varieties of the same species, and classed them together, being distinguished from all other poplars by this white down beneath the leaf, which, when the tree is ruffled by the wind, gives it a peculiar appearance.

"The poplar, that with silver lines his leaf."
COWPER.

——"The white poplar, from its foliage hoar,
Scatters forth gleams like moonlight, with each gale
That sweeps the boughs."—MRS. HEMANS.

The abele appears to have been brought to this country from Holland, about the beginning of the seventeenth century. Hartlib, in his "Compleat Husbandman," published in 1659, states that some years before that time, ten thousand trees were brought over, all at once, from Flanders, and planted in the country places, where the people, not knowing what they were, called them Dutch beech trees. The name by which this tree is known among us, is evidently derived from its Dutch name, *Abeelboom*. Some have imagined this to originate from the town of Arbela on the site of ancient Nineveh, where numbers of these trees are found. It is probable that both these trees are varieties of one general species, one or other of which is found in most parts of Europe, below the latitude of fifty-seven degrees, though M'Culloch observed "a few stunted plants," in the island of Lewis, one of the Hebrides. In many parts of France they are very abundant, so as to furnish fuel to the neighbouring towns. In Paris the wood is almost exclusively applied to heating ovens, and known there as *le bois blanc*. From the rapid growth of this tree, and the facility with which, after lopping, it reproduces long and strong shoots, it is invaluable in many cases, and deserves to be better known. In ten years from the time of planting, if the soil be rich and moist, the abele attains the height of more than thirty feet, with a trunk from six to nine inches in diameter. "In three years," says Evelyn, "they will come to an incredible altitude; in twelve, be as big as your middle; and in eighteen or twenty, arrive at full perfection. A specimen of this advance we have had in an abele tree at Syon, which, being lopped in February, 1651, did, by the end of October, 1652, produce branches as big as a man's wrist, and seventeen feet in length: for which celerity we may recommend them to such late builders as seat their houses in naked and unsheltered places, and that would put a guise of antiquity on any new inclosure; since by these, while a man is on a voyage of no long continuance, his house and lands may be so covered, as to be hardly known at his return. But, as they thus increase in bulk, their value advances likewise, which, after the first seven years, is commonly worth twelvepence more: so as the Dutch look on a plantation of these trees as an ample portion for a daughter, and none of the

least effects of their good husbandry, which truly may very well be allowed, if that calculation hold which the late worthy knight (sir R. Weston) has asserted, who began his plantation not long since about Richmond, that thirty pounds being laid out in these plants, would render at least ten thousand pounds in eighteen years, every tree affording thirty plants, and every one of them thirty more, after each seven years improving twelvepence in growth till they arrive at their *acmé*." Astounding as this calculation may at first appear, yet the assertions herein made as to the extraordinary increase from a single plant of this species, is so fully corroborated by a modern French author, that the white poplar may rank as a not unworthy companion to the giant banyan of the sultry plains of India. He asserts that, if an abele be planted in a field, and surrounded on every side by a fence, at the distance of twenty-five feet, in twenty years this space would be entirely filled by its suckers, or root shoots; and thus a wood, fifty feet in diameter, arise from a single tree. At a similar ratio, thirty or forty such trees would cover an acre in the same short interval.

The black poplar (*P. nigra*) is also a large and handsome tree. It reaches from fifty to eighty feet in height; and from the rapidity of its growth, the thickness and brilliancy of its foliage, and vivid hue of its large and early flowering catkins, is one of the most valuable of the species in ornamental plantations. The leaves are heart-shaped, less notched at the edges than the above named species, and green on both sides. The catkins appear before the leaves, which do not open till the month of May; they are short and thick, and from the deep red tinge of the anthers, have a very ornamental effect on the leafless branches. A correspondent in the Magazine of Natural History, from their great size and vivid colour, compares them, when torn off by a high wind, and lying on the ground, to "great red caterpillars." The foliage of this tree, though devoid of the silvery shade which renders the white poplar so beautiful when agitated by a gentle breeze, is of a brilliant and glossy green, and reflects back the rays of the sun in a peculiar degree, which gives it a particularly joyous and animated appearance.

——"The poplar there
Shoots up its spires, and shakes its leaves i' the sun
Fantastical, while round its slender base
Rambles the sweet-breathed woodbine."
B. CORNWALL.

Hence the quivering of the leaves of this tree, which seem to dance as for joy, while they throw back, as a mirror, the cheery beams of the sun, have afforded, to both ancient and modern poets, a pleasing image of active enjoyment. Homer, describing the handmaids of Penelope, says,

"Some fly the loom, their busy fingers move,
Like poplar leaves, when zephyrs fan the grove."
POPE.

——"As a green poplar leaf in wanton play,
Dances for joy at rosy break of day."
WIFFEN'S GARCILASSO.

In some parts of England this tree is known as the willow poplar, in others as the water poplar. It grows very rapidly in the neighbourhood of water, sometimes from thirty to forty feet in ten years. Like the abele and the willow, it bears pollarding, and when thus treated, throws out long and strong shoots, which are sometimes substituted for osiers in basket making, or when cut with the leaves, are tied into brooms.

"HOW CAN MAN BE JUST WITH GOD?"

THERE is no period so important in the life of an individual as that in which he first feels anxious for the salvation of his soul. At this crisis one question arises, of the highest interest, "How can man be just with God?" When thoroughly convinced of his guilt and danger, he will find no rest till this inquiry has received a satisfactory answer. Other information, though of a religious character, will not alleviate his solicitude. To speak of the attributes of God, is only to exhibit that moral Governor, to whom, as a sinner, he is obnoxious; to enforce the claims of the supreme law is only to increase his dread of punishment; and arguments for the immortality of the soul only place, in a clear and affecting light, the endless duration of the woe which he feels he has deserved. It is "the glorious gospel of the blessed God" alone, that so exactly meets his condition, as to afford him relief; and this it does, as he receives its proclamation, that God can be just, and the justifier of him who believeth in Jesus. On this subject we cannot but observe, with deep concern, the prevalence of great ignorance and of ruinous errors; and hence it is now proposed to offer some remarks on justifica-

tion, in the hope that, under the Divine blessing, they may operate both to inform and to correct.

The term justification* appears to have been used first by the Romans, and to have been afterwards adopted for ecclesiastical purposes. According to the laws of etymology, it describes an affair of jurisdiction, the making of a person just, and is thus a forensic term. In the Old Testament there is a corresponding word, and we first find it familiarly used in courts of law. The radical idea of this term † is rigidity, or stiffness, and from this arises the moral sense of equity.

To take one or two examples. We read, "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked," Deut. xxv. 1. Now there is a form of the Hebrew verb,‡ perfectly familiar to a student of the language, which conveys the idea, which we intimate by our word justifying; it is the judicial act of pronouncing a person righteous. In the case before us this form of the verb is used; and thus it is commanded, that while the wicked is condemned, the righteous is to be pronounced just. In another passage it is stated, that he that justifies the wicked, that is, he who pronounces such a man just, or acquits him in judgment, is like one who condemneth the just, an abomination to the Lord, Prov. xvii. 15. Other passages, in which the same term is used, having manifestly the same meaning, might be easily quoted.

It may be well to observe here, that one of the alarming errors of the present day involves the assertion that justification means, not only the counting righteous, to which reference has been made, but making righteous. To this view, however, we think that the Scriptures are directly opposed, restricting, as we believe they do, the term now under consideration, to a change in the person's state, in relation to the law, and not using it for a change in his dispositions. It may suffice to remark, in proof of this, that our Lord was "holy, harmless, undefiled, separate from sinners," and yet this very term is employed in reference to him. Alluding to the sentence of the Eternal Father, by which he was freed from the claims of the law, which he had fully satisfied, and acquitted from every false allegation of his enemies, he exclaims, "He is near that justifieth me, and who is he that will contend with me?" Isaiah l. 8. The only meaning which a devout mind can apply in such circumstances is, that of a declaration of righteousness: he who was "a lamb without blemish, and without spot," who knew no sin, could in no sense be made righteous.

We may now proceed from the Hebrew language on this subject to the Greek, in which tongue there was, as is well known, a version of the Old Testament called the Septuagint. It is desirable to recall this fact, as the writers of the New Testament employ what may be styled the language of the Septuagint; and the adoption of this version by the apostles shows the way in which they would translate many Hebrew texts. Thus the passages already given, to show the sense of the Hebrew word, are so rendered by the seventy, as to prove that the apostles had the idea of a judicial decision in their minds, when they used the Greek word.§ The Septuagint says, in Deut. xxv. 1, "The judges should justify that which is just." In Prov. xvii. 15, they use the same phrase: "He that judgeth the unjust just, and the just unjust, is impure and abominable with God." Thus they use the word,‖ to judge, as before they had employed the word used by the apostles for "to justify."

The light cast on the subject by the New Testament is, therefore, precisely the same as that in which it has been already beheld. When, for instance, "Wisdom is" said to be "justified of her children," Matt. xi. 19, the meaning is, that she is vindicated from the aspersions of her enemies, exhibited in her true character, and declared to be perfect. To the Pharisees Christ said, "Ye are they which justify yourselves before men," Luke xvi. 15; for as the man who desires to justify himself, is one eager to prove that there is no defect in his obedience, so this sect, which affirmed that men were accepted by God on the ground of their good works, made a show of righteousness before the world. The publican is said to have gone down to his house justified, that is, acquitted and pardoned by that God whose mercy he had humbly and fervently implored. It is needless to add other similar instances; but it may be stated, as worthy of special notice, that the forensic sense of justification is also manifest, from its being

* Justificatio. † צדק *tzedek*. ‡ Hiphil. § δικαιόω. ‖ κρινει.

opposed to condemnation. "Judgment was by one to condemnation, but the free gift is of many offences unto justification." "It is God that justifieth. Who is he that condemneth?" Rom. viii. 33, 34. Nor is it less clear, that the term in question is used alike in reference to the eternal Father, and to the coequal Son; and that as injustice is with them impossible, so all that can be intended is the declaration of their integrity, the assertion of their absolute perfection.

Here, then, the question recurs, How can man become just? And to this it is sometimes replied, "By merit." But to such an answer there are serious, and, we think, fatal objections. If, for instance, one human being merits of another, some action must be performed to which there was no prior obligation, and from which advantage accrues to him for whom it is done. Merit cannot possibly arise in any other circumstances; freedom from duty, and actual profit, are indispensably necessary to constitute it; for if, on the one hand, there is some claim, or, on the other, nothing is gained, merit is impossible.

It were enough, therefore, to demolish the pretension to merit, to show that man cannot be profitable to God, and that any contrary idea is a wilful and guilty assault on the Divine independence. But, only remarking that God would have been infinitely and eternally blessed, had no creatures ever existed, it will suffice to dwell on the truth, that an action cannot be meritorious, unless there is no duty to claim its performance. The law of God requires entire obedience, from the earliest moments of our rational being, to the close of our mortal career; it follows, therefore, that something must be done beyond this, or the pretension to merit is vain, and the impossibility of the one shows that the other is groundless.

If, for example, Adam had maintained, undeviatingly, his fidelity to God, for any period, however lengthened, he would not, at its close, have merited anything; because his Creator and Benefactor required most justly, a constant and invariable obedience to his will. And if, in such circumstances, there could be nothing meritorious, the condition of his descendants is still more unfavourable. God has a paramount right to claim every thing from man: this, at the outset, wholly annuls all claim upon God on the part of man, under any circumstances. Let it be granted, that there is in the bosom a spirit of integrity, or kindness, or patriotism; and then it may be contended that it was God by whom this spirit was inspired, and without him no disposition of the kind could ever have been exercised. If at the hands of the individual, the poor have long and largely been the recipients of bounty; still the voice of the Lord of hosts may be heard saying, "The silver and the gold are mine." The gifts of God are thus every where manifest, and as the abuse of them is wickedness, so it is only duty to use them aright; and until debt is donation, and a matter of right is one of favour, duty cannot be merit.

It may still further be observed, that the sinfulness of man is equally demonstrative of the fact, that he can have nothing meritorious. As a transgressor of the law of God, though his present conduct were dutiful, it could not compensate for his past disobedience. Supposing obedience now performed, it could not cancel the debt which he had formerly contracted, as if he offered a free gift, or gratuitous service. And hence, on various grounds, it is manifest, that justification by works is absolutely impossible; a fact clearly stated by the apostle, when he said, "By the deeds of the law there shall no flesh be justified;" and manifestly accordant with his statements that believers are "justified *freely*," and saved by "*grace*." See Rom. iii. 20, 24.

Various parts of the word of God fully coincide with this inspired testimony. Christ is called "The Lord our righteousness," Jer. xxiii. 6. He is said to bring in everlasting righteousness, Dan. ix. 24. He is described as made of God unto us righteousness, 1 Cor. i. 30. The sinner who appears before the tribunal of God, might be equitably condemned: he is destitute of the righteousness which the law requires, and he has also incurred its penalty; but by an act of free favour, God gives him this righteousness which his law demands, and on this ground declares him to be just. In other words, this righteousness is "imputed." As Paul says to Philemon concerning Onesimus, "If he hath wronged thee, or oweth thee ought, put that on mine account;" that is, impute it to me, hold me responsible for it, as if it were my own deed; so the moral Governor of the world reckons to the believer the righteousness of his Son Jesus Christ our Lord.

"Now to him that worketh," says the

apostle, "is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin," Rom. iv. 4—8. Should it be objected, that faith is the righteousness here declared to be imputed, it may be replied, that as faith is an act of an individual mind, it cannot be said, with any propriety, that what is his own is imputed to him. Faith receives the testimony of God, in which the righteousness of Christ is revealed; it becomes, therefore, the instrument of imputation, but it is not the thing imputed.

That which is imputed is, we conceive, the personal obedience of the Redeemer. His sacrifice, as an atonement for sin, was of infinite value, in consequence of its union with his Deity. It would, indeed, have lost its worth, had Jesus been disobedient; but the value of the offering he presented once for all, could not be enhanced by his obedience. Why, then, was there a long course of obedience? Admitting that the righteousness of Christ was designed for the justification of his people, the reason of his dwelling in the world for thirty years prior to the offering of his sacrifice, is manifest; but rejecting it, no reason for his previous course can be assigned. It cannot be said that his obedience during that period was to furnish us with an example, for he lived in obscurity, and no history of his career at that time has ever been penned. But viewing the righteousness of Christ as the property of his people, to secure their justification before God, all difficulty is at an end, and the previous course of the Redeemer exhibits an entire subserviency to the grand design of his coming—the salvation of all who believe.

Reader, here is the only basis for your hope: give it your most serious and devout regard. Neglect not the slightest impression or conviction of a religious nature. Do not for the world treat it with indifference: it may be the Spirit's rising beam, the dawn of a day of glory and of bliss. Our Lord, when desired by the Gergasenes to depart out of their coasts, complied with their request, and visited them no more. May there then be joy in the presence of the angels of God over your immediate repentance. Seek the Lord, and he shall be found of you. Believe on the Lord Jesus Christ, and you shall be saved.—W.

AFRICAN OPINION OF ECLIPSES OF THE MOON.

The opinion that eclipses of the moon are occasioned by the earth's shadow, is founded on careful calculation and profound reflection; there are, however, African sages who entertain a very different opinion.

The following extract from a work on Africa, will show the ridiculous notions entertained by some of its natives: "About ten o'clock at night, when we were sleeping on our mats, we were suddenly awoke by a great cry of distress. Before we had time to recover from our surprise, old Pascoe, our native servant, rushed breathless into our hut, and informed us with a trembling voice that the sun was dragging the moon across the heavens. We learned that the Mohammedan priest, residing in the city, had told the king and the people that the eclipse was occasioned through the obstinacy and disobedience of the latter luminary. They said for a long time previously, the moon had been displeased with the path she had been compelled to take through the heavens, because it was filled with thorns and briers, and, therefore, that, having watched for a favourable opportunity, she had this evening deserted her usual track, and entered into that of the sun. She had not, however, travelled far up the sky on the forbidden road, before the circumstance was discovered by the sun, who immediately hastened to her in his anger, and punished her dereliction, by clothing her in darkness; forcing her back to her own territories, and forbidding her to shed her light upon the earth."

DISCONTENT.

Discontent casts a cloud over the mind, and renders it more occupied about the evil which disquiets it, than about the means of removing it.—*Feltham.*

CHRIST THE GIVER OF PEACE.

As a needle in a compass trembles till it settles in the north point, so the heart of a sinner can have no rest but in Christ. —*Dingley.*

The Great Hall of a nobleman's house in the time of James I.

ENGLISH HISTORY.

JAMES I.

THE Romanists were not less disappointed than the Puritans at the course pursued by James, on his accession to the throne of England. They had expected a repeal of some of the laws affecting them, if not a toleration, for James certainly was more favourably disposed towards Papists than to the Puritans; but the measures he pursued, relative to the latter, compelled him to assume an appearance of impartiality, by causing the penal laws against the Papists to be enforced, in some instances, at least. They especially suffered by fines; the poverty of the king, and the rapacity of many of his Scottish dependents, often led to grants of these fines to those who pressed for his bounty, the penalty of twenty pounds being incurred for every month a Papist absented himself from church. The Papists were also divided among themselves, and those denominated the English party, who were more willing than their fellows to live quietly, were goaded to discontent by the immediate agents of the pope, especially the Jesuits. There is full reason to believe that these men not only urged their more quiet brethren to disloyalty; but that they also, at times, by secret informations against them, actually caused the laws to be enforced more severely, that discontent might thereby be increased. That James had expressed himself favourably towards them, there can be no doubt. The earl of Northumberland communicated with him, while queen Elizabeth was in her last illness, and declared that he was authorized to give the Romanists hopes that they should be well dealt withal. It is stated, that James not only wrote to this effect, but even added, "It were a pity to lose so good a kingdom for not tolerating mass in a corner, if upon that it resteth."

In this state of things, some active Papists formed that atrocious conspiracy, commonly called the Gunpowder Plot, which will never be forgotten, though the Romanists make every effort to extenuate the deed, and to prevent its being duly remembered. Protestants, also, when considering the details of this plot, are too apt to forget that the more important features which distinguish it are, the undeniable and complete exposure of two of the atrocious principles maintained by the church of Rome, namely, that the end sanctifies the means, so that any proceedings may be adopted to crush heresy; and that a priest is not to take measures to prevent any purposed crime, which has been communicated to him by way of confession, while it rests with himself, in a great measure, to determine whether anything told him is a communication of that nature. Upon these points rest the only excuses which the advocates of the church of Rome can offer to extenuate this atrocious design. That they are invalid, and contrary to Scripture, need hardly be

said; but we must also remember that these excuses, which, in reality, only aggravate the crime, are not applicable in this instance. Even these subterfuges are not left for the Papist in this matter.

The history of the Gunpowder Plot is shortly as follows. Robert Catesby was a gentleman of Northamptonshire, whose family had suffered in the cause of the pope, during the last reign. Catesby himself also was heavily fined for taking part in the last lawless attempt of the earl of Essex. He afterwards had much intercourse with the Jesuits, and formed the atrocious design of destroying the king, and both houses of parliament, by an explosion of gunpowder.

It may be well to observe, that among the rumoured plots against Elizabeth, noticed by the writers of her day, was one of a plan to destroy the queen and her court by the very same means.

Catesby communicated his design to others, who were induced to join him in the plot: the earliest of these were Winter, and Guido Vaux, or Guy Fawkes, Wright, and Percy, a relation of the earl of Northumberland, to whom he was steward. These five bound themselves together, by privately communicating at mass; receiving the sacrament from a priest named Gerard, who, if he was not exactly aware of the nature of the plot, must have known that the parties had formed some dark design; but it was the special business of these missionaries of the pope to foment disturbances against the state, as well as to oppose the established faith. How different from the course pursued by Protestant missionaries, who go forth as the heralds of peace, bearing only the glad tidings of salvation! Now

> The sacred book no longer suffers wrong,
> Bound in the fetters of an unknown tongue;
> But speaks with plainness, art could never mend,
> What simplest minds can soonest comprehend.
> God gives the word, the preachers throng around,
> Live from his lips, and spread the glorious sound;
> That sound bespeaks salvation on her way,
> The trumpet of a life-restoring day;
> 'Tis heard where England's eastern glory shines,
> And in the gulfs of her Cornubian mines.
> And still it spreads. See Germany send forth
> Her sons to pour it on the farthest north;
> Fired with a zeal peculiar, they defy
> The rage and rigour of a polar sky,
> And plant, successfully, sweet Sharon's Rose,
> On icy plains, and in eternal snows.—COWPER.

And since these lines were written, the missionary spirit has gone forth through the breadth and length of our land, constituting one of the most pleasing features that distinguish England at the present day, and diffusing the knowledge of God's word in every quarter of the globe.

In August, 1604, the peace between England and Spain was finally settled; but no mention was made in the treaty of any relief to the Romanists. Catesby and his companions then set about their design in earnest. A house adjoining the building in which the House of Lords met was taken; and during the month of December considerable progress was made in excavating a mine beneath the wall which separated the buildings, the conspirators intending to complete their preparations against the next meeting of parliament, when that meeting was deferred to October 3.

The long interval, thus unexpectedly afforded, caused the conspirators to suspend their proceedings. Some of them began to doubt whether it was lawful to destroy the whole parliament, as some of their own faith would be there among the Protestants; but respecting the destruction of the latter they did not hesitate. In this dilemma, Catesby inquired of father Garnet, the provincial or chief of the Jesuits in England, "Whether it were lawful, in a just and good cause, to adopt measures which, though framed only for the guilty, would sometimes include the innocent?" The Jesuit priest, without hesitation, declared that such a proceeding was lawful; and Catesby, thus strengthened, overcame the scruples of his associates. Let the Protestant remark that this cause, "just and good" in the eyes of Papists, was the total destruction, or wholesale murder of the king, lords, and commons, and their attendants! If Garnet was not then acquainted with the design, he soon afterwards was apprized of it, through Greenway, another Jesuit, to whom it was made known. Doubtless he was a participator in the conspiracy, and if, as the Papists assert, it was revealed to him in confession, that circumstance in truth only makes his participation in the guilt the more atrocious.

After Christmas, the conspirators resumed their labours; but the mine was stopped by water flowing into it; they then proceeded with vast pains to cut through the wall, nine feet in thickness; but before this was done, they heard a noise in the adjoining cellar, and on inquiry found it was to let. The cellar was directly under the house of lords, and thus their object seemed to be secured; but the words of Scripture may here be applied,

> They encourage themselves in an evil matter:
> They commune of laying snares privily;
> They say, Who shall see them?

They search out iniquities;
They accomplish a diligent search:
Both the inward thought of every one of them, and the heart, is deep.
But God shall shoot at them with an arrow;
Suddenly shall they be wounded.
So they shall make their own tongue to fall upon themselves.
And all men shall fear, and shall declare the work of God.—Psa. lxiv. 5—9.

The cellar was hired in the name of Percy, and a quantity of gunpowder deposited there, under a heap of coals and fire wood, which covered the barrels; and some articles of furniture were stowed in the vault.

The conspirators then separated, but during the summer further measures were taken, by sending Fawkes to communicate with the Spanish rulers in Flanders, and an agent to Rome, to procure aid for an insurrection, which was immediately to follow the atrocious deed. These proceedings caused rumours, which were communicated to Cecil from abroad; but he could not learn any particulars of the precise nature of the design, in which the active English Papists then seemed to be engaged.

Parliament was again prorogued to November 5; the conspirators were alarmed at the farther delay; but Winter attended the prorogation, and as the commissioners evidently were utterly unconscious of any danger, they resolved to proceed. Their plan was now enlarged. A number of Romanists were to be collected by sir Everard Digby in Warwickshire, under pretence of a hunting match, and directly the result of the explosion was known, prince Charles and the princess Elizabeth, then in that neighbourhood, were to be seized, and a government formed in the name of the prince. Tresham and several others were admitted into the conspiracy during the summer.

The final arrangements were made. Fawkes, who had long been fixed upon to fire the train, was to leave the cellar instantly after he had lighted it, and crossing the river, was directly to embark in a vessel for Flanders, which was prepared for the purpose, that he might obtain military assistance from thence. It was also agreed that some members of both houses should be prevented from attending the fatal meeting. Some further hesitation was shown by Tresham, who not only pleaded earnestly that his relative, lord Monteagle, a moderate Papist, should be spared, but even urged that the explosion should be deferred to the end of the session.

On October 27, lord Monteagle sent to Cecil a letter he had received, which advised Monteagle to be absent from the parliament, as that assembly would receive a terrible blow, and yet not see who hurt them: a remarkable expression was added, "the danger is past as soon as you have burned the letter." It appeared that lord Monteagle had gone the preceding evening to his country house at Hoxton, then some distance from London, to sup there with his attendants, though this was not his usual custom. While at his meal, a servant brought him the above-mentioned letter, which had just been left by a tall man, who instantly disappeared in the darkness. Lord Monteagle gave it to one of his gentlemen to read aloud, and the next day took it to the secretary of state.

On the same day, the gentleman who had read the letter, called upon Winter, knowing him to be active among the Romanists, and admonished him to take care for his safety, if he had any design in hand. Winter and Catesby conferred with Tresham; but were reassured, by his answers to their questions, and by Fawkes reporting that the secret marks he had made on the door of the cellar had not been disturbed: they fondly hoped that the letter was too obscure to give the clue to their plot, and resolved to proceed, though Tresham evidently sought to alarm them, so that they might give up the attempt, and seek safety in flight.

The king and the council examined the letter, when, by some means, James was led to express a suspicion, from the sentence above quoted, that some explosion, by gunpowder, was intended. Cecil, however, prevented any immediate search from being made, and the conspirators were thereby rendered secure.

On the evening of the 4th, the lord chamberlain, while examining the parliament house, entered the cellar. Fawkes was there at the time, and represented himself as the servant of Percy. The lord chamberlain merely remarked upon the large provision of fuel Percy appeared to have made, and went away. Fawkes told Percy what had passed, and returned to watch in the cellar.

About two o'clock in the morning of November 5, Fawkes went into the street, where he was seized by a magistrate, who was waiting for the purpose, and on searching the cellar, the gunpowder was discovered. He was immediatly carried before the council, and afterwards tortured

to force a disclosure of his associates. The leading conspirators hearing that Fawkes was apprehended, took horse, and joined sir Everard Digby. But most of those assembled for hunting dispersed, while the conspirators retired across the country, endeavouring to gather associates. Being pursued to Holbeach house, in Worcestershire, they were there taken. Catesby, Percy, and the Wrights resisted till they were slain, some of the number were disabled by an accidental explosion of a part of their gunpowder.

The ramifications of the plot were inquired into. Search was made for the Jesuits. Gerard escaped to the continent; but Garnet and Greenway were, after a long search, found concealed at Henlip, in Worcestershire, where they were secreted in a closet built in one of the chimneys, for more than a week, while the officers abode in the house, searching for them; but hunger, and exhaustion from confinement, at last obliged them to come forth. Garnet denied any knowledge of the plot, excepting by way of confession; but this evidently was equivocation, or at most he might choose to receive as confession what another told him as a direct communication. The jesuitical, or popish doctrine of equivocation was fully exposed in the course of the examination. Tresham died in prison, and before his death, retracted his confession, and declared that he did not know Garnet. Garnet had, however, admitted his knowledge of Tresham, and being asked to explain, said that Tresham probably meant "to equivocate," and did not hesitate to state, "that the speech by equivocation, being saved from a lie, the same speech may be without perjury confirmed by oath, or by any other usual way, though it were by receiving the sacrament, if just necessity so require." Upon this no lengthened remark need to be made. Even the modern Romish historian, skilful as he is in the arts of palliation, and even equivocation, is obliged to admit that "the man who maintained such opinions could not reasonably complain if the king refused credit to his asseverations of innocence, and permitted the law to take its course." Thus murder and treason are said to be lawful; but the Bible declares the reverse in every page.*

The conspirators were executed amidst the just execrations of the people, and the nation at large called for stricter proceedings against the followers and devotees of a faith, so dangerous and destructive to the rulers and to the people. But the deep atrocity of the plot had not failed to work upon the cowardice of James. He purposed to avoid the repetition of such acts by relaxing his severities against the Romanists, and gave evident indications of this in his speech when the parliament opened on November 9, when he did not hesitate to reflect upon the Puritans as having principles still worse than the Papists! This fully showed the bent of the king's mind. We will not blame his willingness to refrain from severities which would amount to persecution for religion; but his conduct did not arise from such a motive.

The particulars of this atrocious plot have been constantly impressed upon the minds of English Protestants; but of late years the Papists have made some bold attempts to throw discredit upon the history—some even daring to speak of it as a false plot of Cecil's! This has proved beneficial, by producing a careful examination of all the documents connected with the design, and the disclosures give irrefragable evidence against the principles and the practices of popery. Some particulars kept back at the time, from policy, have been disclosed, especially as to the way in which it was found out. There now is little doubt but it was by Tresham's alarm, when the time for executing the deed approached; and there is strong reason to apprehend that Lord Monteagle had some information, if not some guilty knowledge of the plot, and that the letter, and its being received, were planned with his knowledge. If so, how much more commendable the conduct of the peer than that of the Jesuit priest, though not free from duplicity.

When the parliament assembled in January, 1606, the members showed their abhorrence of the late treasonable plot, by directing that the 5th of November should be observed as a day of public

* A disclosure of the plot was published at that time by authority, and the trial of the conspirators is in the State Trials; but reference to the original examinations, and other documents, has shown that matters were suppressed which might implicate others whose names were kept back. These are noticed in some recent works on the subject, particularly in volume two of Criminal Trials by Jardine. The statement, therein given, is very full and important, and cannot be objected to as partial: the writer investigates the gunpowder plot merely as a legal question, and does not fully expose the principles of Popery. The latter has been done by Lathbury and others; and in the *Visitor* for last year, will be found a full account of this conspiracy, to which the reader's attention is directed: only a brief sketch could be given in this place.

thanksgiving; and severe enactments were made against Popery. They were too rigorous to be generally or strictly enforced; but the violent proceedings of the Papists, and their avowed designs against all Protestants, led to these measures. The king, as already stated, did not enforce them: one result of this was, to attach the Romanists to the crown, in opposition to the parliament.

A large supply, yet hardly meeting the royal debts, was voted to the king by this parliament, amounting to nearly half a million; but a desire was also shown to procure the redress of grievances. Against this James endeavoured to guard when the parliament re-assembled in November, by high assertions about his prerogative, and by cautioning the House of Commons to repress any member who might be disposed to enter upon such questions. One of the first measures brought under consideration, was the union with Scotland; this was opposed, and withdrawn by the king's consent. But an important point connected with this subject, was brought forward in another manner. The question of naturalization was submitted to the decision of the courts of law, which solemnly decided, that all persons born as subjects to the crown of England, were entitled to the same privileges wherever its dominion extended: this placed all who were born after the accession of James to the English throne, on the same footing, whether natives of England or Scotland. This decision was not pronounced till 1608; but the unpleasant feelings to which the discussion gave rise, caused James again to close the session of parliament, and to resort to various expedients for raising money, all of which tended to alienate those who had to advance it, particularly levying duties or imposts by the royal authority alone. Cecil found his office far more burdensome than under queen Elizabeth, though he was allowed to exercise greater power. He spoke in strong terms to Harrington of the difference.

The profuseness of James contrasted very unfavourably with the care of his predecessor, who seldom troubled her subjects for money. Thereby she prevented those discussions to which such applications gave rise, and which, by causing examination into many matters, tended to limit the power of the crown. He also thereby lost much of the advantage of his pacific disposition; and as causes and effects re-act upon each other, so his arbitrary disposition and foolish predilection for favourites, were both strengthened by this opposition, and also tended to excite it further.

The king's choice of favourites was among the greatest evils of his reign, and did much to alienate his subjects. After his accession to the throne of England, the first he selected was Philip Herbert, brother of the earl of Pembroke. Herbert was far less obnoxious than his successor, and the sums lavished on him, though large, were less considerable in their amount.

The king's love of pleasure was also marked. He spent whole days in hunting, and concluded them by excesses at the table, refusing to give regular attention to the business of state. The salary of the officer who looked after his fighting cocks, was two hundred pounds, equal to that assigned to the secretaries of state. The queen also indulged in expensive masques and revels; and on a visit from her brother, the king of Denmark, in the summer of 1607, the whole court exhibited disgusting scenes of excess and riot. Harrington describes one of these allegorical exhibitions, when the person representing the queen of Sheba, and also the king of Denmark, were both so drunk, that, on attempting to dance, they rolled on the floor together. Hope was too much intoxicated to speak her part; Faith was hardly able to stagger out of the room; Victory was overcome with liquor, and fell asleep; while Peace, in a similar state, "rudely made war with her olive branch, and laid on the pates of those who did oppose her coming." He adds, "The lord of the mansion is overwhelmed in preparations at Theobald's, and doth marvellously please both kings with good meat, good drink, and good speeches. I do often say, but not aloud, that the Danes have again conquered the Britons; for I see no man or woman either that can now command himself or herself."

Conduct so diametrically opposed to the precepts of Him who declares, "By me kings reign and princes decree justice," could not bring down a blessing upon this monarch or his successors.

The policy and principles of James were further shown, by his seeking the marriage of his son, prince Henry, with a Spanish princess. For one situated as James had always been, and now the king of England, to form a family union with a bigoted Papist, plainly manifested

that his affections were set upon the things of this world.

A few passing events require to be mentioned. The inclosure of waste lands, caused by the improvement of agriculture, and the increase of population, excited partial insurrections in some of the midland counties. The excesses were chiefly the levelling of the newly erected fences; the mobs were speedily dispersed, and the ringleader hanged. The Dutch consented to pay a yearly sum as an acknowledgment for permission to fish on the coasts of England. The necessities of the king disposed him to snatch at any pecuniary benefit, or he would have seen that to disburse an equal sum to encourage the fisheries of his own subjects, would have been far more beneficial to him in the result. A like feeling, probably, was the actuating principle in another important commercial measure, the renewal of the charter of the East India company, and in allowing a scheme for settling colonies of English Protestants on the forfeited estates and lands lying waste in the north of Ireland. The superior condition of the province of Ulster at the present day, compared with the rest of Ireland, shows that still more important benefits would have resulted, had this measure been fully carried into effect, and in a right spirit. Colonies were also sent to North America; these will require special notice. Hudson's Bay was discovered in 1600.

Considerable alarm was excited at the increase of buildings in London; a proclamation forbade any to be erected, on new foundations, within two miles of the metropolis. At that period, the city was densely peopled, and the state of the habitations caused the plague to be always lurking in some corner. In the first two years of this reign nearly seventy thousand persons died of the plague in the city. One important measure for the health and comfort of the metropolis, was begun in 1609, and finished in 1613; the bringing a supply of pure water from Hertfordshire to the north of London, by a canal called the New River. Sir Hugh Middleton, the projector, sunk his whole fortune in the enterprize, which was at last finished by the help of the king. James also engaged in some public buildings at Whitehall and elsewhere; a plan was devised for establishing a college for learned men, and Chelsea college was set apart for that purpose.

The most important event on the continent, was the acknowledgment of the independence of the United Provinces, to which the king of Spain was compelled reluctantly to consent in 1609. This event, so favourable to Protestantism, was soon followed by another, which exhibited the fruits of Popish principles —the assassination of Henry IV., by Ravilliac, at the instigation of the Jesuits, notwithstanding that prince had outwardly conformed to Popery.

King James's need of money led to the re-assembling of parliament in February, 1610. Some measures of a conciliatory description were adopted, by way of preparation. Several members, who had been excluded from the office of justice of the peace for their disposition to inquire into grievances, were now replaced; and, in his speech, the king even invited the Commons to state their grievances. He appears to have been, in some degree, sincere in his professions of a desire to conciliate the people: his necessities had taught him that this must be done; for he applied for six hundred thousand pounds to meet his exigencies, and a regular increase of revenue of two hundred thousand pounds. It would have been well had this disposition been met promptly and yet firmly, by supplying the king with what was really necessary, and by requiring beneficial measures in return. Such a course might have saved the property of thousands, and the temporary subversion of the monarchy; but the iniquities of the land required chastisement, and bring to our minds the threatenings so repeatedly given by the Lord to Israel of old, "Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols," Ezek. xx. 24. Many passages referring to the national sins of God's ancient people, might well be applied to the guilt and the vices which then prevailed in England. "They have erred through wine, and through strong drink are out of the way.—Wherefore hear the word of the Lord, ye scornful men, that rule this people.—The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place," Isa. xxviii. May not these truths afford a useful lesson now?

Lord, when thy judgments shake the land,
Thy people's eyes are fixed on thee;
And own thy just uplifted hand,
Which thousands cannot, will not see.

NEWTON.

THE PREACHING OF THE CROSS.

THE preaching of the cross is the power of God to salvation, inasmuch as it is that doctrine alone which lays a firm and solid foundation for peace of conscience,—for a peace of conscience in a man awakened to a sense of his extreme danger. The great use of conviction of sin is to prepare the mind for the reception of mercy; it is the harrow that turns up the fallow ground, and alone fits it to receive the good seed. If it terminated merely in despondency, or any of those efforts which the anxiety of the human conscience might produce, and did not lead the man to depend on the promise of the Divine pardon, it would be all unavailing. But while the cross of Christ is the most calculated to produce serious alarm, and to excite men to flee from the wrath to come, it is the most adapted to give them true peace in believing. We are informed by St. Paul, that the blood of Christ has this effect in a far more perfect manner than the sacrifices of the law had in the removal of outward pollutions; "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" It is the blood of Christ that purges the conscience, and the design is that we may serve the living and true God; but we cannot serve God until the conscience is first purged; as the ceremonial disqualifications must be removed from the Jews before they could approach the Divine Being, so a hope of Divine favour and mercy must be felt before we can devote ourselves to the service of the great Supreme. The author of the epistle to the Hebrews exhorts us, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near." And the way in which we are to draw near, is "having our hearts sprinkled from an evil conscience." It is the blood of Christ that takes away that condemning sense of the law, that horror arising from a sense of guilt, without the removal of which we can take no steady complacency in the character of God; for, however lovely the Divine Being may be in himself, we cannot take any steady complacency in a character which appears to be our inflexible and determined enemy. It is necessary that the conscience should be in some degree pacified, before a cheerful obedience is rendered, and this only the cross of Christ inspires. Men attempt in the first instance to seek peace in other quarters; they endeavour to reform what is amiss; they subject themselves to stricter regulations; they multiply the rules of watchfulness, and of temperance and sobriety; they subject themselves, particularly in certain countries, to great severities; but still the sense of guilt returns, and all with which they attempt to cover themselves, and all the shreds by which they endeavour to conceal themselves, will not avail: they have nothing to shut out the surges of Divine wrath; the bed is too short for them to stretch themselves upon it. They then have recourse to resolutions of future time, hoping they shall be able to make some atonement by a more correct deportment; but, if the law comes, in its purity and extent, they find all this is vain; that it demands nothing short of perfect obedience; that the penalty has been incurred; that the wrath of God has been excited; that they are already in condemnation; that the sentence has already past; that they are already condemned, and that they are only waiting, if the Divine proceedings go on in their usual course, for the season of retribution; that they are shut up, they cannot escape. But no sooner are they enabled, in consequence of the despair of any other remedy, and as they find no other resource, to look to the blood of Christ, as cleansing from all sin, than there they find a solid ground of hope; there the conflict is at an end; and they see that they have nothing to do, but humbly to receive reconciliation. Peace with God has been made, justice has been satisfied, and only waits to see the sinner confessing his sins over the head of that victim, and asking for mercy in that name.—*Robert Hall.*

THE PERAMBULATOR.

ROME, AND OTHER PLACES.

MY last perambulation was an ideal one. Seated by the fire on a gloomy day, with the map of Europe before me, I rambled, as fancy led, through some of the cities of far-famed Italy, making such remarks as memory and reflection

suggested to my mind. I did not notice imperial Rome on that occasion, and, therefore, purpose to do so now; and as it is as easy for an ideal perambulator to enter Italy at one part as at the other, I shall place myself at once at Loreto, proceed to a few places southward, and then enter the imperial city.

* * * *

Who has not heard of Loreto, famous for its splendid shrine of the Virgin Mary, and for the Casa Santa, (holy house,) in which it is pretended the virgin lived, in Nazareth? Thousands of pilgrims used to flock to the place, and listen to the wonderful narration of the Santa Casa flying through the air from Palestine. Alas! that any should be so deluded. Even now "Our Lady of Loreto" stands on the cathedral altar, splendidly arrayed to receive the devotional offerings of the many who prostrate themselves before her. They tell me that her treasury was once worth fifteen million crowns! Such an amount as this would, indeed, have been worth while disposing of, that the money might be "given to the poor!"

Loreto is a bustling, busy, and disagreeable place. Here he who is in want of rosaries, crucifixes, and reliques of "our lady of Loreto," may be abundantly supplied. The church, the confessionals, the incense, the images, the processions, the bare-headed monks, the pavement-kissing devotees, the gilded baubles, the consecrated beads, the holy water, the barefaced impositions, the mummeries, and the mockeries are unbearable. Indignation against these popish friars would prevail, were it not overcome by commiseration for the poor, ignorant, and deluded victims of their shameless rapacity. In the shop of the carver and gilder that I have just passed, is a ghastly crucifix, of the full size of a man, and two or three figures of dying saints receiving the last touches of the varnish brush, while the merry workmen are as lighthearted as if they were at play. Ignorance, thou art indeed blind! Popish delusion, "thy name is Legion!"

* * * *

Macerata with its university, Matelica, Pioraco, Camerino, and Nocera, I hurry through, and am now at Foligno, a place at which I shall not willingly tarry. Never have I yet set my foot on any spot beneath the skies, where some good was not to be found; and, therefore, there are good things at Foligno. But, if there are a few things which I like, there are a great number which I disapprove. I like not the begging of the *stropi* and *ciechi*, (lame and blind,) for I cannot relieve them all. I like not the salle à manger into which I have been shown; it is over the stables, a too common case in Italy. I like not my bed-room, with its deal tripod, waterless jug, and leaden crucifix. I like not the cotton-clad, paper-capped, dirty-looking cooks, whom I have just seen busy at their employment. I like not the meagre mess of soup, nor the greasy maccaroni placed before me to appease my hunger. I like not the sour, stale bread, the miserable wine, the continual arrivals of noisy voituriers, nor the stinging mosquitoes that are trumpeting around me. O England! Would that Italy, with all her works of art and balmy climate, had half thy comforts!

* * * *

Terni is the birth place of Tacitus the Roman historian; but the waterfall is the great lion of the place, and to it I must go. Shall I hire a calêche? No! I am a pedestrian perambulator; on foot will I visit the cascade. The winding footpath, the feathery heath and grateful verdure are delightful; violets and columbines abound. The towering chestnuts under whose branches I have passed, and the orange grove that I have just entered, are lovely in extreme; but hark! I hear the fall? I see it! Beautiful! Beautiful! But beautiful is a poor word at best, when applied to a scene where all is wondrous fair, strikingly romantic, and inexpressibly sublime. This is of its kind an incomparable cataract! The voiceless sweep of the water above the falls, and the gracefulness of the leaping flood are both arresting. So are the descending crystal mass, the shower of frosted silver, the rising spray or water-steam of the boiling abyss, and, more than all, when the sun shines, the ever-changing, yet ever-abiding iris that crowns the brow of the fairy fall with a glorious diadem. But the cascade of Terni cannot be described. Away for Naples!

* * * *

If you happen to know Naples, imagine that, passing through goodly orchardry of vine and olive, I have arrived at the Dogana, or custom-house. You cannot for a moment fancy me alone. Oh no! Beggars, as clamorous and wretched in appearance as hunger and rags can make

them, are crowding around me. Such bundles of rags and tatters are not to be seen elsewhere. In vain I try to keep them away; in vain the sentinels assist me with their naked bayonets. If, for an instant, a little space appears in the crowd, it is soon closed up again, and I am hemmed in by the lame and the blind, the boy and girl of fourteen, the hoary-headed man, and the beldame of fourscore. Some make their appeal with impassioned gestures, and others vociferate, "Carita per l'amor di Dio," (Charity for the love of God.) After this, never can I complain of English beggars.

Well! There is the Bay of Naples, and full in view is Vesuvius; not vomiting forth fire and ashes, but emitting a light-coloured, curling smoke. How different was the scene in 1794, when the burning lava covered and destroyed five thousand acres of vineyards and rich lands, driving the inhabitants of Torre del Greco from the town. Even this wide-spread ruin was surpassed by the eruption of 79, when Herculaneum and Pompeii were buried by the stones, lava, and ashes flung from the crater of the mountain.

The Villa Reale is a fine promenade garden. The Studii, or Royal Museum, has one of the costliest collections of sculpture in the world; and the Bay of Naples is, as I was going to say, but I will not, the most lovely aquatic scene that eyes ever gazed on. The lazzaroni here astonish me by their number, their rags, and apparent wretchedness; and yet they have among them joyful faces, for rags of themselves cannot make man miserable, neither can robes of purple and crimson, though united with a glittering diadem, render him happy. This abject class of mankind, without trade, calling, or occupation, have the open air for their place of abode, the clear sky for their covering; and thus thousands have lived and are living, from generation to generation, the offspring of want, denizens of the public streets, and dependants on the outstretched hand of precarious charity.

Of course I have lingered my way through the museum, and examined what Capua, Pompeii, and Herculaneum have contributed to its goodly stores. I ought to think that the statue of Aristides the Just is the finest in the world, for Canova thought so; and that the head of the mutilated Psyche is, if possible, still finer, for such it is affirmed to be by many men of genius. Groups, statues, and busts, Amazons, Cupids, fauns, and Mercuries, paintings, bronzes, coral forms, cameos, lamps, terra-cotta, and curiosities are endless; but one cannot look at these things for ever!

I have attended the carnival. What follies are abroad, and what children men make themselves! I have ascended Vesuvius, and visited Pozzuoli, the Puteoli of Scripture; once a maritime town of importance, but now a miserable place. The figure of the apostle Paul seemed to rise up before me.

The wonders of Pompeii and Herculaneum have been drunk in greedily by my astonished eyes. The Street of Tombs, at the former place, is just outside the city, for the Romans rarely buried their dead inside the city walls.

I have walked through the narrow, disinterred streets and houses, where, eighteen hundred years ago, my fellow beings were suddenly surprised with death. Alas! how sudden!

> Oh may it ne'er
> Intrude unwelcome on a mispent hour!

This bringing to the light of day what has so long been buried, forces upon us the consideration of that awful hour which is coming, in which "all that are in the graves shall hear his voice, and shall come forth;" for "there shall be a resurrection of the dead, both of the just and unjust," John v. 28, 29; Acts xxiv. 15. How striking the contrast in the word of God between the humiliation of the body when committed to the grave, of a servant of Christ, and when raised again. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."—"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. —O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. xv. 42—44. 54—57.

Solemn thoughts arise and solemn conclusions are drawn amid the restored ruins of this long-buried city; and the things which are, remind us of those which are not. The architectural designs,

the figures, the paintings, the masterpieces of mosaic, the baths, together with the accumulated store of domestic utensils, and works of art obtained here, now treasured up in the studii of Naples, bring the Pompeians before us as they were on that day of fearful visitation, when the convulsed mountain flung on them its fiery wrath, and the flood of burning lava overwhelmed them.

* * * * * *

A broken pillar, a ruined archway, a mutilated capital, a bridge, an aqueduct, a temple may be depicted, but who shall describe Rome? It is too vast a thing to be achieved. As well might I try to move the Monument, or lift up the cathedral of St. Paul's. The one is an undertaking too vast for the body, the other too mighty for the mind.

I hardly know whether I am the more impressed, standing on the proud summit of the Capitol, and gazing at once on the desolated glories of "the eternal city," or musing in the broad shadows of the colossal Colosseum. In either case, the mighty ruins of imperial Rome overawe my spirit. The time-stricken mistress of the world lies in humiliation before me. I pay a voluntary homage to her departed greatness,

> And while I mark her desolated brow,
> Guess what she was, by what I feel her now.

Hardly do I know whether to let my eye rest on ancient or modern Rome; to gaze on the grass-grown Forum, with its mutilated arches, porticoes, and columns, the imposing Temple of Peace, the gigantic Colosseum, and the huge masses of the Cesarian Palace; or to turn to the immense piles of the Vatican, the magnificent cupola of St. Peter's, and the enormous dome of the Pantheon! If I remember right, there are in Rome not less than fourteen thousand columns, most of them ancient. What a forest of marble does this present to the mind!

In ancient times, barbarity and power went hand in hand. This huge Colosseum now before me was but a magnificent slaughter-house! Built for the most part by the captive Jews, after the destruction of Jerusalem, no less than five thousand wild beasts were slain within its massy walls at its dedication by Titus. Five thousand!

Here captive men and captive animals fought with each other. Here Christians were torn limb from limb, for the entertainment of assembled men and *women*. Here gladiators fought with armed hands, till the death-grapple ended the strife. Let us turn away from the sickening scene, and contrast it with the merciful injunction of the Redeemer, "A new commandment I give unto you, That ye love one another." Morning, noon, and night, yea, "seven times a-day," are not too often to express our thanks for the blessings of the gospel of Jesus Christ.

I have wandered under broken arches, among dilapidated pillars, and deserted temples, and have been lost in their number, their vastness, their beauty, and their desolation. Poets and painters may well be inspired, here, with enthusiasm; scholars feel an increased desire for learning, and Christian men reflect with solemn emotions. There is enough to impart to each and to all of them an insatiable interest, and a yearning to profit from the accumulated stores of bygone ages. He who gazes on ruined Rome without gaining some useful addition to his knowledge or reflections, has, indeed, travelled in vain.

Even in the heart of this Roman Catholic city a Protestant may enter an English chapel and worship God as in the land of his fathers. A Protestant cemetery is also provided. Who shall say what may be the endings of these beginnings!

I have stood by the bronze statue of St. Peter, in the cathedral. It is said to have been originally a heathen statue of Jupiter. Papal consecration has changed it into what it is; and, as the image of the apostle, hundreds and thousands bend before it, pressing their lips to its brazen toe with the appearance of unaffected devotion. The ragged and the well-attired go through this ceremony, from the pope himself to the meanest peasant in his dominions who can enter the cathedral; and this is idolatry as truly as when the senseless brass was worshipped in ancient times. This stupendous temple is, indeed, one of the wonders of the world. Would that it were devoted to a pure and simple worship of Almighty God, and that incense and holy water, crucifixes and saints, were exchanged for a living faith in the Saviour of mankind.

I have visited Crawford's and Thorwaldsen's scupltures; they are good. I have seen the fresco paintings of the Nozze Aldobrandini, hanging in the library of the Vatican; Guido's "Aurora," on the ceiling of an apartment in the Rospigliosi Palace; and Raphael's "Sy-

byls," in Santa Maria della Pace. They are exquisite, as is also "the Cardinal Virtues," by Domenichino; and yet all of them are said to have one fault—"they do not breathe."

The Vatican, the pontifical palace, is a pile of palaces. I dare not enter on the countless treasures of these marble halls, including the paintings, the transfiguration, and the communion of St. Jerome by Domenichino, two of the master-pieces of the world. The Piazzo Navona is the largest market place in Rome. I have been there, and seen the fountain with the river-gods on the rocks where it issues. The tombs of Rome are full of solemn interest. Those of Adrian, Cecelia, Metella, and others on the Appian way. The tomb of Scipio, not forgetting the Columbarium, which contained the remains of the freedmen of Augustus; reduced to ashes by fire, they were deposited in vessels of terra-cotta, with covers.

The bells of Rome seem always ringing; the streets of Rome are always crowded with idle men; labourers from the Campagna, facchini, (porters,) and others. I have seen the pope, at the festa of St. Peter: let the ceremony pass, for it suits me not. Rome begins to oppress me.

While gazing around me, a strange assemblage of figures from the records of past ages appear to rise in view. Romulus and Remus, the Horatii and Curiatii, Tarquin the proud, Brutus the stern and noble-minded, Coriolanus the bold and selfish, Cincinnatus the patriotic and the humble, old Dentatus with his forty wounds, and self-sacrificing Decius, cruel Cataline, ambitious Cesar, Cicero, Titus and Trajan. Roman senators, lictors, and citizens, are strangly mingling with warriors, orators and poets, priests, augurs and gladiators, funeral rites, chariot racing, triumphal arches, glittering eagles, and imperial crowns.

But enough. Popes, cardinals, carnivals and Easters, temples, trophies, porticos and columns, statues, paintings, mosaics, cameos and candelabra, with all the exhaustless stores of art and ages, must pass away, like the imaginary perambulation I have indulged in. Once more my map of Europe is folded, and once more can I say, in the land of my birth, Rome, thou hast gratified me; but keep thy glories: be it mine, with a humble spirit and a thankful heart, to look for "a city which hath foundations, whose builder and maker is God," Heb. xi. 10.

SPONGES AND ZOOPHYTES.—No. II.

To the sponges succeed the zoophytes, as the older writers termed them, but to which Ehrenberg has applied the title of *Phytozoa*,* and professor Grant that of *Polypifera*, or *Polype-bearers*.

The beings of this class are very interesting, not only to the professed naturalist, but to all who are capable of admiring the beautiful, the graceful, and the delicate throughout nature's vast domain.

Infinitely varied, indeed, in appearance are the polypifera, or zoophytes; and so closely do many resemble frondescent plants, that the naturalists of the last century, almost without exception, regarded them as within the pale of botany; and even still, we continually hear them termed sea weeds, by persons ignorant of their real characters.

The demonstration of their true nature is due to John Ellis, F.R.S., whose paper on the natural history of the corallines, and other marine productions found on the coasts of Great Britain and Ireland, was read before the Royal Society in June, 1754. Like most who proclaim truth he had many opposers; but truth ultimately prevails.

Those who have walked along the shore of the sea cannot but have noticed, that the shells which lie scattered over the beach, are often covered with small-branched zoophytes, while others may be seen adherent to the broad fronds of floating sea weed, or fixed upon jutting rocks, upon stones, and water-worn pebbles.

It is, however, in the warmer latitudes of the ocean that zoophytes display their most singular forms, and carry on their works on the most extensive scale. Some resemble waving plumes, some fans of network, some clusters of opened flowers, and others, branches laden with blossoms. Some build reefs and islands of solid rock work, dangerous to the navigator. Slowly and silently, millions of tiny arms, the members of a compound whole, ply the task, generation after generation, till the calcareous fabric, based on some sub-marine volcanic hill, rises to the surface. Here the sea birds repair, and uninterrupted, save by the noise of the tempest-tost billows around, rear their broods for many a returning season. Here the waves and winds carry seeds, and throw them on it; they germinate,

* Φυτον, phyton, a plant—Ζωον, zoon, an animal.

the vegetation decays, and in process of time a rich mould is produced. Soon the cocoa waves its graceful head, and forests rise. At length, by chance as he would term it, but according to the determination of Almighty wisdom, comes man, and claims it as his own. Such are many of the South Sea islands—such their origin, such their founders.

"Unconscious, not unworthy instruments,
By which a hand invisible was rearing
A new creation in the secret deep..
Omnipotence wrought in them, with them, by them;
Hence, what Omnipotence alone could do,
Worms did. I saw the living pile ascend;
The mausoleum of its architects,
Still dying upwards as their labours closed.
Slime the material, but the slime was turn'd
To adamant by their petrific touch;
Frail were their frames, ephemeral their lives;
Their masonry imperishable."

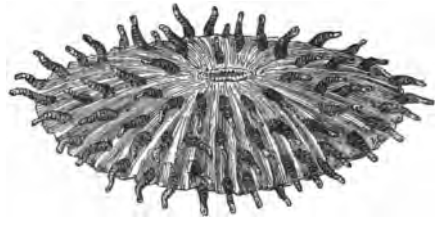
Though no rock-piling zoophytes tenant our shores, many are of the highest interest, and delight the more the more they are studied.

Mr. A. H. Hassall (see Ann. and Mag. Nat. Hist. June, 1841) states, that he has ascertained that all the more transparent zoophytes possess highly luminous properties. This fact he first discovered in a specimen of laomedia gelatinosa, one of the tubulariæ, and subsequently in a great variety of other species. "Imagination," he writes, "can scarcely conceive a more beautiful spectacle than would be furnished, by the shining of countless myriads of those tiny lamps, lighting up the dark recesses and caves of the ocean." "I had lately," he adds, "an opportunity of beholding this novel and interesting sight, of the phosphorescence of zoophytes, to great advantage, when in one of the Devonshire trawling boats, which frequent this coast (Ireland.) The trawl was raised at midnight, and great quantities of corallines were entangled in the meshes of the network, all shining like myriads of the brightest diamonds."

To give as clear an idea as possible of the nature of the polypifera, or zoophytes, we shall direct the attention of our reader to a minute fresh-water animal, termed the hydra, of which a particular notice will be found in the *Visitor* for June, 1840, "Notes on the Month." This animal is composed of a simple gelatinous body, with an internal cavity hollowed in its substance, to which leads a mouth, surrounded by arms, or tentacles. Possessing the most extraordinary powers of contraction and elongation, the hydra can assume various forms. It is highly sensitive, and the moment it feels its prey, it winds its arms round the captive, drags it to its mouth, and engulfs it. No nerves, no muscular fibres have been detected. The hydra is free, and capable of detaching itself from the leaf to which it adheres, and of moving to another station.

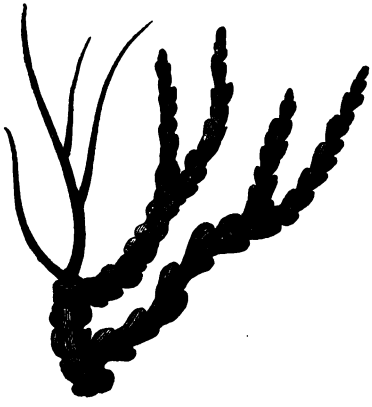
Here, then, we have the example of a simple free polype. But suppose one of these polypes to expand and deposit within itself a calcareous secretion, which constitutes an internal support, or rude skeleton, and to which the expanded gelatinous base will form a sort of skin; here we have a cortical* zoophyte, or polypiferous being. Such is the *Fungia actiniformis*, a species of madrepore.

But, in many cases, the gelatinous expansion, is common to many associated polypes, and secretes a branching calcareous tree, firmly fixed to the rock, and the polypes, with their expanded arms, resemble flowers. Such we have in the red coral of commerce, *Corallium rubrum*, of which the red calcareous axis, or *Polipary*, (Polypier,) is the stem round which the gelatine spreads, like a rind, the polypes representing flowers. Sometimes the stem, instead of being hard, like stone, resembles horn, and is more or less flexible, as in the *Gorgoniæ*.



Fungia actiniformis.

* Cortex, bark, or rind; the gelatine covering the internal hard part, as the rind does a branch.



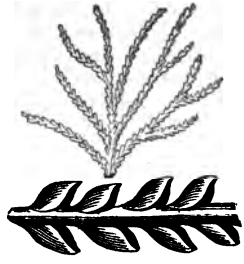
Gorgonia pustulosa, showing the pustular gelatinous investment, and the flexible horny stems, denuded.

In other instances, it is composed of flexible horny matter, with calcareous knots at regular intervals, as in *Isis Hippuris*.

Isis Hippuris. Part denuded of the living gelatine, to show the structure of the axis or polypary.

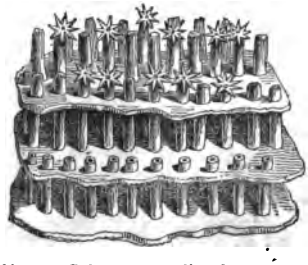
But again, suppose the common gelatine, instead of surrounding a stem, or axis, should form for itself an investing tube, in which, as in a sheath to lodge, with apertures, through which the polypes can protrude themselves, and expand their tentacles for food; we have here a compound tubular zoophyte.

Great is the variety of form which these tubular zoophytes present: some assume the appearance of little trees, with a rooted stem, giving off branches, through the orifices of which the polypes emerge, as in *Sertularia*.



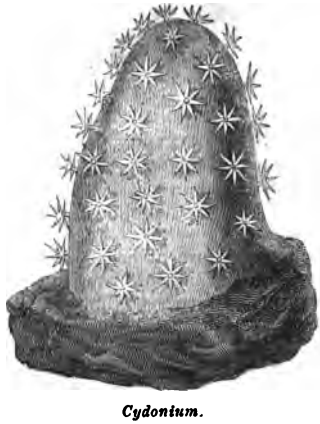
Sertularia. Part of a branch magnified, to show the open cells from which the polypes emerge.

In other cases the tubes are collected into bundles, like reeds bound together, and open at one end, through which the polypes protrude, and into which they can retire. Such is the case in the *Tubiporæ*, a group of which many fossil species are known.



Tubipora. Polypes protruding from some of the tubes.

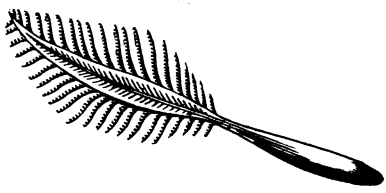
Distinct from both the cortical and tubular polypes are the *Alcyonidæ*, (*Alcyonium*, *Cydonium*, *etc.*) In these a



Cydonium.

tough, sub-cartilaginous body, often with calcareous spicula interspersed through it, and containing numerous canals, is studded with polypes, like hydras. These are all seated in little cells on the surface, from which they can protrude and expand their tentacles.

Cuvier regards the *Pennatulæ*, or sea-



Pennatula.

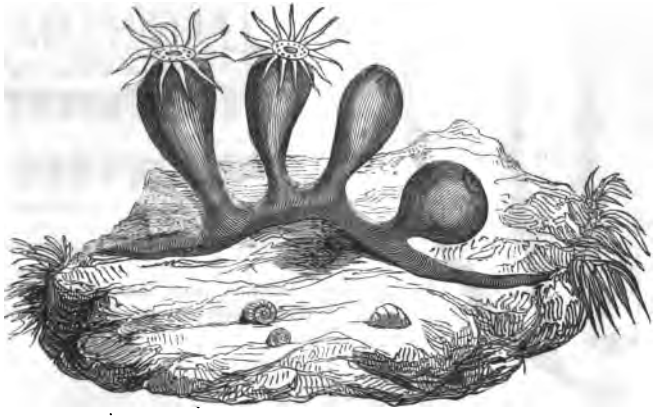
pens, as forming a distinct section, and terms them swimming, or detached polypes.

The *Pennatulæ* have, however, a calcareous axis, though not fixed. They are termed sea-pens, from their resemblance to a quill feather, a double set of branches, on the same place, occupying both sides of a shaft. Each branch is furnished with a row of polypes, resembling the barbules along the filaments, or barbs, composing the vane of a quill.

It has been considered by many, that the pennatulæ are capable of rowing themselves along; but this does not appear to be the case. Numbers are found floating on the ocean, carried along with the stream. Many are phosphorescent.

The *Actiniæ*, or sea anemonies, certainly form a distinct section. Most of these are single, as the common actinia of our rocky shores, each polype being one animal. But in the genus *Zoanthus*, numbers rise from a creeping root-like base, attached to the surface of the rock.

The organization of the actiniæ, or fleshy polypes, advances far higher in the scale than does that of the other groups.—M.



Zoanthus.

BRICK MAKING.—No. I.

We are indebted to a volume lately published, containing a series of papers by Dr. Aikin, for the following interesting statements.

The manufacture of bricks goes up to the very earliest time of historical record. In the book of Genesis, Nimrod is stated to have been the first sovereign, and to have reigned in the land of Shinar, one of the towns of which was Babel. The first building after the flood, of which any mention is made, was the Tower of Babel. It is expressly stated that well-burned brick was used instead of stone in these constructions; and that slime, which is generally understood to be bitumen, was employed instead of mortar. Considerable progress appears to have been made in building both the city and the tower before what is called the confusion of tongues took place, in consequence of which the work was abandoned. Nearly on the same site was afterwards founded the celebrated city of Babel, or Babylon; which is described by Herodotus, the oldest Greek historian, as surrounded by a deep and wide trench, the earth from which

was formed into bricks. These bricks were then burned in furnaces or kilns, and were employed part in lining the trench, and the remainder in building the walls; the cement used was hot bitumen, and between every thirty courses of bricks was a layer of mats, composed of reeds. The ruins of Babylon are still visible, in the form of hillocks, or high mounds, and have been visited of late years, and described by several travellers. The late Mr. Rich appears to have examined these remains with great care; and from his memoir, the following particulars, as far as relates to our immediate subject, are derived. Most of the mounds appear to have a certain degree of connexion with one another; but the largest of the mounds, the Birs Nemrood, together with another adjacent, called Akerkouf, is so far distant from the others as to render it doubtful if it could have been included within the extent of the Babylon described by Herodotus.

The connected mounds present walls and passages, or galleries, formed of well-burned brick, laid in lime mortar of extreme toughness; but in one of them, called the tower of Belus, large solid masses, or fillings up between the wall, are observed of unburned bricks. These latter are more rudely shaped than the burned bricks, being rather clods of earth, composed of a kind of clay mortar, intermixed with chopped straw to prevent it from falling to pieces: these unburned bricks are laid in very thick cement of clay, with layers of reeds above the courses of brick.

The Birs Nemrood is at present a mound seven hundred and sixty-two yards in circumference, and one hundred and ninety-eight feet high; it consists of three steps, or receding stories: the interior of the mass appears to consist of layers of unburned bricks set in clay, sometimes without layers of reeds, sometimes with them, laid between every five or six courses of bricks. This mass is in some parts faced (and probably when perfect was completely so) with layers of burned bricks set in bitumen. These bricks are about thirteen inches square by three inches thick, and have indented inscriptions, apparently made by a stamp, in a character at present wholly unknown, the elements of which appear to have been representations of arrows or broad-headed nails, variously combined together. The bricks are laid with the written face downward, so that they were not visible on the front of the wall. At the top of the mound is a solid pile, thirty-seven feet high, of burned bricks, with inscriptions, and set in lime mortar.

From the proportions of the three stories that now remain, it seems probable that the mound or pyramid consisted, or perhaps was intended to consist, of five stories; the three lower of which were solid, and the two upper would probably have contained chambers. Whether this pile is the unfinished tower of Babel or not, is at present only matter of conjecture: its local situation with regard to the other mounds is rather in favour of the hypothesis; and the specimens of bricks now exhibited, which were obtained from this very mound, will be regarded with no small interest; they form part of the collection of the East India Company.

The manufacture of bricks was also known to the ancient Egyptians. Every body is aware that one of the modes of oppression practised by this people towards the Israelites, was the unreasonable requisition from them of a certain number of bricks: it is not mentioned that these bricks were burned; indeed, the circumstance of their being mixed with chopped straw, like the unbaked bricks found in Babylon, renders it probable that they were only sun-dried. Herodotus also records of Asychis, one of the kings of Egypt, that he built a pyramid of bricks made of the mud or silt dredged up from the bottom of the river. This is perhaps the same as that called by Pococke the pyramid of Menshehdushour, and by Norden the pyramid of Meidun: it was visited by both these travellers, and is described by them as consisting of five degrees, each fifty feet high, and the base one hundred and fifty-seven by two hundred and ten feet; it is formed of unburned bricks, composed of a mixture of clay and chopped straw. Such unburned bricks, Pococke adds, are still used in Egypt. It is probable, that in the time of Pliny the elder, who lived in the reign of Vespasian, unburned bricks were in use elsewhere on the north coast of Africa; for that author mentions, that at Utica no bricks were allowed to be used that had not been dried five years in the sun; a regulation which apparently would be absurd if applied to baked ones. But sun-dried bricks may rather be considered as a kind of artificial stone than earthenware; and, from the circumstance of chopped

straw being mixed with them, the clay was probably much more sandy and less tenacious, than that required for burned bricks, and approached nearly to the loam employed at present in building walls by ramming, or *en pisé;* a mode of construction which also was well known to the ancients, Hannibal having constructed several towers on the coast of Spain of this material.

Certain other celebrated buildings of high antiquity were also formed of brick: such were the palaces of Crœsus at Sardis, of Mausolus at Halicarnassus, and of Attalus at Tralles; all of which were still remaining in the reign of Trajan. That part of the walls of Athens which looks towards Mount Hymettus, as well as some of the more ancient temples in that city, were also built of brick.

In ancient Rome, if the recorded saying of Augustus, that he found the city of brick, and left it of marble, be of any authority, the public buildings must have been generally of baked brick; but this material does not seem to have been much employed in the construction of private houses, many of which were wattled, or of wicker work, covered with clay, raised on low walls of unbaked bricks. Whatever works were erected by the Romans, of flints, or of other rough unsquared stones, they were in the habit of interposing occasional courses of flat thin bricks, to strengthen the building, and to keep it upright. Many such examples are to be found in our own country, where permanent Roman stations occur. The walls of Richborough, near Sandwich, the tower supposed to have been a lighthouse on the summit of Dover castle, the station of Garrienum, (now Borough camp,) at the conflux of the Yare and Waveney, in Norfolk, and the walls at Lympne, near Hythe, are among the most perfect and remarkable. All the Roman bricks, that I have seen, are of a deep red colour, very compact, and well burned. They probably were composed of natural clay, not containing lime, and merely sifted, either dry or by washing over, in order to separate the stones and coarser sand.

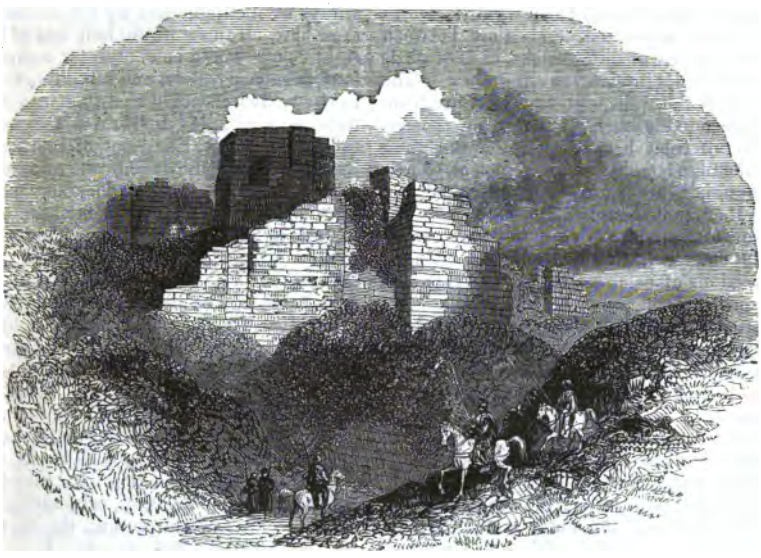
In Bengal, and generally in the wide alluvial valley of the Ganges, bricks are the usual material for buildings of any solidity; and they appear to have been used in this country from very high antiquity, and to have been employed even in the ornamental parts of architecture.

Dr. Wilkins informs me, that bricks are made in India by tempering clay, then spreading it on a mat, and making it of an uniform thickness, and when it is half dry, dividing it into bricks: these bricks are then baked in clamps. But it has sometimes happened, in consequence of those hostile incursions by which India has been so often desolated, that when a district has been laid waste, and not re-occupied for several years, clamps of bricks, ready for burning, have been abandoned. On the return of the inhabitants, such clamps have been found so much injured by the rains, and other causes, as not to be worth the expense of burning. Some of these mounds still remain near Benares, and have been cited by careless travellers as ruins of buildings of unburned brick, a material for construction which appears never to have been employed in India.

In Nipal, a hilly country north of Bengal, bricks are made of remarkable compactness of texture: they are of a brownish-red colour, and are very micaceous; so that the clay of which they are formed, has probably originated from the decomposition of granite. Some of these, from the East India Company's museum, are now before the Society. Not only the texture of these bricks, but the elegance of their ornamented surface, deserve notice; the sharpness and depth of cutting are such as to make it probable that they were moulded plain, and that the ornaments were afterwards cut, before the process of burning.

In China, bricks are made of blue clay, more or less sandy: the specimens before the Society have evidently not been burned; they nevertheless do not disturb the clearness of water after lying in it for many hours. When burned they become of rather a pale red, with a compact, almost semi-porcelanous texture.

I am not sufficiently acquainted with the history of the art of brick making, to state to you the date and particulars of its introduction into the different countries of modern continental Europe. It was certainly practised largely in Italy in the beginning of the fourteenth century; and Mr. Hope informs me, that the brick buildings erected at this period in Tuscany, and other parts of the north of Italy, exhibit, at the present day, the finest specimens extant of brickwork. In Holland and the Netherlands, from the scarcity of stone, brick was used at an early period, and to a great extent, to supply the wants of a dense and rich population.



The Kasr.

THE KASR.

On the north of Hillah, a town situated on the Euphrates, the first ruin that meets the eye of the traveller, is a mound called Jumjuma, an epithet which, like Golgotha and Calvary, signifies, "the place of a skull." South of this is the Amram hill, which is 1100 yards in length, and 800 in breadth, and the figure of which nearly resembles that of a quadrant. The elevation of this mound is somewhat irregular, but at intervals it rises to seventy feet above the level of the plain. It is broken by deep ravines and long winding furrows, and the whole appears one vast elevated mass of earth mixed with fragments of brick, pottery, vitrifications, mortar, and bitumen. At the foot of the narrowest and most elevated part of the embankment, a number of urns are cemented into the burned brick of the wall, which are filled with ashes, intermingled with small fragments of human bones.

A little to the north of the Amram hill, is the Kasr, or Palace, an august ruin, rising full seventy feet above the general level. The whole of this mass is furrowed into deep ravines, intersecting each other in every direction, and as the traveller passes over it, his feet sink into dust and rubbish. Every vestige discovered in it shows it to have been composed of buildings superior to all the rest in this section of the ruins, but the excavations which are constantly going forward there to obtain bricks, make it difficult to decipher the original designs of the mound. In some places, the workmen have bored into the solid mass, discovering on every hand walls of burned bricks laid in lime mortar fragments of alabaster vessels, fine earthenware, marble, and varnished tiles. Rich discovered a colossal lion, standing on a pedestal of coarse granite of a grey colour, and of rude workmanship. This was on the north side of the mound; and immediately west of it are the ruins peculiarly denominated the Kasr, or Palace.

There is one remarkable difference between the material of the Kasr, and that of the Mujelibe and the Birs Nemroud. (See *Visitor*, 1841, pages 297 and 401.) The latter piles are vast internal courses of sun-dried bricks, consolidated by the intervention of reeds and slime; but the Kasr is formed of furnace-burned brick, with its necessary cements. Every brick has been found, on examination, to be placed with its face downwards; and where bitumen has been used, the bricks of each course were covered with a layer of bitumen, spread over with reeds, or laid in regular matting; and on this preparation the faces of the succeeding courses were imbedded. This agrees with the account of Herodotus, who states that the bricks for the walls were made of the clay dug from the moat that surrounded them;

that in order to join them together, warm bitumen was used, and that between every course of thirty bricks, beds of reeds were laid, interwoven together. The piles of the walls, still standing, are from sixteen to eighteen feet above the general line of their broken summit, and their thickness is from eight to nine feet. Their materials are so strongly cemented together, that though the bricks form the hardest part of the wall, yet they cannot be detached from the mortar. All the portions of brick remaining in this vast ruin, present traces of long passages or square chambers. The arch never appears, which is an evidence of the antiquity of the masses. From this, indeed, both Rich and Ker Porter conclude, that the Kasr is part of the ruins of the terraced palace of Nebuchadnezzar; and as this is stated by Herodotus to be about seven and a half miles in circumference, the latter thinks that the large rampart described was the outer wall, and that the space included within the rampart answers to that recorded by the historian. One circumstance, which appears confirmatory of this opinion, is, that on the northern side of the Kasr, among the mouldering fragments, stands the solitary tree before described, called *Athele* by the Arabs. This would appear to be a solitary survivor, or rather a descendant of those that adorned the renowned hanging gardens of Nebuchadnezzar.—*From "Assyrians and Chaldeans."**

MY AUNT PRISCILLA.

HER TEMPER.

—— "It certainly was very wrong of me to speak so sharply; but you know my hair is sandy, and I cannot help being passionate."

This was the apology of a thoughtless school-girl, for the sinful warmth and violence discovered in a petty altercation with one of her companions. One, rather more thoughtful than herself, inquired in reply "whether all red-haired people were passionate, without being able to help it? If so," said she, "they are much to be pitied, and they cannot be blamed. However, if that be the case, I wonder that red-haired people should find any one willing to live with them, or engage in any transaction with them. It is so pleasant to live in peace, that if peaceable people and quarrelsome ones could always be distinguished by the colour of their hair, all those whose hair was of the right colour would be chosen for companions, friends, partners, and servants; while the bad coloured would be driven into solitude, or compelled to form a society of their own, where, like a set of scorpions, they might bite and devour one another."

A discussion followed about physiognomy, which led to the mention of a remark made by Dr. Hunter. That gentleman was a frequent visitor at the house of my relatives, and as soon as his translation of Lavater came out, he presented them with a copy. The subject was then comparatively new, and great difference of opinion existed about it. Some very rash assertions were made by the advocates of the system, on the one hand; and some monstrous inferences, very unfairly charged upon it by its opponents. At the close of a free, friendly, and spirited conversation, originating in the above-mentioned present, the doctor, in his broad Scottish accent, observed, "I believe that it will be found, that a certain complexion and cast of countenance indicate a tendency to the exercise of certain feelings; but it is the habitual indulgence of these feelings that stamps the habitual expression of countenance, and stamps the character too. We all of us bring into the world tendencies that furnish work enough for wisdom to find out, and grace to regulate; but then it is our duty and privilege to obtain wisdom and grace sufficient for the purpose; and the sincere desire to do so is never unsuccessful, be the original temperament what it may."

What was my aunt Priscilla's temper? Let me consider, and try to recollect. It was not—but, dear me! it will be a libel on ladies, to say that the temper of a lady was free from any thing so vulgar as passion, violence, sulkiness, etc.: to suppose her capable of these, would be a direct contradiction to her proper epithet, "a gentle woman." And yet, those who observe human nature, and especially, who observe their own hearts, that key to ten thousand hearts besides, know that human corruption may prevail under a smooth as well as under a rough exterior, and in spite of all the advantages of superior education and the restraints of polished society; and that violence and turbulence of spirit may exist, and manifest themselves as much in the unkind retort, the haughty demand, the contemptuous sneer of the parlour or drawing-room of high life, as

* Published by the Religious Tract Society.

in the vulgar, ungrammatical invective and abuse of low life.

It is something, whatever path in life we tread, or in whatever rank in society our lot be cast, to have the command of our expressions; it is much more, to have the command of our passions; and this is the attainment of those, concerning whom it may be justly said, as I was about to say of my aunt Priscilla—

—She was not of a hasty, passionate temper: before she spoke at all, in the language of complaint or reproof, she gave herself time to think whether there were just occasion to do so: nor, if cause of blame really existed, did she express herself with undue warmth and severity. Some persons, for every trifling injury, real or supposed, fly into a violent passion, and give vent to the language of abuse, to their own sin and disgrace. Sometimes, they will accuse others of having removed their property, and give way to anger, and pour forth invectives, which would not be justifiable, even if the article in question had been actually stolen; and presently it is found just where they had themselves placed it: perhaps in their own pocket. Thus did not my aunt.

She was not of a tiresome, worrying temper; not apt to multiply injunctions, or to call people off from their present business, to receive orders about something else; nor when she had given directions for a thing to be done, would she inquire after it, before a proper time had been allowed for doing it, or inquire after it at all, with the intention of blaming a servant, if it had been neglected, but not of commending her if it had been performed.

There are those who, having given an order, will presently inquire whether it has been executed; if the answer be, "No, ma'am, I forgot it," it is received with, "Ah, I thought as much; it is just like you!" but should the poor culprit, remembering past misdeeds, and determining to give satisfaction this time, be able promptly to reply, "Yes, ma'am," she only meets the sneering remark, "I'm sure that is a wonder." My aunt did not thus worry and discourage those over whom she exercised authority.

She was not of a touchy temper, not apt to take offence, when no offence was intended; nor to imagine slights and insults, in every passing remark offered. Some people, by the indulgence of this touchy temper, are perpetually casting off their friends, and setting families and social circles in a ferment. If my aunt was obtuse in any thing, it was in perceiving slights and offences, or what might have been construed iuto such, against herself. Many things that a fiery spirit would have resented, passed unheeded by her. The person who was determined to offend her, and there were very few so disposed, must set about it in right good earnest, so as to place the intention beyond the possibility of mistake; and even then he might chance to fail of his object.

She was not of a peevish, fretful, irritable temper. It was a favourite motto of hers—I remember her setting it me as a copy, when I first began to write sentences—"Endeavour to please, and you will be sure to please;" and if every body were of her disposition, it would universally hold good. I never knew her displeased with any person who tried to please her, nor did I ever know her fret about unavoidable crosses or trifling disappointments. How much uneasiness did she save herself and others, by constantly practising Dr. Watts's good resolution.

> "What's amiss, I'll strive to mend,
> And endure what can't be mended."

She was not of a resentful temper, not apt to retain a recollection of offences, much less to make them a reason for withholding good, or inflicting evil, by way of retaliation. She was not in the habit of speaking of the injuries she had received; but I have often heard others remind her of them, and express surprize that she should speak of the offending parties so favourably, or treat them so kindly.

She was not of a haughty, domineering temper; not given to struggle for her own will, or her own opinion, with those with whom she stood on an equal footing. She practically understood the injunction to Christians, to be subject one to another, to submit one to another in the fear of God, and by love to serve one another, 1 Pet. v. 5; Eph. v. 21; Gal. v. 13; and to those under authority, —children, servants, and workpeople,— though she maintained a proper firmness, that indicated her intention to be obeyed, she never uttered her commands in an imperious tone, or with a consequential air, or with a scornful manner.

Hers was not a capricious, whimsical temper, that would one minute make the

same person, thing, or action, a matter of desire or approbation, and in another minute, without any adequate cause for the change, an object of aversion or censure.

She was not of an irritable temper. There are some people, whose anger is ready to rise on the slightest occasion: they are angry with the work they are performing, or with the instruments in their hands, when they cannot succeed to their wish. They are often out of humour, they know not why; and angry with they know not what; like Jonah, who was angry with the wind. My aunt was not one of this sort.

She was not of an inconsiderate temper. She did not allow herself to utter remarks or censure, without considering how they were likely to operate on the tempers and feelings of others. Hence, though possessing a considerable degree of natural shrewdness, she never indulged herself in wit or repartee, at the expense of the feelings of others.

She was not of a morose and gloomy temper. Her habitual disposition was cheerful; but she was no stranger either to bodily suffering, or to cares and trials, that weigh down the spirit. Yet, even under these pressures, she could bear to see others cheerful, and even mirthful.

She was not of a censorious temper: not eagle-eyed, to spy out the faults of others; not disposed to assign a worse motive for conduct, which, by any charitable construction, might be made to appear a better.

She was not of a bigoted temper: she did not take it for granted that every one who differed from her must needs be wrong; or that even those who, in some respects, were in the wrong, must be destitute of goodness of every kind and degree.

She was not of a sullen temper: she would not feel offended, and look offended, and brood over the matter in silence; leaving those around her certain that something was amiss, but perplexed to imagine what. Neither would she, because one person had offended, be in an ill humour with every body else. When any thing was wrong she frankly and calmly expressed her displeasure to the proper person, had the matter set to rights, and then dismissed it from her feelings.

She was not of a stubborn temper: she would not maintain a position, merely because she had advanced it, or justify an action, merely because she had done it. She knew how, with a good grace, to own herself convinced in an argument, mistaken in an opinion, or faulty in an action or line of conduct.

She was not, however, of an apathetic, insensible temper, indifferent to circumstances, or regardless of conduct. No one had a more lively perception of what was agreeable in circumstances, or amiable in conduct; and she was by no means incapable of feeling what was painful, or of expressing a just resentment, and offering firm opposition, against what was wrong.

Thus much, of a negative kind, may be justly said of my Aunt Priscilla's temper. Perhaps I might, with equal justice, have added other particulars, but I have stated enough. The reader will be disposed to say, as the writer once said, "Oh, aunt, what a happy temper is yours! it never gives you any trouble; I wish mine were half as good." And especially if the reader be young, as the writer then was, the answer of my aunt may now, in some degree, excite the surprize that it did then, "You little know, my dear, the struggles I have to maintain with my temper, in order to keep it in proper subjection; the constant need I find of watchfulness and prayer; how frequently I am driven by it to the footstool of mercy, with blushing and confusion of face, to seek pardon through that precious blood that can cleanse from all sin; and how increasingly I feel my need of the daily renewings of the Holy Spirit, to subdue in me that which is unholy, and to enable me to maintain a spirit, temper, and conversation, becoming the gospel."

Such, I am now led to believe, is the general experience of those who, on Christian principles, establish a character for amiableness and good temper. All Christians have a conflict to sustain; but there is a wide difference, both in personal consistency of character, and in the diffusion of a favourable, amiable, and beneficial influence on others, between a faint, feeble struggle, and a shameful and open defeat; and a vigorous struggle, maintained in secret, the happy results of victory appearing openly.

But then, it is no matter to the world in general, how a private gentlewoman, some time in the last century passed through life; and that a marble tablet, which they have never seen, records how much she was beloved and lamented by her family and friends; except as her

example may serve to teach others, how they too may become amiable and endeared, and inscribe on the living tablet of many a heart, their names and characters, in letters of gratitude and love. In order to this, let me endeavour to recollect some of her principles and observations.

She had just and scriptural views of sin and duty, in reference to the exercise and exhibitions of temper. Many persons entertain very erroneous notions on this matter, and regard faults of temper as unavoidable infirmities, incident to human nature, and act as though they were no more responsible for a bad temper than for a crooked limb; forgetting that wrath and strife are as expressly enumerated and condemned among the works of the flesh, Gal. v. 20, as uncleanness, murder, and drunkenness. The former may be as offensive to God, as hurtful to our fellow creatures, and as ruinous to ourselves, as the latter.

My aunt was sensitively alive to the importance of family harmony and tranquillity. She sometimes observed, that, in all the New Testament precepts on relative duties, it seemed to be enjoined on the superior relation to keep the peace. Husbands should not be bitter against their wives; parents should not provoke their children to anger; masters must forbear threatening.

My uncle, being a professional man, was often absent from home, sometimes for several weeks together. An unusually large portion of domestic authority, therefore, naturally vested in my aunt. She was anxious, in every particular, to discharge well her trust, and in none more so, than in that of preserving "the unity of the Spirit in the bond of peace." In all her family arrangements, she took care to be on her guard against what was likely to prove an occasion of contention. She studied the temper and character of all her circle, and as far as possible, provided against what might give rise to unpleasant collisions. If one had an innocent preference, she would endeavour to gratify it, and induce others to do the same. If one had a weak point, such as forgetting something that ought to be done, my aunt would remind her of it, not merely that the duty itself might not be neglected, but that the temper of others might not be irritated by the neglect. She used to say, that was a beautiful text to be remembered by every one in their religious as well as in their social relations, "Consider one another, to provoke unto love and to good works," Heb. x. 24.

My aunt had trials of temper, arising from the temper of others. I have often been surprized to see how well she managed to keep her ground. My uncle was kind hearted and affectionate, but apt to be impetuous in his temper. My aunt was careful to anticipate his wishes, and to turn aside any thing that was likely to irritate him: and if at any time she perceived that he was in a hasty mood, she made a point of waiting on him herself, and keeping the children and servants out of the way. If he expressed himself sharply to her, she generally heard him in silence; or if she replied at all, it was with gentle and conciliatory words. He was generally as quick in repenting a hasty speech, as in uttering it, and remarkably frank in confessing himself wrong; and often, when acknowledging his own temper flaws, would he stroke her placid brow, and repeat, "A meek and quiet spirit, which is in the sight of God of great price," 1 Pet. iii. 4. Under the influence of Divine grace, his temper was much subdued and softened; and I have no doubt the influence of his wife was highly beneficial.

Then there was a servant, a particularly valuable servant, in point of fidelity, industry, cleanliness, and care; so valuable, that while she lived in the family, her wages were more than doubled, independent of the many presents she received; and even then, my aunt reckoned her the cheapest servant she ever had in the house. The only drawback was her temper. Oh, such a temper! I remember seeing, in a stationer's shop, the picture of the great Mogul, on the wrapper of a pack of cards; the expression of his countenance was exactly like that of hers; so ferocious, so passionate, so sullen. She seemed as though possessed with an evil spirit. When her fits came over her—and they would frequently last a whole day—nothing could induce her to work, or in any way promote the comfort of the family; nor would she listen to any reason or remonstrance. But when the fit went off, she would weep bitterly, and entreat to be forgiven; and then, in the course of an hour, she would set to rights all that had been disarranged or neglected, in consequence of her temper, and go on well for weeks. This poor girl had never before been able

to stay six months in a place; but somehow or other my aunt managed to get along with her for nearly nine years; and had reason to hope, that the efforts made for her good were not made in vain. Poor thing! until she came to my aunt she had been in a state of deplorable ignorance, and she often expressed herself very oddly. Once, when she was deeply concerned about her state, and the pardoning mercy of God in Jesus Christ was set before her, she seemed to think it too good to be true. At length, however, she seemed, in some degree, to receive the free grace of the gospel. "And yet," said she, "If God should be so great in mercy as to forgive such a wicked girl as I am, what could he do with me at last? He would never put me in the same heaven with people that can rule their tempers." She was directed to seek the sanctifying influences of the Holy Spirit, as well as to rely on the atoning blood of Jesus Christ. Her mistaken view may convey a hint to some professors of religion. How would their tempers harmonize with a heaven of peace and love? And if they are altogether at variance with the spirit of the heavenly world, how can they, in sincerity, give thanks to the Father, who hath made them "meet to be partakers of the inheritance of the saints in light?" Col. i. 12. C.

ARTESIAN WELLS.

In the cup-like form of the chalk surrounding the metropolis, originates the principle of Artesian wells, so called from their having been first introduced at Artois in France. The superincumbent clay being nearly impervious to water, prevents the access of that fluid to the chalk, excepting where its surface is exposed; and this being only at points of considerable elevation, the water so imbibed is pent up beneath the clay; and impatient to find its level, rushes up with considerable violence when the clay is bored through. Of this we have an instance at Marlborough-house, Peckham. The boring runs one hundred and twenty-three feet into the chalk, or two hundred and twenty-three feet below the surface; and yet the water rises to within twelve feet of the top, and has never, with three pumps at work, been reduced more than twenty-one inches. The formation of two public companies, the Artesian Spring Water Company, and the Eastern Artesian Water Company, has been proposed within the last few years. The prospectus of the first of these states, that there are, in London and its neighbourhood, one hundred and seventy-four wells upon this principle; that of the latter, mentions one hundred and seventy-seven, on the premises of the great brewers, dyers, sugar refiners, vinegar, colour, and gas manufacturers, printers, and sawyers, as well as in the Zoological Gardens, and other places.—*Allport's History of Camberwell.*

THE CRUSADES.—No. I.

Nor can imagination quit the shores
Of these bright scenes, without a farewell glance
Given to the dream-like issues; the romance
Of many-coloured life that fortune pours
Round the Crusaders, till on distant shores
Their labours end; or they return to lie,
The vow performed, in cross-legged effigy,
Devoutly stretched upon their chancel floors.
WORDSWORTH.

It is a dark picture which history presents to our view, in the age of the crusades. Asia groaned beneath the scourge of infidelity, and Europe was involved in the darkness of superstition. It was these two evil principles, that gave rise to the religious wars thus designated. They loosened all Europe from its foundations, and precipitated it upon Asia.

Palestine had been one of the earliest conquests of the disciples of Mohammed. The armies of the caliphs, which wrested from Persia the dominion of the surrounding nations, and conquered in succession the provinces of Arabia, Syria, and Egypt, at length planted the crescent on the walls of Jerusalem. The victories of Omar, A.D. 636, decided the fate of the city, so celebrated in the Hebrew Scriptures, and laid the foundations of a mosque on the sacred hill, where once the temple of Solomon had stood, in all its imposing majesty. This conqueror was assassinated at Jerusalem in 643; after which, the establishment of several Caliphates in Arabia and Syria, the fall of the Ommiades, and the elevation of the Abassides, involved the country in trouble for more than two hundred years. Achmet, a Turk, who had raised himself to the throne of the ancient Pharaohs, seized the metropolis of Palestine, A.D. 868, but his son having been defeated by the caliphs of Bagdad in 905, the holy city again returned under their dominion. About thirty years after, Mohammed Ikschid, another Turk, having in his turn usurped the throne of Egypt, carried his

arms into Judea, and reduced the capital. The Ikschidites were again expelled from Egypt, in 968, by the Fatimites, who issued forth from the sands of Cyrene, and conquered several towns in the ancient kingdom of David. Towards the end of the tenth century, Ortok made himself master of Jerusalem, but his descendants were expelled from thence by Mostali, caliph of Egypt. The Ortokides, however, returned thither again and maintained themselves within its allowed precincts, against Redonan, prince of Aleppo. These were subdued by the Fatimites, who once more occupied the place till A.D. 1076, when the Seljukian Turks, those irreclaimable infidels, wrested it out of their hands, and maintained their position in it till the age of the crusades, A.D. 1095.

For several centuries, the affairs of the Holy Land created no absorbing interest in Europe. The desolations of the "city of David," and the sufferings of the Jew and the Christian, under the iron rule of the Mohammedan sway, were alike unheeded. When, however, saints and relics began to be worshipped in the Romish church, pilgrimages to celebrated shrines were resorted to as an efficacious medicine for the guilty mind. The holy places of Palestine, more especially, were regarded as an effectual expiation of sin, and the holy sepulchre, eclipsed all others in honour and efficacy. Multitudes of pilgrims repaired, singly, or in bands, to pray on the tomb of the Saviour. And while the Arabian caliphs held rule over Palestine, they were inclined to favour the resort of European pilgrims to these consecrated shrines. They saw in it a fruitful source of revenue, and while influenced by the recollections, that they also were the descendants of the faithful Abraham, they were not offended at the veneration lavished upon the prophetic "Son of David," whose tomb had been placed in their hands by the fortune of war. The Seljukian Turks, however, adopted a different line of policy, They had no sympathy with those who owned the name of Christians, and they laid on the pilgrims, such burdens and vexations, as pierced the very soul. The sufferings which they endured were unheard of, and unequalled, even in the days of feudal violence, and the recital of them by the pilgrims who had escaped, provoked the indignation of their compatriots at home, till at length, all Christendom sounded the alarm of war against the infidel.

THE FIRST CRUSADE.

When coward Asia shook in trembling woe,
And bent appalled before the Bactrian* bow;
From the moist regions of the western star,
The wandering hermit waked the storm of war.
Their limbs all iron, and their souls all flame,
A countless host, the red-cross warriors came:
E'en hoary priests the sacred combat wage,
And clothe in steel the palsied arm of age;
While beardless youths, and tender maids assume
The weighty morion, and the glancing plume.
In sportive pride, the warrior-damsels wield
The ponderous falchion, and the sunlike shield,
And start to see their armour's iron gleam,
Dance with blue lustre in Tabaria's stream.
The blood-red banner floating o'er their brow,
All mildly blithe the mingled myriads row:
Impatient Death beheld his destined food,
And hovering vultures snuffed the scent of blood.—HEBER.

It has been observed, that the universal thought of an age is often referred to the first bold utterer of that thought. To Peter the Hermit is attributed the project of the first crusade, a project at once foolish and magnificent.

Peter the Hermit was one of those, who had undergone the sufferings, and escaped the dangers of a pilgrimage. Possessed of an enthusiastic temperament, he conceived the idea of bringing an army of European Christians to rescue the Holy Sepulchre. With this view he procured letters from the patriarch of Jerusalem to the pope, and the princes of Europe, bewailing the captivity of the land, hallowed as the scene of the birth and life of the Saviour of mankind, and supplicating the aid of the faithful to its deliverance.

The hermit bore this mission to Urban, which he enforced with much eloquence and zeal. Urban entered into his views, and employed him on a mission to the several courts of Europe, to communicate the views and fervent wishes of the pope, and to urge princes and subjects to enlist in the service of the cross against the crescent. Peter fulfilled his mission faithfully. He traversed the west, inflaming the imaginations of kings, nobles, and people, and preaching salvation, and promising heaven to those who should enlist under the sacred banner. The call was answered. Princes, nobles, clergy, and people, applauded the design, and were impatient to embark in the enterprise.

Pope Urban was delighted with the success of the eloquent and enthusiastic hermit; and he now announced himself as the patron and head of the sacred expedition. A council was assembled at

* The Seljukian Turks, came from that part of Asia, anciently called Bactria.

Placentia, which was attended by four thousand clergy, and thirty thousand laymen from the surrounding nations. This counsel, however, did not prove conclusive. The Italians, who were more civilized, and hence, less superstitious than the other nations of Europe, were not so enthusiastic as the pope and the hermit had hoped to find them. They raised neither vote nor acclamation in favour of the crusade.

Prudence, therefore, dictated that the council should be transferred to a more rude and devout region. Clermont in Auvergne, was the place fixed upon, whither the knights, barons, and bishops of France resorted. The king of France, Philip I. was prevented joining by a bull of excommunication, from which he could only obtain absolution by humiliating submissions.

Peter the Hermit addressed the assembly first, which he did with all the heat of his wonted eloquence. Pope Urban followed him, and his address had a more powerful effect than even the hermit's. At his description of the desolation of the "hill of Zion," and of the sufferings endured by the Christians in Palestine, the assembly were melted into tears; and when, in the midst of his harangue, he introduced the verse of Scripture: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life," Mark x. 29, 30, the scene that ensued defies description. The whole audience interrupted the speaker with one loud burst of assent:

> "God willeth it," the whole assembly cry;
> Shout which the enraptured multitude astounds!
> The council roof, and Clermont's towers reply
> "God willeth it," from hill to hill rebounds,
> And in awe-stricken countries far and nigh,
> Through nature's hollow arch that voice resounds.*—WORDSWORTH.

Urban took up the cry, and declared it to be dictated by the Almighty. "Go then," said he, "brave soldiers of Jesus; and let your shout of to-day, 'God willeth it!' be the war-cry of your holy enterprise." A form of general confession was now read to the assembly, and repeated by them; after which, they arose, and "assumed the cross." Thus the warlike spirit of the time was roused by every motive that can influence the heart of man in a rude state of society; the love of glory, religion, revenge, and enterprise. Truly has it been said of the papal dominion at this date—

> Unless to Peter's chair the viewless wind
> Must come and ask permission when to blow,
> What further empire would it have? for now
> A ghostly domination, unconfined
> As that by dreaming bards to love assigned,
> Sits there in sober truth—to raise the low,
> Perplex the wise, the strong to overthrow;
> Through earth and heaven to bind and to unbind!—WORDSWORTH.

The distinctive sign common to the crusaders was a cross of red stuff, worn on the right shoulder, whence the term "Crusade." The princes and nobles received these crosses from the pontiff himself; the cardinals and bishops distributed them to the people at large, and assumed them for themselves. To "assume the cross," was to devote oneself to the enterprise.

An interval of one year's duration was allowed for the preparations necessary to the expedition. Peter the Hermit, however, could not tarry so long a period. Accordingly, he collected many thousands of the poorer adventurers, who had neither affairs to arrange, nor estates to sell, and among whose ranks the greatest enthusiasm prevailed. Ignorant and superstitious, and willing to escape from a life of wretchedness at home, men, women, and children assembled in great numbers, and set forth in two bands, led by Peter the Hermit, and Walter the Pennyless. To show the extreme ignorance of this deluded multitude, it is said, that they inquired concerning every town that lay in their route, whether it was Jerusalem!

These bands following the course of the Danube, marched towards Constantinople, laying waste the countries through which they passed for subsistence, and reeking their vengeance upon the poor Jew. They were transported over the Bosphorus by the Greeks. But their career was soon ended. They had been reduced to one third of their number in Hungary, and the remainder were destroyed by the sword of the enraged Mussulmans at Nicæa in Asia Minor: not one found his way to Jerusalem.

In the mean time, the flower of the European chivalry had taken arms, and assumed the cross. A vast army poured in from every country in the west, and they marched forward under several commanders. The most distinguished leaders

* The superstition of the age has recorded, that the decision of the council was instantly known in the remotest parts of Europe.

were Godfrey, duke of Brabant and Bouillon; Robert, duke of Normandy; Robert of France, the brother of king Philip; Bohemand, chief of the Normans in Apulia; and Raymond, count of Toulouse. Their general rendezvous was Constantinople, whence they were transported by the emperor Alexis Comnenus over the Bosphorus; after he had wily gained from them a promise of homage for their future conquests.

The crusaders found the enemy, who were intoxicated with their recent success over the tumultuous bands of the Hermit, an easy conquest. The two undisciplined armies of the Solymans, the father and son, were defeated by them, and Nicea and Antioch, after a siege of some length, fell into their possession.

The way to Jerusalem was now open. As they advanced, the crusaders took possession of Ptolemais, Lydda, Rama or Arimathea, and Emmaus or Nicopolis. At length, they encamped before, and besieged Jerusalem. The standards of the cross and the crescent were opposed to each other on holy ground.

The city of Jerusalem was inferior in size to Antioch, but more strongly fortified. Notwithstanding the superior skill of the Europeans in the art of besieging, two months were employed in its reduction. At the end of that time the assailants having endured much from famine, and the sword of the enemy, in order to avert the wrath of Heaven, betook themselves to religious exercises. The soldiers made a procession round the walls; the clergy with naked feet, and bearing images of the cross, leading their way. The people marched to the melody of hymns and psalms, and cries of *Deus id vult*, "God commands it," rent the air. On the mounts of Olivet and Zion, they prayed for assistance in the approaching conflict. The Saracens mocked their devotion by throwing mud upon the crucifixes which they had erected on the walls for that purpose; but these insults only drew forth louder expressions of enthusiasm from the ranks of the crusaders.

Night drew its peaceful mantle once more over the eyes of the adverse hosts, and for a few brief hours sheathed their swords. No sooner, however, had "the first light brought news of a morning," than the conflict began which was to determine the fate of the expedition. Noon arrived, and the issue was still in suspense. "The Turks," says the quaint Fuller, "cased the outside of their walls with bags of chaff, straw, and such like pliable matter, which conquered the engines of the Christians, by yielding unto them. As for one sturdy engine, whose force would not be tamed, they brought two old witches on the walls to enchant it; but the spirit thereof was too strong for their spells, so that both of them were miserably slain in the place."

The cause of the western world was on the verge of destruction, when a knight was seen on mount Olivet, waving his glittering shield, as a sign to the soldiers to rally and return to the charge. Their leaders availed themselves of the incident. A cry was raised by them that St. George was come to their succour. The effect was tremendous. Forgetful of fatigue and pain, the enthusiastic columns rushed to the breach, and even women braved the contest. In one hour, the barbican was broken down, and the tower of Godfrey rested against the inner wall; in another, the ensign of the cross streamed from the walls of Jerusalem, the crescent was thrown down, and the whole city was at the mercy of the crusaders.

Thrice pitiless were the conquerors. Ten thousand of the followers of Mohammed were slain on the site of Solomon's temple: a greater number were thrown from the tops of the houses; and a fearful carnage was committed after the enemy had sheathed their swords. In a document still preserved, the victors boasted, that in the mosque of Omar, they rode in the blood of infidels, up to the knees of their horses.

It has been remarked that the massacre of the Saracens on the capture of the holy city, did not proceed alone from the inflamed passions of victorious soldiers, but from remorseless fanaticism. It was a circumstance, above all others in their history, that exemplified the spirit by which the crusaders were actuated, and their conduct admits of no extenuation. Small influence, indeed, had religion upon their hearts.

> —— Gospel truth is potent to allay
> Fierceness and rage.—WORDSWORTH.

Had the crusaders been acquainted with it, they would have known that the religion they professed to defend, was not to be promulgated by the sword. But benevolence to Jews, Turks, infidels, and heretics, formed no part of the Christian ethics of those rude ages, nor of any other in the annals of the Romish Church; and as the Moslems believed it was the

will of heaven, that the religion of Mohammed was to be propagated by the sword, so the crusaders were taught to believe that they were the ministers of God's wrath on an infidel race. Hence their "eye spared not," nor was their vengeance satisfied till almost the whole of the population of Jerusalem were cut off from the earth. On the day after the victory, the Latins massacred three hundred men, to whom Tancred and Gascon de Bearu had given a standard as a pledge of safety. Nor was this all. The inhabitants of Jerusalem, women with children at their breasts, boys, and young girls, were dragged forth into the public squares, and slain as the beasts of the earth. No heart was touched with the Christian grace of benevolence. The streets flowed with blood, and the impurity was afterwards washed away by Moslem slaves. So unrelenting was the passion of revenge among the crusaders, that they set fire to the Jewish synagogues, and many Jews perished in the flames. This second massacre is rendered more fearful from the circumstance that it was premeditated. The sun had gone down upon their wrath, and they arose with a fixed resolution of sparing neither man, woman, nor child. The expedient was justified in the minds of the invaders, by an apprehension, that their enemy, in conjunction with the Saracens of Egypt, might retake the city, and recover the grounds they had lost. But no plea can be put in for their justification. Their conduct must ever demand from the Christian, tears of pity; and obtain from the moralist, the deepest execration.

A united war against the Mohammedan states of Syria, might have been waged upon principles of the soundest political wisdom. Already had the subjects of Omar gained a footing in Sicily and Spain, and had attempted the subjugation of France. The policy of the successors of Mohammed was by no means a confined policy. Their views of dominion embraced both the eastern and western worlds. They hoped to see the crescent triumph in Europe as well as Asia; to impose a tribute on Christendom, or compel them to adopt the Islam faith, instead of the ever blessed gospel. Instead, therefore, of the crusaders waging a war professedly for the rescue of the holy sepulchre, it might have been to decide whether the Christian or the Mohammedan faith should prevail in the world; whether ignorance, despotism, and slavery; or learning and freedom, Christian freedom, should be the lot of mankind.

From all that is recorded in history, this does not appear to have entered into the minds of the crusaders. Superstition marked out their path, and led them onward in their dark career. But though their views were thus narrowed, their enthusiasm has led to these glorious results. By weakening the Moslem hordes in Asia, the crusaders prevented Europe from falling a prey to the cruel propagators of the Islam faith. The issue of the crusades, therefore, was overruled by Him who sitteth on high, to the salvation of the western world. Truly reader,

> "All nature is but art unknown to thee,
> All chance direction, which thou canst not see,
> All discord, harmony, not understood,
> All partial evil, universal good."

No event happeneth under the sun unknown to, or uncontrolled by a merciful God, who makes even the wrath, and the superstition of man, subservient to his holy will and pleasure.

After the slaughter of the inhabitants of Jerusalem had ceased, and the warriors had performed certain acts of devotion, they proceeded to establish a form of government. Godfrey was chosen by universal consent to be the first Christian king of Jerusalem; a title he refused to adopt in the city in which the Saviour had suffered. Bahemond, the son of Robert de Guiscard, reigned at Antioch; Baldwin, the brother of Godfrey, at Edessa; and the count of Toulouse, at Tripoli. Their dominions extended from the confines of Egypt to the Euphrates, eastwards; and to mount Taurus, northwards; dominions co-extensive with those of David.—E. F.

THE NEW ROUTE TO INDIA.

The new route to India, by the Euphrates. The Commerce publishes some private correspondence, dated Aleppo, June 10, 1841, which states that the English steam-boats, Nimrod and Nitocris had arrived at Beles, on the Euphrates, after a navigation of sixteen days, and a distance of three hundred and seventy-five leagues. Lieutenant Campbell, who commanded the expedition, had ascertained that both the Tigris and Euphrates are navigable for large vessels, and that those rivers present a new passage to the British possessions in India. "Documents stolen from M.

Lascaris at Alexandria, in the year 1814," continues the writer, "contained important information collected by this gentleman, who was despatched by the emperor Napoleon, to explore Mesopotamia and the Euphrates, in order to ascertain the possibility of discovering a passage to India by the Orontes. The British ministry determined to verify these plans. Colonel Chesney was deputed on this mission in the year 1835. Great Britain then ascertained that the Orontes, which falls into the Mediterranean, was navigable as far as Latakia, the ancient Antioch. That the ancient harbour of Seleucia, situated at the mouth of this river, could be rendered an excellent harbour at a small expense. That it was easy to make a road to Aleppo, and thence to the Euphrates, through the vallies; and that the distance, forty-five leagues, could be easily traversed. A coal bed was discovered at the foot of Mount Taurus, sixteen leagues from Tarsus. Near this coal bed, which is of considerable extent, has been discovered an iron mine, which gives sixty per cent. of metal. These mines are surrounded by oak woods of great value." The writer calculates that the journey may be made from Bombay to Liverpool in thirty-four days, namely, from Bombay to Beles, sixteen days; from Beles to Alexandria, three days; thence to Liverpool, fifteen. The letter concludes by stating, that there is no doubt that, in a few years, the English will monopolize the trade of Bagdad, Bassora, Aleppo, and all Mesopotamia.

THE POPLAR. No. II.

P. tremula is well known as the asp, or aspen, distinguished by the tremulous motion of its leaves, which are agitated by the slightest breath of air; and, from the rustling noise produced by this incessant quivering, the tree has obtained the common appellation of rattler.

To account for a circumstance which, in the days of superstition and credulous awe must have appeared supernatural and mysterious, it was and still is popularly believed in the Highlands, and other rural districts, that the cross on which our Saviour suffered, "the just for the unjust," was made of aspen wood; and that, ever since that time, the tree has never ceased to tremble for the crime in which it was thus constrained to participate!

Child. There are the aspens with their silvery leaves
Trembling, for ever trembling; though the lime
And chestnut boughs, and those long arching sprays
Of eglantine hang still, as if the wood
Were all one picture.

Father. Hast thou heard, my boy,
The peasant's legend of that quivering tree?

Child. No, father; doth he say the fairies dance
Amidst the branches?

Father. Oh! a cause more deep,
More solemn far, the rustic doth assign
To the strange restlessness of those wan leaves!
The cross, he deems, the blessed cross, whereon
The meek Redeemer bowed his head to death,
Was framed of aspen wood; and since that hour,
Through all its race the pale tree hath sent down
A thrilling consciousness, a secret awe,
Making them tremulous, when not a breeze
Disturbs the airy thistle down, or shakes
The light lines of the shining gossamer.

Child (after a pause.) Dost thou believe it, father?

Father. Nay, my child,
We walk in clearer light. But yet, even now,
With something of a lingering love, I read
The characters, by that mysterious hour,
Stamp'd on the reverential soul of man
In visionary days; and thence thrown back
O'er the fair forms of nature. Many a sign
Of the great sacrifice which won us heaven,
The woodman and the mountaineer can trace
On rock, on herb, and flower. And be it so!
They do not wisely that with hurried hand,
Would pluck these salutary fancies forth
From their strong soil within the peasant's breast,
And scatter them—far, far, too fast! away
As worthless weeds: oh, little do we know
When they have soothed, when saved!

HEMANS.

The aspen is a native of every part of Europe. In moist and damp soils, it grows very rapidly, to the height of sixty or eighty feet in thirty years from the time of planting: in fifty or sixty years, it attains its perfection, and if then cut down, sends up abundant and vigorous shoots. The trunk is straight, rather bare of branches; and the bark becomes grey and rough as the tree advances in age, when the branches, also, become more pendant. The upper surface of the leaf is of a dark bright green; it is small in proportion to the length of the footstalk, which, being vertically compressed, and in a contrary direction to that of the leaf, easily accounts for the tremulous motion to which we have already alluded, and which has rendered, and probably ever will render this tree as a by-word and proverb whereby to compare any object which literally or figuratively is endowed with perpetual motion.

With every change his feature played,
As aspens show the light and shade.

W. SCOTT.

——— His hand did quake,
And tremble like a leaf of aspen green.

SPENCER.

—— in this deep tranquillity,
When e'en the thistle's down is still,
Trembles yon towering aspen tree,
Like one, whose by-gone deeds of ill
At hush of night before him sweep,
To scare his dreams and murder sleep.
TWAMLEY.

"The wood of these trees, especially of the abele, is very good to lay for floors, where it will last for many years, and for its exceeding whiteness is by many persons preferred to oak: it is also very proper for wainscotting of rooms, being less subject to shrink or swell than most other sorts of wood: but, for turnery ware, there is no wood equal to this for its exceeding whiteness; so that trays, bowls, and many other household utensils, are made of it; and the bellows-makers prefer it for their use; as do also the shoemakers, not only for heels, but also for the soles of shoes. It is also very good to make light carts; the poles are very proper to support vines, hops, etc.; and the loppings will afford good fuel." Such is the testimony of "The Gardener's Dictionary," one of our best authorities on the subject of which it treats. The principal purpose to which poplar wood is now applied is that above alluded to, for the boards of floors. For these, it is far superior to deal, the more general material, not only from its colour, and the facility with which it can be scoured, but from the difficulty with which it takes fire, and the slowness with which it is consumed. The boards and rollers on which mercers roll or fold their silks are generally of abele wood, as light and not materially increasing the weight of the package, and for herring casks, milk pails, packing cases, butchers' trays, pack saddles, etc., the same quality commends it. From the ease with which it is propagated, the rapidity of its growth, and the facility with which it may be worked, it might prove in many districts, and for numerous purposes, an economical and useful timber. If preserved from the effects of damp, and not exposed to the air, it proves durable, and hence the old adage, said to have been inscribed on a plank of poplar :—

Though heart of oak be e'er so stout,
Keep me dry, and I'll see him out.

The leaves, young shoots, and buds of all the species, are given as fodder to cattle and sheep; they are extremely fond of those of the aspen, especially when green, and even eat them when dry. The bark of the black poplar is used in Russia for the same purpose as provender for sheep; in England for tanning leather, and, being very thick and light, by the fishermen in some districts as floats for their nets. The buds of this tree, like those of the balsam poplar, are covered with a gummy balsam, which forms the basis, as Gerarde tells us, "of that profitable ointment, *unguentum populeum*, which is used as a soothing remedy against nervous diseases and hemorrhoides." The cotton-like substance which encloses the seed, has been manufactured on the continent into wadding, hats, paper, and cloth; but is found not to be worth the expense incurred.

The poplar was a favourite tree with the ancients, and is often alluded to in their writings. Pliny mentions three sorts, the black, the white, and that of Libya; he says that they were cultivated as props to the vines, and that their wood was peculiarly suitable for bucklers, being light, and so soft as to receive a blow without cracking or splitting. According to the tales of mythology, the tree was consecrated to Hercules, who is said to have conquered one of his foes in a cavern near Mons Aventinus, which was overgrown with poplars, and in token of his victory, to have enwreathed his head with a branch of the tree.

The shade afforded by the foliage of all the poplars, and especially by the aspen, is considered more wholesome than that of any other tree. It thrives in the centre of towns, even among coal smoke; and, from the rapidity of its growth, is often planted as a screen for concealing any unsightly objects. This last observation applies peculiarly to the Lombardy poplar, which "is admirably adapted for planting in streets, and among houses, in towns and villages, from the little space occupied by its branches, which are compressed about the trunk, so as not to interfere with the walls, nor to obstruct the access of light to the windows." Many of the broad streets in American towns are thus planted, forming avenues which refresh the passenger with their shade, while they shelter and protect singing birds. The abele, too, has been much cultivated in Europe as a road-side tree. It is recommended in preference to the elm or oak for such a purpose, as being clear of branches on the lower part of the trunk, and therefore admitting light and air more freely. The rapidity of its growth, also, eminently adapts it for thickening or filling up vacancies in already-formed avenues or plantations.

Most of the public walks in Spain are planted with this tree, the name given to them in that language, *alameda*, being derived from *alamo*, the name of the tree. Some writers have considered the Latin name of the species as traceable to a similar cause, from *populus*, the people; being planted in the public places to which the citizens resorted. Others, again, have considered it as originating in the same way, but applied as a comparison of the variable and easily agitated nature of the popular feeling. In England, such plantations and avenues are less common than upon the continent; as here, our rich and verdant hedgerows supply both shelter and refreshment to the eye of the traveller, while the ever-varying surface of the ground, and the long-defined and well-kept public roads supersede such enclosure and boundaries. Yet one such spot has been immortalized by the pen of our poet, Cowper, as having afforded to himself a pleasant and beloved walk, and suggested by its fall a monody replete with feeling and beauty. "There was, some time since," says he, in a letter to lady Hesketh, "in a neighbouring parish called Lavendon, a field, one side of which formed a terrace, and the other was planted with poplars, at whose foot ran the Ouse, that I used to account a little paradise; but the poplars have been felled, and the scene has suffered so much by the loss, though still in point of prospect beautiful, it has not charms sufficient to attract me."

The poplars are felled! adieu to the shade,
And the whispering sound of the cool colonnade;
The winds play no longer and sing in the leaves,
Nor Ouse on his bosom their image receives.

Twelve years have elapsed, since I last took a view
Of my favourite field, and the bank where they grew;
And now in the grass behold they are laid,
And the tree is my seat that once lent me a shade.

The blackbird has fled to another retreat,
Where the hazels afford him a screen from the heat,
And the scene where his melody charmed me before,
Resounds with his sweet-flowing ditty no more.

My fugitive years are all hastening away,
And I must, ere long, lie as lowly as they,
With a tuft on my breast, and a stone at my head,
Ere another such grove can arise in its stead.

The change both my heart and my fancy employs,
I reflect on the frailty of man and his joys;
Short-lived as we are, yet our pleasures we see,
Have a much shorter date, and die sooner than we.

The last stanza was substituted at a later period by the author for a somewhat similar one, in the original copy. How forcibly does it illustrate the brevity of life, and corroborate the inspired doctrine, "All is vanity." Even the purest and simplest pleasures of which the human mind can taste on earth, those derived from the contemplation of the wondrous and beautiful fabrics around him, which trace their origin to the hand of his Creator, even by them the solemn warning is annually sounded in man's ear, and he traces in their withering and decay the type of his own fleeting existence. But, mournful though the lesson may seem, the bitter drop is mingled with the unalloyed cup of sweets he would otherwise drink of in the works of nature, by the hand of One whose thoughts toward the children of men are of peace, and not of evil. If all around seems to say, "This is not your rest: it is polluted," the world passeth away, and all that is therein perisheth; the voice of inspiration whispers to us of a world above, where sorrow and decay are unknown, and urges us to arise and depart thither "in heart and in mind," knowing that there the reality of bliss will far surpass the most enlarged conceptions we can form of spiritual things through the medium of temporal, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. ii. 9.

P. fastigiota, (the Lombardy poplar,) though but recently naturalized among us, is probably more generally known than any other species of this tree. It appears to be a native of the east, and is not mentioned as planted in Europe till the middle of the last century. The first plantation of this tree of which we have an account is the avenue between Milan and Pavia, and that between Carlsruhe and Durlach was the earliest made in Germany. It was brought to England, in 1758, by the earl of Rochford, and planted, by him at St. Osyth, in Essex. None of our British trees can equal this in height, its average being from one hundred or one hundred and twenty to one hundred and fifty feet. The wood is inferior to that of the less lofty species, though, being abundant, it is used in Italy for many domestic purposes. Among ourselves, it is generally planted for variety and ornament, and although somewhat "fatiguing to the eye when it lines

the road for miles, as it does very generally in France, and frequently in Italy, it is often a very beautiful and natural accompaniment to buildings." It is a well-known rule in landscape composition, that horizontal lines should be counterbalanced by perpendicular ones. Hence in the neighbourhood of bridges, aqueducts, walls, roofs, etc., or even lengthened masses of building, the Lombardy poplar, introduced with taste and judgment, produces a good and picturesque effect. Among round-headed trees, too, or architectural scenes, it varies the monotony of the outline, and gives a character to the scene, while its elegant spiry form, quivering in every breath of air like a flame of molten silver, embellishes the landscape in no ordinary degree. Gilpin thus speaks of this tree, which in his days was but a stranger in our island: "One beauty the Italian poplar possesses, which is almost peculiar to itself; and that is, the waving line it forms when agitated by the wind. Most trees in this circumstance are partially agitated; one side is at rest, while the other is in motion; but the Italian poplar waves in one simple sweep from the top to the bottom, like an ostrich feather on a lady's head. All the branches coincide in the motion, and the least blast makes an impression on it when other trees are at rest." Many of our poets have alluded to the tree in a similar strain.

——— the poplar's shoot,
That, like a feather, waves from head to foot.
L. HUNT.

The greenwoods moved, and the light poplar shook
Its silver pyramid of leaves.—CORNWALL.

While those lofty poplars gently wave
Their tops, between them comes and goes a sky,
Bright as the glimpses of eternity,
To saints accorded in their mortal hour.
WORDSWORTH.

The trembling vibration which we have just alluded to, as so peculiarly distinguishing the leaves of the aspen, is, though in a less degree, partaken of by all the other species of poplar, and is in every case to be attributed to the peculiar conformation of the petiole, or footstalk. This is not only large in proportion to the size of the leaf, and compressed in the upper part, but takes a different direction to that of the plane, or surface of the leaf. And herein, as in all the works of the Deity, we discern the simplicity and ease with which cause and effect are combined. Had it been proposed as a problem to find what should be the nature of a leaf that would quiver in the lightest possible agitation of the air, it could not have been more clearly solved. An engraving* will at once illustrate the difference between the leaf of the aspen and that of the elm, and render intelligible the trembling of the one and waving of the other. Yet light and fragile as the aspen leaf may seem, the sport of every breath that blows, and quivering beneath the slightest touch, does it not convey a lesson to thoughtless man of such great, such pre-eminent importance, that we may well conceive it as trembling beneath the weight of its mission. Hear it, as translated by one skilled in the mute language of nature, who now sleeps beneath an untimely grave in a far distant land, and may the God of nature apply to every heart the "still small voice" which in gentle, yet solemn energy suggests by it truths the weight of which eternity alone can rightly balance.

THE ASPEN LEAF.

I would not be, I would not be
A leaf on yonder aspen tree;
In every fickle breeze to play
Wildly, weakly, idly gay;
So feebly framed, so lightly hung,
By the wing of an insect stirred and swung;
Thrilling even to a redbreast's note,
Drooping if only a light mist float;
Brightened and dimmed, like a varying glass
As shadow or sunbeam chance to pass.
I would not be, I would not be
A leaf on yonder aspen tree:
It is not because the autumn sere
Would change my merry guise and cheer,—
That soon, full soon, nor leaf nor stem,
Sunlight would gladden, or dewdrop gem,—
That I with my fellows must fall to the earth
Forgotten, our beauty and breezy mirth,
Or else on the bough where all had grown,
Must linger on, and linger alone:
Might life be an endless summer's day,
And I be for ever green and gay,
I would not be, I would not be,
A leaf on yonder aspen tree.

Proudly spoken, heart of mine,
Yet weakness and change perchance are thine,
More and darker and sadder to see,
Than befall the leaves of yonder tree.
What if they flutter? their life is a dance;
Or toy with the sunbeam? they live in his glance;
To bird, breeze, or insect, rustle and thrill,
Ever the same, never mute, never still?
Emblems of all that is fickle and gay,
But leaves in their birth, but leaves in decay.
Chide them not, heed them not, spirit, away!
In to thyself, to thine own hidden shrine,
What there dost thou worship? What deem'st thou divine?
Thy hopes, are they steadfast and holy and high?
Are they built on a rock? are they raised to the sky?—
Thy deep secret yearnings—O whither point they?
To the triumphs of earth? to the toys of a day?
Thy friendships and feelings,—doth impulse prevail

* See engraving of an elm and an aspen leaf, used in the *Visitor* for 1835, page 6.

To make them and mar them, as wind swells the sail?
Thy life's ruling passion, thy being's first aim,—
What are they? and yield they contentment or shame?
Spirit! proud spirit! ponder thy state;
If thine the leaf's lightness, not thine the leaf's fate:
It may flutter, and glisten, and wither, and die,
And heed not our pity, and ask not our sigh;
But for thee, the immortal, no winter may throw
Eternal repose on thy joy or thy woe.
Thou must live, and live ever, in glory or gloom,
Beyond the world's precincts, beyond the dark tomb.
Look to thyself then, ere past is hope's reign,
And looking and longing alike are in vain;
Lest thou deem it a bliss to have been or to be
But a fluttering leaf on the aspen tree.

M. J. Jewsbury.

SCRIPTURE ILLUSTRATIONS FROM CHINESE CUSTOMS AND LITERATURE.

No. II.

DELIGHTS OF THE SONS OF MEN.

"I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts," Eccles. ii. 8.

Solomon says, at the tenth verse, "I withheld not my heart from any joy," by which it is intimated, that there were no amusements known in his days among kings and great men, which he had not tried in their turn. And that we might not mistake his meaning, he says, at the third verse, that he laid hold on folly, that he might see what was good for the sons of men. At length he found that it was all vanity and vexation of spirit, a discovery he purchased at a very high price, losing his peace of mind, and preparing his heart for that sinful weakness which he betrayed in his old age.

But one object in citing the passage was, to offer a conjecture as to what these delights of the sons of men were, which the English version explains by musical instruments, and the Greek by male and female cup bearers. In the courts of Chinese princes, every kind of amusement was followed to delight the great man, who sat and looked on with an unsated desire after something new.

These amusements were exhibited in the open air, while the king was seated under a pavilion, surrounded by his favourites and grandees. In one spot a band of music was pouring forth its loud and deafening strains; in another a group of men were performing gymnastic feats with extraordinary agility; in another some juggler was deluding the eye with strange shifts and transformations; and, in a fourth, young men and maidens, selected for their beauty, were performing a variety of movements in cadence to the song which they were singing, either in responsive parts or in full chorus.

The entertainment last mentioned was the peculiar delight of ancient princes in China, especially when much addicted to voluptuousness and pastime. The name for this, in the language of that country, has respect to a wilderness, a labyrinth of trees, where the unpractised traveller is sure to lose himself. The resemblance between this entertainment and a wilderness, lay in the mazy windings of both, in one produced by trees and shrubs; and, in the other, by young men and women, who crossed each other's tracts, and changed from side to side in an endless variety of evolution. Now, the word rendered "musical instrument" in the verse we have quoted, is from a root, denoting a wilderness, and hence we have presumptive reason for supposing that the "delights of the sons of men," were nearly identical with the entertainment in such estimation among the ancient Chinese.

Kimchi, one of the oldest of the Jewish commentators, considers the word, translated "musical instrument," as referring to a symphonia or band of music, because in that "equal and unequal voices, like and unlike sounds, break and waste each other by a pleasing mixture and temperament, so that from thence arise a harmony that is very sweetly compounded of chords and discords." In the Chinese court entertainment, the harmony consisted not merely of voices, and the tones of musical instruments, but in the movements of the body; while the *waste* was not occasioned by the conflict of sounds, but in the wildness of the changes in which the young men and women seemed to lose themselves.

The investigation of the original meaning of words, is sometimes a dry study; but it not unfrequently leads us to some result which is instructive as well as interesting. Two words, in the example before us, are met with while consulting the original of the Old Testament, about which commentators are not agreed. Yet while they differ as to the sense they bear in this passage, they coincide as to the meaning of the root from which they are derived; for one is merely the plural form of the other. They all say it means a wilderness, a waste, etc. If again we

look at the Chinese word for the court amusement we have been describing, we find it comes from a root, signifying a waste or wilderness. We know what the court amusement was among the Chinese from description, and, in a measure, from observation, as the writer saw specimens of it while in that country. By the help of this, and the aid of etymology, we draw an inference as to the nature of an amusement in the court of Solomon, while he was engaged in the unprofitable pursuit of happiness among the gratifications of sense.

There is every reason to believe that this was one of the most fascinating diversions ever invented by ingenious man, since it embraced at once all the charms of music, the song, the dance, and the drama. With the wit and the resources of Solomon, it must have been carried to the highest state of perfection, a perfection unrivalled in any other country; yet he has written this epitaph upon it, "Vanity of vanities."—G. T. L.

ON PERSEVERANCE.

THE man has conquered me at last. He stopped at the door with his cart well supplied with hares, rabbits, turkeys, geese, fowls, wild ducks, and sausage meat; but I wanted neither one nor the other of these things, so I sent him away.

In a few days after, again he made his appearance, and during the week he called twice, but with no better success; I was quite set against him, and determined in my own mind that he should never have me for a customer, call as often as he would.

Twice or thrice every week he came round, and never neglected to make his accustomed call. I grew angry; what did the man mean? He had been told twenty times over that I never bought such things at the door, yet still he came. Whether it was his ignorance or his impudence that made him so persevering, I could not tell.

One morning when he came, my temper had been a little ruffled. We are poor, infirm, and sinful creatures, and very few of us have learned to control our temper. Looking through the window, I saw his cart. "There is that fellow come again," said I, peevishly; "I dare say that he is employed by some one of the trade to sell off the tainted stock that cannot be sold at home; or perhaps he is in league with a poacher, or even with a worse character."

Now what business had I to cast such aspersions as these on any man's reputation; but I was in an ill temper, and so spake unadvisedly and unjustly. I would not, at that moment, have given him sixpence for the contents of his cart, or allowed a fowl of his to be placed on my table; and as for his tainted turkeys and filthy sausage meat, a day and a night could I have fasted, rather than taste them. The man was hastily dismissed.

After he was gone, I took myself to task for my hasty remarks, and felt some compunction for having ill-used one who was striving to get an honest livelihood. In what was I better than he! I held a conference with Betty, who told me that the man was very clean and very respectful, and never stopped a moment after an answer was given him, and that many of our neighbours dealt with him, and thought well of him.

The next time he came, I went to the door myself, and told him civilly that we wanted nothing. He made a respectful apology for having troubled me, and again took his departure. I began to like the man: I liked his cleanliness and his civility, and by degrees thought well even of his perseverance.

There could be no harm in giving him a trial. I bought a fowl; it was good. I ventured on a wild duck; it turned out excellent. He supplied me with a goose; it was capital! one of the best I had ever tasted. The man and I became better acquainted; I found him honest as well as industrious, and civil as well as persevering, and at this moment, a turkey, supplied by him, is hanging up by the heels in my larder, while a dish of his sausage meat is standing on the pantry dresser.

Yes, he whom I took to be a rogue, has conquered me at last! Now, my friends, be upright in your intentions, diligent in your calling, civil in your behaviour, and persevering in your endeavours; and, take my word for it, you will succeed as well as the persevering poulterer.

PRAYER.

WHAT God will give, he inclines the hearts of his praying people to ask; and for what he will do, he will be inquired of.

OLD HUMPHREY ON THE PEOPLE WHO PASS.

WHETHER at home or abroad, in the country or the town, in the highways or byways of the retired village or crowded city, it is to me a source of unceasing interest and pleasure to observe the people who pass. Talk of pictures! Why the fellow beings that people our pathways form some of the most interesting pictures in the world, ever new and ever changing! When you see people in company, or meet them by appointment, they adapt their manners to the occasion; they are on their guard; they have a part to perform; but when they pass by it is otherwise; they are free from restraint, and they are themselves. Again I say, that the people who pass form some of the most interesting pictures in the world.

Whether the passer by is a rich man or a poor man, a lady in satin or a woman habited in a threadbare cloak, is not of material consequence. Scores that I often meet, though neither remarkable for riches nor poverty, are full of character, and I have very little doubt that Old Humphrey himself has points and peculiarities enough about him to attract the attention, and excite the complacent smile of many a passer-by. I love to think so, and for this reason: that when fully persuaded my neighbours are amused at my peculiarities, I feel more at liberty to indulge in a good-humoured smile at theirs.

For years I have been accustomed to see, at a certain hour, a little gentlemanly man, of the old school, go by, carrying a walking stick, and wearing an ample waistcoat, with drab-coloured breeches, light stockings, buckles at the knee, and strings in his shoes. He is evidently what is called "well to do in the world;" for he walks leisurely, and seems always in good humour with himself and all around him. There is no hurry, no bustle, no care visible in his demeanour; but he seems to have a contented, affable, and unperturbed spirit. On he goes, seeing every body and every thing; now looking at a shop window or a passing vehicle; now turning round to take a retrospective glance, apparently measuring with his eye the distance he has walked. The sun may shine, and the shower may fall, but he makes no difference in his clothing. Winter and summer find him the same; for never yet have I seen a great coat on his back, or a boot on his leg. He can speak pleasantly to the poorest man he meets, and yesterday I saw him exchanging, in the same spirit, a few words with the governor of the Bank of England. I take him to be an upright, respectable, contented, and worthy man; and I hope that he is looking heavenward, for it is indeed time he should do so, seeing that, like myself, he carries years on his brow. He has my blessing.

I often meet, in my evening walk, a short, fat, clumsy-looking, ill-favoured man, dressed in a corduroy jacket with huge pockets, a blue apron, white cotton stockings not over clean, and ill-made, high-topped shoes. With a pipe in his mouth, he lounges at a corner, or leans over a gate, seemingly looking out for some one to exchange a word with him. He is the landlord of a small public house, that does, I fancy, very little business. I really do pity the man, for the long hours of his lazy life must hang heavy on his hands. I wonder whether he has a Bible! One would think it would be the greatest blessing in the world to him. Rather than lead such an idle life as he does, I would gladly work in a saw pit, or break stones on the highway.

Among the passers-by who have attracted my attention, is an old lady in faded mourning, who not only looks hopeless, but seems like one who never had any hope, so wo-begone is the expression in her face. Her eyes appear to be looking for what she has no expectation of finding. She is evidently walking in the shade, with a heavy heart, and knows not, perhaps, that affliction cometh not forth of the dust, nor trouble of the ground. Mourner as she is, may she be led in her weakness to the Strong for strength, and be taught that God is her "refuge and strength, a very present help in trouble," Psalm xlvi. 1.

For some years I had noticed, driving by in a phaeton and pair of horses, morning and evening, a portly-looking gentleman, with a broad-brimmed hat, peaked before and behind, and curled up at the sides. He was said to be either a stock broker or a wholesale dealer in tobacco; but how that might be, I cannot tell. It happened that in mounting an omnibus I found him sitting beside me, when that appearance of health in his face which had often caught my attention at a distance, assumed, in my eyes, a different

character; he was evidently an ailing man. He spoke to me freely of his ill health, and of some matters which had caused him much anxiety. Alas! in a few days after he was borne past me in his phaeton, in a dying state, and expired in a few hours. There is, indeed, but a step between us and death; and happy is he who can say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God," Job xix. 25, 26.

Not unfrequently do I see pass by a well-dressed lady, whose cheerful countenance and sunny smile are like a cordial to my heart. Two or three times have I seen her stop to speak to poor people. I have taken it into my head that she must be well known to the sick, the afflicted, and distressed; and that, by adding to their comforts, she increases her own. I know her in the distance, feel respect for her as she passes by, and know her when she is out of sight.

Two or three times in the course of the week I have been in the habit of meeting a tall, pilgrim-like looking man, of some fifty or sixty years, dressed in well-brushed, dark-blue clothes, his coat having long skirts. His appearance is striking and interesting. His hat is rather broad in the brim, his knees are somewhat wide apart, and he carries in his hand a stick or staff, of the olden fashion, too tall by far for the top to be held in the hand like a common walking stick: while his dexter grasp secures his staff, his weaker hand carries a blue bag. His fresh colour, healthy appearance, and lightness of foot, betoken temperance, while the intellect and thought visible in his face, bespeak him to be a man of talent and sober reflection. I may be wrong in supposing him to occupy some place of trust and importance in the city; but I can hardly err in pronouncing him to be a peculiar character. Latterly he has excited more than ordinary interest in my heart; for not only is he clad in deep mourning, with the symbol of sorrow on his hat, but his walk has been slower than before, and his face impressed with a greater degree of seriousness. Whoever he may be, he has my sympathy. We are both aged, and I hope we are both pilgrims to the city with the golden gates.

There is another that I have often seen habited in a light cloak, with an umbrella in his hand, when the heavens, in my judgment (but I am not over weather wise) have had little in them prognosticating rain. It may be that he has some cause for carefulness, though he has a good broad back of his own, a round face, and a cheerful expression of countenance. All are not strong who appear so; and I would that he had a little more colour in his cheeks. He walks with a steady pace, like one whose communings with himself are of a peaceful kind. Now and then he looks up at the clouds so earnestly that I have sometimes thought he was looking beyond them. Some weeks ago, I saw him a little way in the country, and the green trees, the blooming flowers, the rippling brook, and the bees and butterflies seemed by turns to engage his attention. Not an aged person passed without his speaking to him, and for every little boy or girl he had a book with a picture in it, and no doubt also some profitable instruction. As I passed by him in the churchyard, I saw some children around him, whom I guessed to be his own Sunday scholars: he was pointing to a little grassy mound, and was teaching them to recite this verse:

> "Putting off till to-morrow,
> Will lead us to sorrow;
> Beginning to-day
> Is the very best way."

"Oh," thought I, "if that is the nature of your communications, 'Peace be with you;' I wish you 'success in the name of the Lord.'"

Among those who pass by of an objectionable character, I notice a tall thin man, dressed in shabby black clothes. He has some claim to superior manners, but poverty and bad habits have set their mark upon him, not only soiling and destroying his dress, but also branding his brow. The first time I saw him, he affected to mistake me for a certain member of Parliament: then came his ready tale of distress; and last, his appeal to my pocket. The next time we met, he repeated his flattering mistake, and again I was accosted by him as a member of the legislature. The third time I saw him, he was in the very act of playing off the same prank on another, and thus I became better acquainted with his daily avocation. I often see him prowling about in the city, gaunt, seemingly hungry, and keen as a sportsman after

his game. What an execrable compact is that formed by poverty and deceit!

I might give you fifty other specimens, but, for the present, let the few that I have enumerated suffice. Once more I say, that the people who pass form some of the most interesting pictures in the world.

THE KING OF ASHANTEE.

THE king has the property, as well as the lives of his people within his power. He is the legal heir of all his subjects, whose gold he can claim at their death. Bowdich's story of Aga recognizes this peculiarity in Ashantee law, and shows too that the king is not always patient enough to wait for the natural death of his rich subjects. On one occasion, it appears, Osai Tutu Quamina acknowledged that he entertained a prejudice against a wealthy captain; when his principal linguists, always inclined to support him, said, "If you wish to take his stool from him, we will make the *palaver*." But Aga, who had singularly gained the king's confidence, immediately sprung up and exclaimed, "No, king, that is not good. That man never did you any wrong. You know, all the gold of your subjects is yours at their death; but if you get all now, strangers will go away and say, 'Only the king has gold;' and that will not be good. But let them say, 'The king has gold, all his captains have gold, and all his people have gold;' then your country will look handsome, and the bush people will fear you."

It is recorded to the honour of Osai Tutu Quamina, who, whatever might be his faults, possessed some noble qualities, that this individual, Aga, had secured his confidence by his fearless honesty. He was a poor boy who carried salt from Hituomo to Coomassie for sale; and, being taken into the service of the caboceer of that place, he was present when his master was brought before the king on a charge wrongfully preferred against him at the instance of the government. The caboceer being confused by the misrepresentations of the king's officers, the boy Aga suddenly started up and said, "King, you have people to wash you, to feed you, to serve you; but you have no people to speak the truth to you, and tell you when God does not like your *palaver*." Immediately an unanimous cry arose in the assembly, that he ought to be carried out, and have his head struck off; but the king commanded him to proceed: and Aga, in a speech of three hours, convinced the king of the innocence of his master, and obtained his acquittal. The king then took Aga into his own service; and, having had further proof of his ability and integrity, appointed him to the office of linguist, and presented him with wives and slaves, a house, and gold to support his establishment. And as an additional reward for his honesty in the case first mentioned, the king raised him to the rank of second linguist, and greatly increased his property. Mr. Hutchinson had an opportunity of witnessing the boldness of this individual. The king having detected the misconduct of one of his captains, wrought himself up to such a height of passion, that none of the chiefs dared to arise in his presence, till Aga stood up, and, in his usual energetic manner, requested his majesty to remember that an Englishman was the witness of his conduct.

To return from this digression. It is stated that the king usually takes a considerable portion of the gold which a deceased caboceer has left behind him in dust, leaving to his successor only a small amount. Sometimes a chief will attempt to defraud the king of his claim, by presenting to his children large sums of gold, when he imagines himself to be near death; and Bowdich mentions the son of one who displayed with impunity the property which he had thus acquired; but this, it may be presumed, was a somewhat hazardous experiment.

The rich nobles, however, convert a considerable portion of their gold into ornaments, which usually descend to their successors; although not invariably; for even these, whether manufactured or otherwise, are occasionally taken away. The principal matter of which Apia Nanu had complained against the king was, that on the death of his brother, to whose stool he had succeeded, the king had claimed some rock gold, which belonged to the inheritance, and had doubtless been worn among the ornaments of the family; for, on state occasions, many of the nobles appear with rude lumps of rock gold suspended from their left wrists. But, it is to be remarked, that if the ornaments of the chiefs are generally allowed to descend to their heirs, the king has a check upon his subjects to prevent

them from multiplying such articles so as wholly to defraud him of his claims at their decease. On every occasion, when a chief adds to his stock of ornaments, he has to pay a tax to the king, amounting, as appears from an instance quoted by Bowdich, to one-fifth of the value of the gold thus appropriated.

Once in their lifetime, those caboceers and principal men who are favourites of the king, and believe themselves to be free from *palavers*, make a public exhibition of their riches, in a noisy procession through the public places of the capital. Mr. Hutchinson had the opportunity of witnessing the display which Apóko made on such an occasion. Among the articles which he noticed were gold chains for the neck, arms, and legs; ornaments of all descriptions for the ankles, consisting of manacles with keys, bells, chains, and padlocks; armlets and various ornaments for his numerous family of wives, children, and captains; a superb war cap of eagles' feathers, fetishes, (which will be hereafter explained,) Moorish charms, caps, and silk dresses; purses, bags, and other articles made of monkey skin; fans, with ivory handles, made of tiger skin, and decorated with silk; gold swords, and figures of birds, beasts, and fishes, of the same metal; ivory arrows and bows, covered with silk and skin; drums, and various instruments of music, covered with tiger skin, and having red belts; and many other weapons of war, and articles suited to the taste of the owner. The ornaments made of gold weighed upwards of sixteen hundred ounces.

The income of the king must be very large, for the produce of the gold mines is not private property, but belongs to the crown; although this would be much greater were the mines better worked. The customs paid by those who engage in trade, the taxes from the provinces, and tribute received from conquered nations, are a further augmentation of the royal revenue. The gold contained in the soil of the market place of Coomassie is also the property of the king. On two occasions, in the reign of Osai Tutu Quamina, the washing of the soil yielded about sixteen hundred ounces of gold. Frequently after a heavy rain, lumps of gold are laid bare, but they are carefully covered up again, as the person who should take any would expose himself to the penalty of death. While Bowdich was at the capital, an individual was actually beheaded for picking up a piece of gold in the market place.

The court of Ashantee (As-hánti) affords a more striking display of barbarous splendour than any of the principal courts in the interior. Those of Eyeo, or Yarriba, Sackatoo, (Sakátu,) and Bornou, as they are described by travellers, are far less imposing in appearance. The court of Ashantee is seen to advantage on the public reception of visitors at the capital. The king is magnificently attired in silk, with necklaces, bracelets, kneebands, and ankle strings of gold and beads, and many other ornaments, some of which are in massive gold, and others are ingenious devices and representations delicately wrought in the same metal. With these a variety of charms are intermingled. His fingers are covered with gold rings, and he has been seen to wear on his finger and thumb a pair of gold castenets, by the clapping of which he enforced silence. The manners of all the Ashantee kings known to Europeans have been uniformly represented as dignified yet courteous.

The royal throne, or "stool," is literally covered with plates of gold. Behind the king are his guards, with belts encased in gold, having ornaments of the same metal representing jaw bones; and the muskets of the guards are also covered with gold. There too are placed the royal messengers, with breast plates of gold, holding in a reversed position their large crooked sabres, so as to render conspicuous the golden hilts. The principal officers of the king's household display a splendour in accordance with their rank. The keeper of the treasury is known by the blow pan, boxes, scales, and weights, all of solid gold, which are exhibited in his retinue. Gold canes, tied in bundles like *fasces*, and elevated in all directions by their numerous attendants, distinguish the four linguists. The chamberlain, the gold horn blower, the captain of the messengers, the captain for royal executions, the captain of the market, the keeper of the royal burial ground, all sit surrounded by the emblems of their respective offices, and attended by a large retinue. The royal cook also displays a number of table services, punch bowls, tankards, waiters, and other utensils of massive silver plate. The okras, slaves peculiarly devoted to the king, and various other officers, are

adorned with large stars, crescents, and gossamer wings of solid gold. And, to complete the list of persons in immediate attendance upon the sovereign, as well as to exhibit the union of barbarism and magnificence, must be mentioned the royal chief executioner, a man of gigantic size, bearing a massive golden hatchet, and having exhibited before him the execution stool, clotted with human blood, and partly covered with a caul of fat.

The appearance of the caboceers and their principal captains and attendants is imposing. Many of them wear Ashantee cloths of great value, manufactured from costly foreign silks, which have been unravelled, in order to weave them anew with every variety of colour and figure. These robes are of great size and weight, and are thrown over the shoulder like the Roman toga. A profusion of gold necklaces, and other ornaments, mixed with charms, are also worn by the nobles; and to their left wrists are attached rude lumps of rock gold, which, on account of their weight, are supported on the heads of their handsomest boys, who are selected for this office. Like the sovereign, they wear sandals of leather, of various colours. They are also surrounded by a great number of attendants, some bearing gold-headed canes, and others swords with gold handles, from which are suspended representations of the heads of wolves and rams, as large as life, cast in gold. And their stools, the emblems of their dignity, which descend to their successors, made of wood, elaborately carved, from each of which two bells are suspended, are on these occasions conspicuously exhibited on the heads of confidential officers, around whom are seated crowds of boys flourishing elephants' tails curiously mounted. The tails of elephants are ensigns of distinction, which are sometimes borne by sons of the king before the principal caboceers. Osai Tutu Quamina had, when a boy, carried an elephant's tail before Apóko. The elephants' tails waved before the sovereign are spangled with golden ornaments. The captains attend in their war-dresses, each of which consists of a cap with gilded horns projecting in front, and adorned with immense plumes of ostrich feathers; a vest of red cloth covered with fetishes, charms, and various ornaments; and loose cotton trousers, with immense boots of dull red leather, reaching half way up the thigh, and fastened by small chains to their cartouch or belt. The caboceers, as well as the king, are shaded by immense umbrellas, many of which are large enough to cover twenty or thirty persons. These are made of the most showy cloths and silks, and are crowned at the top with emblematical representations of birds and beasts, either gilt or of solid gold.

The interest on public occasions is not unfrequently heightened by the presence of some of the tributary kings and princes. Bowdich saw the court of the king of Dwabin, or Jubábin, when on a visit at Coomassie, and represents it as almost equally crowded with that of the king of Ashantee. And when Dupuis made his public entrance into the capital, he witnessed the king of Banna, surrounded by a numerous and splendid retinue, seated near to his liege lord. The stool of this monarch was covered with silver plates, none being permitted to sit enthroned in gold but the sovereign prince of the whole empire.

Every caboceer or noble has his band of music, and, as the visitant approaches, it plays his own peculiar air or tune, by which he is distinguished from his compeers; and in these bands are drums, adorned with thigh-bones, teeth, and other human relics. Each of these drums is carried on the head of one man, and beaten by two others. The simultaneous playing of such a number of bands, accompanied with discharges of musketry and other sounds, produces an almost deafening noise.

After the visitant has performed the laborious task of saluting in succession all the distinguished personages present, and last of all the king, he is then conducted to a distance, and placed in a convenient situation to receive their salutations in return. Another scene then takes place, baffling all adequate description. The caboceers pass, according to their respective ranks, followed by their captains and retinue. Each noble is attended by his flatterers, who proclaim, in boisterous songs, the "strong names" of their master, while his band plays in warlike strains, and various dances are performed. The chiefs courteously salute the stranger as they pass. On the occasion alluded to, when the king of Banna was present, as that monarch approached Dupuis, having commanded silence by an authoritative wave of the hand, he snatched a scimitar from one of his attendants, and, commencing a violent

dance, in which he wrought himself up to a height of fury, he loudly dwelt upon the warlike achievements of his sovereign lord. Women sang of the thousands and tens of thousands slain in battle by Saul and David, 1 Sam. xviii. 7; but the military glory of Ashantee's king was thus proclaimed by a monarch only inferior to himself.

The king and his attendants close the procession. All his officers of state display their respective insignia as they pass along; among which are prominent the executioners, with their blood-stained stools, and the great death-drum, decorated with jaw bones and skulls of vanquished foes. This drum is beaten at the moment when a human victim is beheaded. The people well understand its sound. On one occasion, when Mr. Freeman was in a distant part of the capital, the drum was heard; on which his interpreter said, "Hark! do you hear the drum? A sacrifice has just been made, and the drum says, 'King, I have killed him.'" A circumstance occurred on Mr. Freeman's public reception, which forcibly illustrates Ashantee manners. The king had saluted Mr. Freeman with great courteousness as he passed; but he had not proceeded many paces, when he suddenly snatched a sabre from one of his attendants, and aimed a violent blow at an individual who was beating a drum. The drummer, terrified, ran and placed himself under the protection of a powerful caboceer, who, as Mr. Freeman afterwards learned, pleaded for him; when the king consented to spare his life, but sentenced him to lose an ear, saying, "The drum ought to have been played properly, in honour of the Englishman who had paid him a visit."

At those state exhibitions, the market-place, which is about a mile in circumference, is generally crowded. Mr. Freeman calculated that forty thousand persons, half of whom were soldiers, were present at his public reception. Such a length of time is occupied with the formalities which etiquette prescribes on those occasions, that the day sometimes closes before they are concluded; and the glare of torches, which are fed by oil contained in vessels of gold, and the brilliant glow of the stars in an African sky, throw a new interest over the extraordinary scene.

That the king should be able to parade so large a body of troops on public occasions, will not cause surprise, when it is remembered that the Ashantees are a nation of warriors; all the males being trained to arms from their youth. Bowdich calculates that Ashantee Proper can alone send two hundred and four thousand soldiers into the field; and its disposable force, since the Ashantee invasions, has been estimated by old residents at upwards of one hundred and fifty thousand. The discipline of the Ashantee army has ever been spoken of with commendation by the English, as often as they have had opportunity to witness it. When the Ashantees first came down to the sea, in the year 1807, the governor and his officers, on entering into negotiation with the king at Annamaboe (Anamabú,) were surprised to find, not only that the king himself was polite and well-behaved, but that he and his troops understood and observed the rules of war as they are maintained among civilized people. And Mr. Williams, the secretary of the unfortunate Sir Charles M'Carthy, who was for some time a prisoner in the enemy's camp, stated, on his return, that he was astonished at the dicipline of the Ashantee army, and at the regularity with which the officers and soldiers performed their respective duties.

The Ashantee monarchy is hereditary; but the order of succession is peculiar. The crown does not descend from father to son, but passes from brother to brother. This arrangement most probably originated in the necessities of a military government, which would not allow the sceptre to be placed in the hands of infancy; an event that doubtless would have been of frequent occurrence, had the lineal order been preserved amongst a people whose principal occupation is war. A female cannot ascend the throne; but if, when the last of the line of brothers dies, his sister has a son, the crown descends to him. The heir apparent, it would appear, is generally marked out during the life-time of the reigning sovereign. When Bowdich was at Coomassie, Ockoto, the brother of the king, who actually succeeded him at his death, was then acknowledged as his heir; and Quako Kujoh, son of the sister of the present king, is at this time recognized as the future sovereign of Ashantee. The native term used as the title of the heir apparent, and indeed of all the princes of the blood, is *Ossu.—Beecham's Ashantee and the Gold Coast.*

WOOLLEN CLOTH.

SHORT wool is used for the manufacture of cloth. The first operation is intended to open the matted fleece of the wool stapler, and to cleanse it of all impurities. The machine is called a willy, and the wool is frequently passed through it to effect these objects thoroughly, and afterwards to imbue the fibres with oil.

The following is a description of the wool machine, from Mr. Barlow's excellent Essay on Manufactures in the Encyclopædia Metropolitana.

"This is differently constructed in different manufactories; but the most common form consists of a cylindrical drum, about three feet long, and two and a half feet in diameter, furnished with teeth, or spikes, throughout its surface or circumference; this turns on an axis fixed in a strong wooden frame, enclosed on all sides, but the ends of the case turning on hinges which allow them to be let down; the lower part is not, however, close boarded, but splintered, so as to admit any dirt, extracted by the operation, to fall through. On the axle of this drum is a wheel, and over the cylinder, within the case, are five small rollers, or cylinders, also covered with teeth, and turning on axles fixed in the frame. The teeth of the rollers and those of the drum, or cylinder, intersect each other during the rotation, as do, also, the teeth of the rollers themselves; motion is given to the whole by a fast and loose pulley, or other contrivance, to connect the machine with the first mover. The front door is now turned down on its hinges, and a quantity of raw wool, as it is received from the wool stapler, is laid upon it; the door is then closed, by which means the wool is brought within reach of the teeth of the drum, or central cylinder, which carries it upwards, so as to work it between its own teeth and those of the upper rollers. The motion of the cylinder is very rapid, and as the wool is drawn from tooth to tooth, it is opened, and the long fibres broken; after a certain number of revolutions, a door, similar to the one last described, is opened at the other end of the machine, and the wool is thrown out by the centrifugal force of the cylinder; it is then again closed, the former one opened, and supplied with another charge of wool, which is in like manner ejected, and so on with fresh charges, each being about a pound in weight."

The wool being thus prepared is submitted to the first carding process, called scribbling, the object of which is to convert the wool into a broad fleece. The machine has some resemblance to that just described; but the central large cylinder, and the smaller ones in pairs, are covered with cards instead of strong teeth. By the motion of these the wool is scribbled from its passage between the cards; and the fibres are separated, and spread evenly over the surface of the cylinders; so that being transferred from one roller to another, the wool is stripped off the cylinder which last receives it, called the doffer, by a comb made for that purpose. The whole of this process closely resembles the carding of cotton. The thin fleece, or woollen lap, is then passed on to the carding machine, from which it is delivered as a narrow band, or sliver.

The wool being brought into this state, the separate cardings are to be converted into a continuous spongy cord, slightly twisted, which is done in a machine called the slubbing billy. When taken from this machine, the thread is in fact continuous, so that a slubbing is, in woollen manufacture, what a rooing is in the cotton. It is afterwards spun, and the thread or yarn being thus produced, is handed over to the weaver, to be converted into a fabric. Of the method of weaving we have already spoken, and therefore we have now only to describe those processes which follow it, and by which the cloth is prepared for the market.

When the fabric is delivered by the weaver, it is in a very greasy and rough state, for the use of oil is absolutely necessary for its production. To remove the oil is then the first process, and to facilitate this operation, the cloth is immersed in some alkaline mixture, in which it is kept for several hours, and afterwards washed in clear water. It is then taken to the fulling mill, which is a machine employed for cleansing and thickening cloths, and appears to have been of great antiquity. The process of fulling is nothing more than a mechanical agitation of newly-manufactured cloth, in some liquid. The usual method is, to place the cloth in a trough of water, or some reservoir through which a stream of water flows, so as to supply a continued amount of clean water. During the immersion, the cloth is to be constantly agitated, which is done by two or

more arms, or, as they are technically called stocks, which in form greatly resemble mallets. These successively rise and fall, striking the cloth, and turning fresh surfaces. Some cloths are fulled with soap, in which case they are exposed for a short time to a strong solution of soap, if we may so speak, and afterwards scoured in hot water.

When the fulling has been completed, the cloths are removed to the tenter field, so called, because they are there stretched on tenter frames. When dry, they are taken down, and being carefully examined, are repaired in such parts as may be found necessary.

The milling which follows is little more than a repetition of the fulling. The threads of the cloth are distinctly seen, when it is taken from the tenter field, and the process of milling is intended to give it a greater thickness, and to produce the necessary felt. The cloth is therefore again removed to the fulling mill, and a piece, which is sixty-two yards, is treated with about six pounds of soap, dissolved in water, and about a handful is spread upon each yard in length. By working thus in the fulling mill the fibres are washed, and a felt obtained. After about three hours, the cloth is taken out, and again soaped, when it is returned for three hours more, and this is done four times; after which water is admitted into the trough, and flows through it, until all the soap is washed away. The cloth is then removed to the tenter field, and is found to be reduced in length about one-third. Being thoroughly tried, there are but two operations more, dressing and shearing.

The process called dressing is intended to raise the nap of the cloth. It was formerly done by hand. Most of our readers must be acquainted with the plant called the teasle. It is a species of thistle, and bears a hard ball, covered with stiff points, or rather hooks. A number of these were fixed in a frame, and the cloth being hung up, two men worked it over the face of the fabric, until the nap was obtained. The same operation is now effected by a machine called the gig mill.

Shearing is the process by which the nap is cut down, and a smooth fine surface obtained. This was also, at one time, performed by hand, with an instrument called the clothier's shears, but it is now done by the aid of machinery.—H.

ENGLISH MANUFACTURES ABROAD.

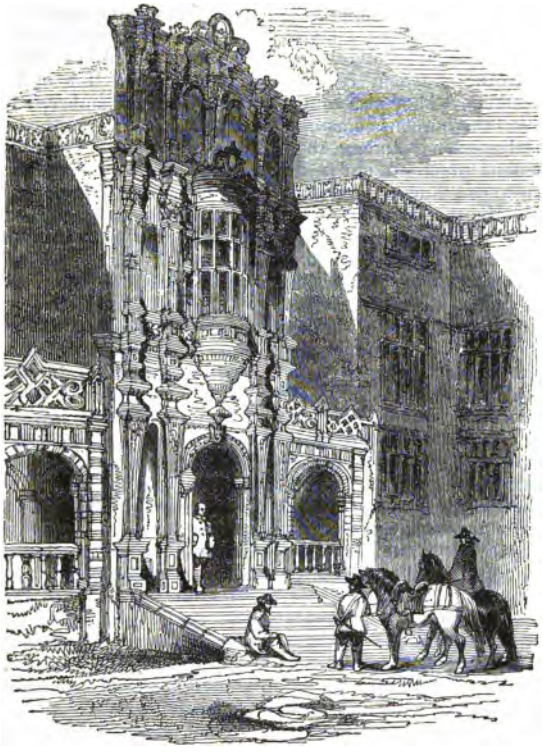
I AM more impressed with the wealth and resources of England since I left it, says Mr. Bullar in his visit to the Azores, but I am the less surprized at them. The compass of this Portuguese vessel was made at Wapping; the quadrant in Holborn; the knives are stamped "shear steel;" the bell for the watch, and the iron of the windlass, are from an English foundry; the captain uses an English watch, and calculates by John Hamilton Moore's "Seaman's Complete Daily Assistant;" "Sailmaker" is stamped on one of the sails, and the passengers are dressed in Manchester prints, or Leeds cloth. Every where it is the same: you meet in the solitary mountain paths of these almost unknown islands, a pedler with two square boxes slung on each side of his ass, and see him in the villages tempting the women with the bright handkerchiefs and gay prints from Manchester. In the obscurest village, the neat blue paper needle case from Birmingham hangs from a string at a cottage doorway, to tell that English needles are sold within; and in crossing in an open boat, between two of the remotest islands, Flores and Corvo, an English sailmaker's name and residence were printed legibly on the sail. V—— tells me, that the other evening he had just landed in a fishing hamlet, a lonely place at the mouth of a deep ravine, which parts two gloomy mountain ridges, when his reveries were disturbed by a fellow passenger, who, having caught sight of some village girls, suddenly exclaimed, "Look, these are all my prints!"

TEA.

"THE introduction of tea," says Mr. Jacob, "but especially the extensive preference which it gradually received, till it has become the daily fare of almost the whole community, had an influence on the consumption of silver for small spoons. They were scarcely known in the previous reign, but multiplied in that of Anne, and have gone on increasing from that time to the present, when they may be counted by millions, perhaps by hundreds of millions."

PRUDENCE.

JOHN Howe used to say of prudence, "He was so far from doubting whether it was a virtue, that he considered imprudence to be a great vice and immorality."



Bramshill, Hants. The intended residence of Henry, Prince of Wales.

ENGLISH HISTORY.

JAMES I.

After the meeting of parliament in 1610, dissensions soon arose. One of the earliest matters that caused debate, was a dispute between the common lawyers, who practised according to the laws of the land, or statute law, and the practitioners of the civil law, which, originally based on the law of the Roman empire, embodied in the code of Justinian, had become a part of the legal practice of most of the nations of Europe; it favoured the regal prerogatives, and the views of the clergy; while the common law tended to place restrictions on both. In the existing state of things, the disputes of these parties excited general interest, and involved the other questions that agitated the public mind. Dr. Cowell, a civilian, had published a book, in which he urged the right of the king of England to make and unmake laws, and raise money without the consent of parliament, his book having been encouraged by archbishop Bancroft and the king. He stated, "Either the king is above the parliament, that is, the positive laws of his kingdom, or else he is not an absolute king." And elsewhere, "The king is above the law by his absolute power; and, his coronation oath notwithstanding, he may alter or suspend any particular law that seemeth hurtful to the public estate." The Commons applied to the Lords, who joined in a remonstrance to the king against the diffusion of such doctrines. In the existing state of affairs, the king could not refuse; the book was suppressed by proclamation, and the author was imprisoned for a short time.

Next came under debate the taxes levied on goods imported by the royal authority alone. James did not hesitate to assert his absolute power in the strongest terms, claiming his authority to exercise it by Divine right, though perhaps it might be limited by the laws of England; saying, "As to dispute what God may do is blasphemy; so it is sedition, in subjects, to

dispute what a king may do in the plenitude of his power." The Commons entered boldly into the question, alleging that otherwise they should not leave to their successors the freedom received from their forefathers. They also sought to remove some of the burdens remaining from the feudal system; among these were the exactions practised under the name of purveyance; and the interference of the king by the court of wards, with the property of persons under age, and widows; by which he received large sums from the estates of orphans during their minority, and considerable amounts for bestowing them in marriage. These grievances were strongly felt, and the king at length consented to relinquish them, on receiving an income of 200,000*l.* The sources for this revenue could not be at once fixed on, and a sum of about 100,000*l.* was granted as a temporary supply at the end of the session.

When the parliament again assembled, it was still more unfavourable to the royal views of prerogative. Some ill-judging spirits influenced the house to oppose the king's demands for compensation, and after an angry speech, and an unsuitable reply, James dissolved this parliament on December 31, 1611. Both parties were to blame, and in these latter measures the Commons were apparently the most to be censured. A fair opportunity for conciliating the king, and obtaining important benefits for the people, was lost. But the royal proceedings also caused needless irritation, and the king's difficulties were increased, as he had no way of obtaining money but by an appeal to his subjects.

Cecil, the prime minister, deeply felt these increasing troubles. The sale of the crown lands; and loans partly forced from rich individuals; with the sale of the rank of baronet, then instituted for the purpose, and for which seventy-six country gentlemen paid 1,000*l.* each;—these were the principal resources to meet increasing debt and diminished popularity. Cecil was already in an ill state of health, his maladies were aggravated by his anxieties, and he died when returning from Bath in May, 1612. His attendants had, for some time, anticipated the result. It was indeed to be expected; for in 1604 he had written to a friend, "You know all my former steps, good knight; rest content, and give heed to one that hath sorrowed in the bright lustre of a court, and gone heavily over the best seeming fair ground. It is a great task to prove one's honesty, and yet not spoil one's fortune. You have tasted a little hereof in our blessed queen's time, who was more than a man, and in truth, sometimes less than a woman. I wish I waited now in her presence chamber, with ease at my food, and rest in my bed. I am pushed from the shore of comfort, and know not where the winds and waves of a court will bear me; I know it bringeth little comfort on earth; and he is, I reckon, no wise man that looketh this way to heaven."

The death of Cecil was soon followed by another, considered at the time still more disastrous to the nation; but we must return to some previous events. In May, 1610, Henry, the king's eldest son, was created prince of Wales and duke of Cornwall, and put in possession of the revenues assigned to that station: a considerable establishment was also formed for him, and a country seat at Bramshill, Hants, was being prepared for his residence. From this time, he engaged much of the public attention. His manners and disposition wholly differed from those of his father. His bearing was princely; he delighted in warlike exercises, and sought popularity; he already had considerable influence, and professed himself a decided supporter of the Protestant faith.

Another event worthy of notice was the death of archbishop Bancroft, who was succeeded by Abbot, a man endowed with a milder spirit than his predecessor, and imbued with real religion. This gave some relaxation to the persecutions for conscience' sake, in which the Puritans had suffered more extensively than the Papists. The lady Arabella Stuart was found to have privately married a son of the lord Beauchamp's. Jealous of her pretensions to the crown, however inferior to his own, the king caused her to be imprisoned; and being taken in an attempt to escape, she was detained in the Tower till her death.

The year 1611 saw one matter of great importance, the publication of the new translation of the Bible. Would that James had been as desirous to be guided by the word of God, as he professed to be for its right promulgation; that word, of which a ruler in former ages could say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way," Psa. cxix. 103, 104.

In 1612, the king directed the remains of his mother, Mary queen of Scots, to be removed from Peterborough to Westminster Abbey. His filial feelings also caused the destruction of Fotheringhay castle, where she had been executed; a mound of earth alone marks its site.

The marriage of the king's eldest daughter Elizabeth with the elector Palatine, was solemnized in February, 1613. This was, in some respects, a popular union, being with one of the German Protestant princes; but it soon led to considerable troubles and inconveniences, though the result was prosperous for England, inasmuch as the Protestant princes of the house of Hanover are descended from this marriage. But this union was preceded by a melancholy event. Prince Henry, whose regard for Protestantism had led him to favour the project of this alliance, died in November, 1612, at the age of nineteen, after a short illness. Strong suspicions of his being poisoned were entertained by many; dark surmises were hinted against the royal favourite, Carr, earl of Rochester, and even the king himself; the latter, it was remarked, would not allow of any mourning being worn. But this was only from his perverse disposition; he had latterly disliked the prince, and many of the proceedings which rendered him popular. The death of prince Henry evidently proceeded from fever: the minute account preserved of his illness, tends to show that a bolder practice on the part of his physicians, would, in human probability, have prolonged his life; but the event was ordered otherwise, and this young prince went to the grave generally lamented.

The Christian knows that all things are ordered aright, and therefore, in speaking of past events, he ventures only to observe upon them, so as may best assist to draw instruction from them. Many have considered that the death of this prince was one event that led to the various dissensions that followed, and ended in the violent death of his brother, and the temporary suppression of the monarchy, apprehending that Henry would have avoided that fatal course in which Charles hurried forward; or that his superior powers would have enabled him to meet and overcome the enemies of the monarchy. It is also considered that Henry would have opposed, instead of encouraging the unpopular measures of the leading ecclesiastics. The indications of the prince's character favour these suppositions; but, on the other hand, his predilection for war, and contempt of his father's peaceful policy, were notorious. Had he plunged the nation into a series of ambitious warlike enterprizes, this course could not have been for the welfare of the country, and might, in another way, have proved injurious to the liberties of the people. The high estimate of the regal prerogative, innate in every prince of the Stuart family, always tended to separate them from their subjects. This prince had, however, exhibited amiable traits, and some sense of religion, though exposed to the sins and follies of the court, and at times led astray by them. He attended and valued the preaching of bishop Hall, and was influenced by the advice of his governor, sir Thomas Chelmer. He had a particular aversion to swearing and profaneness. Once, at a hunting match, a butcher passed with his dog, which sprang at the stag, and killed it; the huntsmen were greatly irritated, and endeavoured to provoke the prince against the butcher; but his highness answered coolly, "True, the butcher's dog has killed the stag, and how could the butcher help it?" They replied, "That if his father had been so served, he would have sworn so that no man could have endured." "Away!" cried the prince, "all the pleasures in the world are not worth an oath." The same answer he is said to have given, when asked, Why he did not swear at play, like other young persons? He answered, "He knew no game worthy of an oath." A remark well deserving remembrance by those of the lower, as well as of the upper ranks. Let not the declaration by the prophet be forgotten, "Because of swearing the land mourneth," Jer. xxiii. 10. The engraving on page 81 represents the front of Bramshill house, the noble pile in Hampshire, begun to be built as a residence for prince Henry; but before the building was completed, he was gone to the narrow house appointed for all men.

The history of the royal favourites must be resumed; it includes the account of a horrible proceeding. The second favourite of James was Robert Carr, a handsome youth, aged 20, descended from a good family of Scotland, who arrived in London about the close of 1609, from travelling on the continent. Lord Hay contrived that he should be employed to present the king's buckler and device at a tilting match. Thereby he engaged the attention of James, but was thrown

from his horse, and broke his leg. The king went to visit him when the tilting was over, and immediately entertained for him the same regard, so ridiculous and disgraceful, if not worse, which he had shown for his previous favourites. This increased after the youth was recovered; and Carr being very ignorant, James, with his usual pedantry, constituted himself his instructor, and indulged unlimited fondness for this minion, wishing that he should appear to be formed in learning and conduct by his instructions. Honours and riches were heaped upon the youth, who was created viscount Rochester, while deserving men were left in penury and disregard, and money could not be found for the needful expenses of government. Carr had, however, a wise adviser in sir Thomas Overbury, and while he listened to him he was kept from becoming wholly an object of dislike and contempt; but he did not long pursue this prudent course.

The earl of Essex, who afterwards became a prominent character, was married at the early age of fourteen to lady Frances Howard, daughter of the earl of Suffolk, then a year younger. As the marriage was devised merely to unite the families, the earl went to the university, and afterwards travelled, while the bride remained with her mother. But she early showed her vile and depraved character, and the manners of the court were calculated to increase these evil qualities. She soon became the paramour of viscount Rochester, and when Essex returned, refused to live with him, alleging reasons which, no doubt, were false; even if they were true, no woman possessing modest or decorous feelings could have stated them. She also had recourse to conjurors, and to those who practised what was called "the black art," or attempted to use Satanic agency to forward her desire to be divorced from Essex, that she might marry Rochester. The latter consulted Overbury, who, though he had aided the favourite in his sinful course, strongly advised him against all thoughts of such a union, alleging that such a base wretch as lady Frances must prove his ruin. The weak favourite told his paramour this advice, when she determined to be revenged on Overbury, and to remove him from thwarting her plans. After a vain attempt to assassinate him, he was offered an embassy, but at the same time the favourite advised him to decline it; thus Overbury was brought under the king's displeasure, and committed to the Tower. The earl of Northampton, related to lady Frances, recommended a new governor to that fortress, sir Gervas Elwes: he was appointed by the interest of the earl of Rochester, who connived at the murderous plots devised by this wicked woman. After several ineffectual attempts, Overbury was poisoned, and his body hurried to the grave, but not till September, 1614.

The legal proceedings for the divorce of the countess from Essex went forward; to these the king gave his support with the most disgusting pedantry. Seven of the judges were induced to decide for the divorce: even the leading prelates were brought to bear a part in the proceedings; but, much to their credit, the primate and the bishop of London refused to be concerned therein. The details need not be noticed here; the favourite was created earl of Somerset, and married to the divorced countess in the Chapel Royal, August, 1613, when James thought he had effected a matter which would strengthen his government, exhibiting also at once his scholarship, and that talent for ruling which he called king-craft. For a short time, this sinful course seemed to have attained all that was sought by it; but it eventually realized in the fullest extent the words of Scripture: "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel," Prov. xx. 17.

The royal extravagance by this time had rendered the assembling of parliament a necessary measure. Somerset, with others, undertook to influence the elections, which brought upon them the name of "undertakers;" but they failed: a House of Commons still less favourable to the court than the last, was returned, and assembled in April, 1614. The king made large promises, and uttered many learned sentiments, but he ordered the members to begin by voting a supply. The Commons refused, and at once desired a conference with the Lords on the subject of "impositions," the levying of imposts on the subjects by the royal authority only. In this conference, Neale, bishop of Lincoln, declared that the right of levying these imposts was in the king alone, asserting that it could not be questioned without approaching to sedition. The Commons complained of such a statement, and the Lords compelled the bishop to acknowledge his error on his knees at the bar of their house. The

royal authority to levy taxes was strongly advocated by the courtiers, who appealed to the examples of France, Spain, and other countries; but they were reminded that the government of those countries was despotic. The opinion of the judges was sought; they were unfavourable to such claims. The house continued to discuss various subjects for two months, when the king in anger dissolved the parliament; following this weak measure by the still more unpopular one of imprisoning several members, assigning as a reason what they had said in the House of Parliament, which caused much indignation against the arbitrary proceeding.

Another favourite now engaged the king's regard; George Villiers, son of Sir Edward Villiers, of Leicestershire. Like his predecessors, he was more remarkable for personal accomplishments than for any real talents. Archbishop Abbot was weak enough to be persuaded to ask the queen to patronize this youth, and the king's favour was soon secured. Villiers was first noticed at Cambridge, whither the king had gone in a progress, being much pleased and interested by the opportunity of displaying his pedantic learning before the members of the university.

The rise of Villiers led to the fall of Somerset. A rumour of Overbury's murder was circulated so currently, that James being willing to get rid of his former favourite, ordered his arrest and trial in 1615. The proceedings on this occasion are characteristic of this monarch: a contemporary says; "The king was accompanied with Somerset to Royston, where no sooner he brought him but instantly took his leave, little imagining what viper lay among the herbs. Nor must I forget to let you know how perfect the king was in the art of dissimulation, or, to give it his own phrase, king-craft. The earl of Somerset never parted from him with more seeming affection than at this time when he knew Somerset should never see him more. The earl, when he kissed his hand, the king hung about his neck, slobbering his cheeks, saying (with his accustomed profane expressions) 'When shall I see thee again?' The earl told him, 'On Monday,' this being on the Friday. 'Let me,' said the king, 'shall I, shall I,' then lolled about his neck, 'then give thy lady this kiss for me.' In the same manner at the stair's head, at the middle of the stairs, and at the stair's foot. But the earl was not in his coach when the king used these very words, (in the hearing of four servants, of whom one was Somerset's great creature, and of the bedchamber, who reported it instantly to the relater of this fact,) 'I shall never see thy face more.'" On his arrival in London, the earl was conveyed to the Tower; the countess had previously been arrested. Sir Thomas Monson, the king's falconer, who was accused of being concerned in the death of Overbury, and several others were also secured.

When the wretched culprits were safely imprisoned, James spoke out, complaining that they had made him aid their plans for adultery and murder. He also required the chief justice Coke to be impartial, imprecating a curse upon the judge if he spared any that were found guilty, and upon himself and his descendants if he pardoned them. The earl of Northampton was implicated, but he had lately died. The trial soon began. Elwes, lieutenant of the tower, Weston, a jailer, Turner, a disgraceful woman, who had much influence at court as an intriguer and fortune-teller, with Franklin an apothecary, who compounded the poisons, were all convicted, partly by the evidence of accomplices, and executed. Thus, "the wicked is snared in the work of his own hands," Psa. ix. 15, and often those who have been the means of tempting others to sin, are the first to accuse and betray them. Those whom the apostle describes as "foolish, disobedient, deceived, serving divers lusts and pleasures," are also said to be "hateful, and hating one another," Tit. iii. 3. There is no real confidence among the ungodly. But sir Thomas Monson, the king's falconer, though brought to trial, was, for some secret cause liberated, the proceedings against him being suddenly stopped by the king's orders to the chief justice. The countess pleaded guilty. Somerset was condemned by the unanimous vote of the peers, but to the general astonishment, the king, notwithstanding his solemn protestations, spared their lives, and afterwards pardoned them. They were liberated from the Tower in 1621, but were required to live in a state of banishment at one of their country seats, on a yearly allowance of 4000*l.*, while Buckingham had the greater part of their estates. Here they lived in bitter animosity with each other, and all besides. The countess died in 1632, of a painful and loathsome disease; the earl died in 1645.

The lenity of James, in contradiction

to his solemn protestation, cannot be excused. Documents yet exist which show that Somerset acted with unconcern, braving the proceedings against him, and daring the king to put him on his trial. Sir George More, who was then in command of the Tower, thought it necessary to go to the king in the dead of the night before Somerset was tried, and on his return assured the wicked fallen favourite, of the king's mercy, but said the form of a trial must be gone through. It is also stated, that men were at hand, ready to muffle the prisoner, and force him from the bar as mad, in case he said any thing accusatory of James. In the Loseley papers are some letters from the king to the lieutenant, in which James shows much anxiety that Somerset should be persuaded to confess guilt, without going to trial, also insinuating, or saying, that he must be mad if he should accuse the king of any guilty knowledge of this poisoning. Somerset, however, appeared at the bar, and for eleven hours tried hard, but in vain, to prove himself innocent, during which interval the poor king, then at Greenwich, evinced much wretchedness and impatience, asking particulars of every one who came from the trial; nor was he at ease till all was over without any thing appearing to criminate him. Whether blood-guiltiness or any other crime really placed James in the power of his discarded favourite, or whether Somerset worked upon his natural timidity, cannot now be ascertained. There are circumstances in James's character which show that he was a weak man rather than a deliberately wicked one; still weakness leads to wickedness, "the thought of foolishness is sin," Prov. xxiv. 9, and he could hardly have patronized these criminals as he did without some guilty participation: the degree must be a matter of surmise, but it is difficult to suppose that there was not some hidden guilt on the king's part. He well knew the declaration of Scripture, that "a wise king scattereth the wicked, and bringeth the wheel over them," Prov. xx. 26; but when thus brought to the proof, he seems, like the accusers of the adulterous woman when put to the test by our Lord, to have quailed and turned aside.

GOOD WILL TOWARDS MEN.

All the designs of mercy, the manifestations of the power, goodness, and the riches of God's grace for man, upon man and in man, are clear evidences of the good will of God to men; like so many machines with cog-wheels, one acting upon the other, so that the whole is in constant motion. The wheels of eternal purposes and infinite atonement, and the operations of the Holy Spirit, as the Quickener and Sanctifier of men, set the whole machinery of vocation, justification, sanctification, perseverance, and glorification in motion. The law of the Spirit of life has power and sufficient room to turn in Christ Jesus. Good will to men is the spring of peace upon earth, and the river flowing from that spring is the salvation of men, which runs within the golden banks of the passive and active obedience of Christ, down to the sea of eternal life, without doing any damage to any man whatever. Its floods convey no mercy to devils, but carry away many precious jewels from their tyrannical dominion. When Jesus returned from the manger, the cross, and the grave, his glory shined from on high over the hills of the whole Roman empire, and the rivers of peace, love, and salvation swept away from the temples of Europe more false gods than would have filled the Pantheon at Rome, to be worshipped no more. Nothing can stand before the glory of God in the highest, this peace and good will to men; they will, in spite of opposition, follow Jesus to every region, to every house, to every congregation, to every town and city, and to every heart where Jesus goes. Oh that the glory of God, in the face of Jesus Christ, might shine upon this congregation. O Lord, convert the careless and prayerless sinner; let him be founded on the foundation of joy, that all his sorrows might be swallowed up. Let thy good will to men constrain them to look on the world as a secondary thing, and to go out quickly to behold Jesus in the means of grace, with great fear and joy. When your eyes are opened to behold the glory of God, your lips will soon be opened to proclaim it before the church and the world, praising and adoring God for what you have experienced, for what you have felt, and for what you have seen and heard. Soon you shall be removed from glory to glory, from peace to perfect love, where that fear that hath torment shall never enter, where you shall join the heavenly choir in ascribing glory to God for his good will to men.

So let it be, says my soul. Amen.—*Christmas Evans.*

POWER OF RELIGION.

THE narrative which follows, was communicated by a correspondent, who was acquainted with some of the persons to whom it refers.

In the winter of the year 18—, Mr. K—— and Captain B——, two gentlemen who, at that time, were strangers to each other, found themselves seated beside a cheerful fire, in the public room of a respectable hotel in a southern city. Mr. K——, who, at that period of his life, was extensively engaged in business, having throughout the whole of the day, been busily occupied with mercantile affairs, overcome by fatigue, had already begun to indulge himself in a nap in an arm-chair, when he was aroused from his slumbers by the entrance of an officer, who had that moment arrived by the evening's coach; and who, chilled by a keen northern blast, took his seat between the two gentlemen, immediately in front of the fire. He had just returned from India; and being, as most men are who have had opportunities of seeing the world, affable and communicative, he at once engaged the attention of the strangers by some very correct and pointed observations on eastern manners and customs. It was evident, however, that it was not its position on the map of our globe, or the varied productions of its soil, nor yet the peculiar customs of its inhabitants, that recalled his thoughts to Hindostan. There was visible, even through the buoyancy of spirits which he endeavoured to manifest, a melancholy cast of countenance, which bespoke the anguish of an afflicted mind. Nor was the cause long a secret. Beneath India's sun-burned soil lay the remains of his beloved wife. On his regiment being ordered on foreign service, rather than endure the pain of a separation, she had braved the dangers of the sea; and for some time they enjoyed together, in that distant region, all those sweets which hearts formed for each other's society yield. It is not, however, the lot of humanity to possess uninterrupted happiness in this vale of tears. Naturally delicate, her health soon sunk under the influence of a climate by no means friendly to the European constitution; and upon her beloved partner devolved the melancholy duty of seeing her body committed to the house appointed for all living. His regiment was shortly after ordered home: but, prior to embarking for England, he paid a last visit to the spot where were deposited the mortal remains of one who, to him, was lovely even in death. But though seas soon spread their ample space between him and India, yet was that country still engraven upon the tablet of his memory; and his spirit, in its goings-forth, often hovered over the tear-besprinkled turf which covered the sacred dust of his sainted wife; and, from the overflowings of a full heart, he loved to speak of her departed worth. It was so in the present instance: he had not been more than a few minutes in conversation with the two strangers, before he introduced this melancholy topic, dwelt feelingly and at large upon her virtues, and the great loss he had sustained in her removal; but added, "that if ever there was a saint upon earth, she was one; that she died rejoicing in her Saviour, and charging him to meet her in heaven; and that he hoped to join her happy spirit in a world of immortal glory." His account of her last moments was interesting in a high degree; while the big tear that stole down his veteran cheek, but which was as speedily dried up again, heightened the interest of the scene, and called forth visible emotions of sympathy from the gentlemen on both sides of him. To the great astonishment, however, of those gentlemen, he had more than once accompanied his observations concerning his departed wife, with an irreverent and profane use of the name of God. Of the great sinfulness of this, Mr. K——, in a half-whisper, reminded him. The reproof was well taken, and thanks were even offered for the friendly feeling which prompted the admonition of his error.

A pause of a few minutes now ensued, during which Captain B—— surveyed the room. The company at this time consisted of two or three small parties of gentlemen, who sat at tables at some distance from each other, engaged in reading the newspapers of the day. It was evident that the captain's mind was the seat of some severe conflict; but, as if victory had at last decided in his favour, he broke silence; and, addressing the officer, said, that he too had been a military man; and that, if he had no objection, he would give him an account of the manner in which he had been brought to a knowledge of the Saviour. A ready and cheerful assent was at once given; when he proceeded to state in substance as follows:—"During my time in the army, I lived, as officers too generally do, the slave of pleasure and the enemy of God.

Between the duties of my profession, and the company of my brother officers, my time was so occupied, that reflection on the past, or contemplation of the future, had scarcely a place in my mind. Thus year succeeded year in a monotonous round, until, at the solicitations of my wife, I sold out, and exchanged the life of a soldier for that of a country gentleman. The place I selected as my residence was convenient to a town where, with a faithfulness that would have done credit to apostolic times, the gospel of Christ was boldly and affectionately declared. But though the advantages of a gospel ministry are great indeed, they were at that time quite lost upon me; for, notwithstanding the brightness with which the truth shone around me, I sat in darkness and in the shadow of death. It pleased the Lord, however, in the midst of my forgetfulness of him, to lay his hand of affliction upon me. Still my heart was unsubdued. Death, indeed, appeared awful; but I regarded it as greatly in advance of me: and though I knew I was moving onwards towards it, still I flattered myself that I had yet many years to spend before I should have to encounter his frightful grasp. My state providentially excited the Christian feelings of a devoted servant of the Lord, who, during my illness, paid me several visits. On those occasions, he spoke to me about the love of Jesus in dying for me, and such portions of the Scripture as he judged applicable to my state; and called upon God, in prayer, to bless me. My conceptions relative to these exercises were, that they constituted a sort of duty which a pious man thought it right to attend to, and to which it was very proper for a sick person to submit; but, beyond this, they made no impression upon my mind. It was the will of the Lord, however, that I should recover; and I was soon able to drive out. I now thought I had no more to do with religious means, or even with religious men, until sickness might again, at some far distant day, lay its hand upon me. But how mysterious are the ways of God! how diversified the means he employs to bring sinners to himself! On my first visit, after my recovery, to the town of B——, I was met in the street by the devoted Christian who had so kindly visited me during my affliction. He inquired, in the most affectionate manner, after my health; and I well recollect my reply: it was, 'that I was never better in my life.' To my great surprise, however, he pressed upon me the importance of immediately giving up my heart to the Saviour, and of preparing for death. I cannot tell now what more he said; but when he left me, I began to think that, though it might be very right and proper for one to be schooled about religion when lying on a sick bed, it was a most preposterous thing for a man so strongly to insist upon it to a person in perfect health, as I then was. Such were my first thoughts after this, to me, never-to-be-forgotten interview. My friend's remarks, however, induced subsequent and better reflections; and I was at last led to read the Bible for myself. The light that soon broke in upon my mind led to discoveries of a character truly wonderful to me: not only did I read it in the Scriptures of God, that I was a guilty, polluted, hell-deserving sinner, but I felt it in my inmost soul. I felt, too, how powerful my obligations were to love that gracious Being who had so loved me as to give his only begotten Son to die for me. I saw that my whole life had been one continued act of rebellion against him; and my astonishment was great that he had not, long before, let loose the thunder of his power against me, and plunged me lower than the grave. These feelings, however, were accompanied by a hope that the Lord in his infinite mercy would, after all, be gracious unto me, and pardon my sins. Under this impression, I gave myself up to prayer and searching of the Scriptures; and one night, after my family had retired, I threw myself down on my knees beside the sofa, and called upon the Lord to have compassion on me, and remove the burden of my transgressions. How long I continued in this way I cannot now recollect; but before I ceased to plead, in an agony of prayer, the merits of my Saviour's death, the Spirit of the Lord, so clearly set forth Christ Jesus before my mind as dying for my sins, that I could no longer doubt the willingness of God to have mercy upon me. Peace instantly flowed into my heart, and I rejoiced with a joy that was unspeakable and full of glory. I immediately hastened to my bed-room, and, awaking my wife, told her of my newly-tasted happiness. Thus did the Lord introduce me into newness of life; and, from that time to the present, I can truly say that his ways have been to me ways of pleasantness, and all his paths peace."

The captain ended his interesting account of his conversion. He evidently

felt the making it to be a cross; but, as the Lord's witness, he desired to bear a faithful testimony to the grace which was bestowed upon him: and, having done this, he confidently left the issue to God. The solemn silence which followed was soon broken by Mr. K——; who, though personally unacquainted with the captain, was not a stranger to his God. The dealings of the Lord with his children, although diversified, exhibit evident proofs to the Christian's mind that they are operations of the same Spirit. It proved so in the present case: the experience of captain B—— told feelingly and impressively upon the heart of my mercantile friend. The mercy of the Lord in calling him into the glorious liberty of his children, stood out before his mind in all its importance; and, from a heart overflowing with gratitude to God, he, too, declared, in a brief manner, what the Lord had done for his soul.

The scene altogether was one of deep interest—of interest which doubtless extended itself beyond the room in which these strangers sat, and in which angels themselves refused not to participate. I have before observed that there were at this time, in the coffee-room, two or three small parties of gentlemen, who at first were busily engaged with the newspapers: it was observed, however, that as captain B—— proceeded with the account of his conversion, the papers were laid down, and the most marked attention seemed to be paid to his interesting narrative; so much so, that although it occupied a considerable time, the bell was never once rung, nor the smallest uneasiness manifested by any of the gentlemen present. The evening was now, however, considerably advanced: and, after some refreshment had been partaken of, the officer, captain B., and Mr. K. warmly shook hands, and separated for the night.

What the thoughts and feelings of the strangers were on retiring to rest, I presume not to say. On the mind of one individual, indeed, reflections were induced by the statements he had overheard, such as he was before an entire stranger to, and which the following morning fully disclosed. Captain B., who was an early riser, had not long entered the coffee-room, where he was alone, when one of the gentlemen who had sat during the preceding evening near to Mr. K., came down stairs, and having saluted the captain, took a chair beside him. He was a young man, of most gentlemanly exterior and manners. Without any circumlocution, he adverted to the occurrences of the last evening, and mentioned that what he then heard had made a deep impression upon his mind. Captain B. at once entered into his feelings, and to him the young man disclosed his entire heart. I write now from recollection, and cannot therefore say that I record as related to me, his exact words: his statement, however, in substance was this:—"I am by birth a Roman Catholic, and descended from an opulent and respectable family in one of our midland counties. After my education had been completed, I was sent by my parents to travel on the continent. In early life, my prejudices had all been engaged in favour of the church of my fathers; but the scenes which I witnessed in Italy transmuted my attachment into disquiet, while the doctrines which I had heard broached in France riveted the bands of infidelity firmly upon my mind, and I returned to Ireland, in my politics a zealous Roman Catholic, but in my creed completely anti-christian. Such was my state on entering this room on the last evening; but by your statement relative to your conversion, my attention was arrested, and after my astonishment had in some degree subsided, I thought with myself, Here is a military man—one who has had opportunities of seeing the world—he has no inducement to practise a delusion upon his fellow-men, such as priests and monasteries have—he bears testimony to the enjoyment he has found in the Bible and in prayer: there must then, after all, be something in religion." He added, "This is still my conviction, and may I beg you to tell me how I should act."

To say that the captain was interested by this candid confession of his state, would be too weak an expression. His whole soul was drawn forth towards him, that he might become the saved of the Lord. To one who had been himself, by the power of Divine grace, turned from darkness to light, there can be no great difficulty in pointing out to others the way of reconciliation. The Bible had been the captain's sole director; he recommended it, therefore, strongly to his young friend as his secret guide. He recommended him, too, to pray earnestly for the Holy Spirit's teachings when he read it; and above all, to look to Jesus, who is the Alpha and Omega of the oracles of God, and the author and finisher of salvation to all who believe upon him.

His counsel was short, but it was sufficient. The coach-hour had arrived, and his new acquaintance—his more than acquaintance, his brother beloved, bade him a hasty, and as it proved, a final farewell, until the morning of the resurrection.

He had scarcely left the room, when Mr. K. made his appearance. With feelings almost bordering upon ecstacy, captain B. related to him the interesting conversation he had just had with the young gentleman who had that moment left for T——, the residence of his father; and as the coach bore him rapidly onward, the prayers of both were offered to God on his behalf, that he who, by their feeble testimony to the power of his grace, had begun a good work in his heart, would perform it until the day of Jesus Christ.

His subsequent history, at least in the outlines of it, is known to many in the immediate neighbourhood of his father's residence, and is too important not to be known more extensively. The Bible was soon procured, and became the constant, though for some time the private companion of his retired hours. This plan he was led to adopt, in order to avoid grieving his parents, who, especially his mother, was as zealous in her opposition to the Book of God as in her attachment to the superstitious ceremonies of her religion. His habitual absence, however, from the chapel, the change in his whole deportment, together with his spending so much of his time in his own room, soon began to create suspicions in the mind of the old lady respecting her son's religious opinions. The fears which were thus excited were speedily realized, when to her great horror she found a Bible, and that a Protestant Bible too, in his bedroom. With a promptitude and zeal worthy a better cause, he was immediately questioned respecting it. Under the influence of the Holy Spirit, his affections had been brought to embrace the truth as it is in Jesus, and his feelings in reference to the Scripture revelation of his God were similar to those of David—"O how love I thy law!" Psa. cxix. 97. Painful, therefore, as he felt it to be to inflict a wound upon the minds of parents whom he dearly loved, he felt bound now to bear a decided testimony to the value of the Holy Scriptures, and to avow his determination to take them as the rule of his future life. Entreaty and remonstrance succeeded each other, especially on the part of his mother. The danger to which he would expose his soul by leaving the "true church," the disgrace he would bring upon his family, and the sorrow into which he would plunge her, were all urged upon him in a manner, and with a force and pathos, that a mother's tears and a mother's voice alone could do. All, however, were ineffectual. He stood firm, not in his own strength, but in His who has promised to perfect His strength in our weakness. The old lady's grief was now extreme; but there remained yet one other plan to be tried. Coercive measures were resorted to, and for some time he was debarred from all intercourse with his family. Whether, indeed, by this severe treatment, or originating in other causes, I cannot say; but his health soon began to fail, and symptoms of pulmonary disease speedily manifested themselves. Though deprived of the Bible on its being first discovered, he subsequently found means of procuring another. This he at first concealed in his bed; but fearing that he might also lose this copy of the word of his God, he found means to secrete it in the bottom of the easy chair on which he sat, and where it was found after his death, which followed a rather short illness.

That death to him was the door to life, there was afforded the most satisfactory proof. Though not allowed to hold intercourse with any of the Lord's people, he found means to communicate, by writing, with a decided Christian friend, who felt a deep interest in his case, and thus documentary evidence was given, that in the mortal conflict he was enabled to rely upon the merits of his Divine Redeemer for eternal salvation, and that the departed is now a redeemed spirit inhabiting the hills of light.

As taught us by St. Paul, it is the duty of all real Christains to "shine as lights in the world; holding forth the word of life," Phil. ii. 15, 16. That the grand means ordained by God for the conversion of man is the preaching of the gospel, will not be denied; but that the holy lives and heavenly conversation of God's children is another and a very important means, appointed by the Great Head of the Church to bring about the same glorious event, seems not sufficiently regarded. Souls—immortal souls are perishing around us: but if in their every-day intercourse with their fellow-men, Christians were faithfully to act their part, and prove themselves true "witnesses" for Jesus, against the world and in favour of the gospel,

no doubt the Lord's blessing would be granted; and as in the morning of Christianity, when it shone forth in all its freshness and loveliness upon our world, numbers were added to the Lord, even so would it be in our own day, and amongst our own countrymen. No place surely could be more unpromising in its aspect, for successfully casting in the seed of the kingdom, than the soil presented in the public room of a hotel; yet even there it was sown, and in one heart at least it took deep root. Upon the faithful testimony of those devoted men, to the power of his word and grace the Lord set his seal, and we behold a young gentleman, who, up to that evening, was tainted in his politics, and infidel in his religion, becoming a real Christian, and dying happy in the Lord.—R.

MY AUNT PRISCILLA.—No. III.

HER TEMPER.

ANTIPATHIES AND PREDILECTIONS.

I RESUME the subject of my aunt's temper, and the principles on which she regulated it. One was, the study of moderation and self-denial in personal indulgence. "Let us not," she would say, "suffer ourselves to be humorsome and hard to please, in our diet, clothes, and attendance. Those who indulge an over-fondness for these trifles, or an anxiety about them, harbour and cultivate one most fruitful source of irritation of temper. I have seen a man as much distressed, when he could not obtain a dish on which he had set his fancy, or if it were not dressed exactly to his taste, as another would be at going without a dinner, or even enduring a much greater privation. What a disgrace to a rational creature!"

There was another feature of my aunt's character, which had a very happy influence on her temper—not exactly self-denial, but unselfishness. She did not expect or wish her tastes or conveniences to be consulted at the expense of those of others. I never saw her disconcerted at table, or heard her peevishly intimate that the joint which was roasted to please my uncle, would have been more agreeable to her, boiled. Nor was she ever angry with a milliner, who told her that her bonnet could not be sent home on the day it was ordered, as she had already as much work to finish as would take up the whole time. I have heard my aunt remark on some such occasion, "I must not suffer myself to be irritated about trifles, or how can I expect to stand my ground when real provocations arise?"

I have intimated, that when first placed under the care of my aunt, my own temper stood in great need of restraint and regulation. I hope her efforts were not altogether in vain, though I have never yet attained that entire self-control, of which she set me so bright an example; but I often think of some of her observations. "As temperance serves to check and moderate our appetites, in regard to what is pleasing to the flesh, so by meekness, we govern and guide our resentment of what is displeasing." "When the affairs of life, and especially the conduct of others, seem to require a just resentment, we should consider it a dangerous moment, and watch against such an excess of feeling and expression, as would be displeasing to God, hurtful to ourselves, and injurious to our fellow-creatures. In this imperfect, this sinful world, we shall be sure to meet with things that are displeasing to us; but good sense, and especially Christian principle, should surely enable us to preserve self-control and equanimity. So that neither the frailty of the weak, the omissions of the negligent, the follies of the imprudent, nor the levity of the fickle, should so far ruffle our spirits as to cause us to utter furious threats or angry reproaches; or to make us soon, or often, or long angry."

My dear aunt was of a humble spirit, and this, I think, was one important preservative of evenness of temper. Pride keeps people in continual vexation, while the meek and lowly possess their souls in patience. I think it is a remark of Matthew Henry's, which my aunt used often to quote, "That will break a proud man's heart that would not break a humble man's sleep." Proud people are, of all others, most apt to give offence to others; and so high is their opinion of themselves, that they are continually finding themselves offended by those things of which a humble man would take no notice. They do not find that submission in their dependents, or respect from their equals, to which their own false estimate entitles them, and hence, their lives are made up of disquietude and distraction. But oh, the actual tranquillity and satisfaction resulting from "lowliness of mind," and esteeming others better than ourselves! Phil. ii. 3.

Then, respect is received and enjoyed as an unlooked-for boon, and neglect and affront fall harmless at our feet. Such, I am sure, was the happy experience of my beloved aunt.

Closely connected with this, was a deep consciousness of her own imperfections. This led her to exercise great candour towards others, and also enabled her to receive reproof in a proper spirit, and profit by it. "A wise reprover" and "an obedient ear" do not often meet; but, when they do, the result is most advantageous. Few people could enter more fully than my aunt Priscilla into the psalmist's desire, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head," Psa. cxli. 5. It is a happy spirit that is always ready to acknowledge an error or fault, and desirous of making satisfaction to others, rather than justifying itself; and yet how often does pride prompt us to vindicate a fault, and stand it out, as if our honour were concerned; and to consider those who would reprove and correct us, as our bitterest enemies.

If on any one occasion more than another, I think of my dear aunt with veneration, as truly noble, it is when I remember her saying, in the presence of just as many persons as had heard her utter an inadvertent expression, "I was very wrong; altogether and exceedingly wrong; I ought to be deeply humbled before God, on account of it; and I trust and beg each of you will forgive it." I think it was on the same occasion she said, "Oh, the importance of the sacred precept, to be 'slow to speak,' and of accustoming ourselves always to think before we speak! Even Moses sinned when he spoke unadvisedly with his lips."

Although I never knew my aunt disposed to excuse her own faults, I often smile to think how ingenious she was in making excuses for others; or, at least, devising some reason why she should not suffer herself to be irritated by their misconduct. If a child, she pleaded its youth; if an aged person, she made allowance for his age and infirmities; if a poor person, his poverty moved her compassion, and stifled her resentment; if rich, she allowed for the temptations of wealth, which often make people forget themselves; if he were a wise and good man, the general respect she entertained for his character, led her to overlook the offence; if he were a weak and foolish one, she said he knew no better; and, if he were a wicked man, she said it was no wonder that one who feared not God should not regard man. That was a favourite text of hers, when the failings of other people were spoken of, "Judge not, that ye be not judged," Matt. vii. 1; and if the thing were too palpable to be denied, she would say, "Let us find another topic of conversation."

My aunt was careful to pay proper attention to the health, both of herself and others, on account of its influence on temper; and in this, I wish her example were more generally followed by mothers. It is a great point to observe the state of health, and to guard against those little derangements of it which tend to ruffle the temper. Then, it is no trifle to know the real cause of uncomfortable feelings in ourselves; and be able to say to ourselves, "I am not quite well; I feel languid and excitable; I must be watchful not to yield to irritable feelings against others."

My dear aunt was in the constant habit of doing this, under no common measure of bodily suffering, which she endured for years before her death. There are those who, if at all indisposed, suffer themselves to become peevish and irritable with everything and everybody about them, as if all were to blame for sufferings which, in reality, all are desirous of alleviating. My aunt was a remarkable instance of patience under suffering; but I must not enter upon this particular at present, as it is a topic that will be resumed in the course of my reminiscences of her. I will now simply mention, among the habitual practices for the regulation of her temper:

1. A constant reference to the example of Jesus. She would say, "Shall I be irritable, and yet profess to learn of Him who was meek and lowly in heart? Shall I be unconcerned about giving offence, when my Divine Master wrought a miracle to avoid it? Matt. xvii. 27. Shall I be harsh and unfeeling, and call myself his disciple who was full of tenderness and love?"

2. A habit of frequent self-examination. Of this her memoranda, written for no eye but her own, afford ample testimony. There was, however, a living testimony, yet more valuable; it was, her own daily growth in self-government, which appeared to all around her. And self-government necessarily supposes self-acquaintance.

3. She cherished a spirit of content-

ment with the allotments of Providence, and considered it an indispensable duty to be cheerful, and look at the bright side of things.

4. She considered herself, in a great degree, responsible for the tempers of those around her; hence, she was careful that those of her children should not be spoiled, either through indulgence or severity. If she reproved, she took care to do so in a spirit of meekness and affection, as well as fidelity; and she never said anything that was likely to goad either a child or a servant.

5. She considered the government of temper a most important part of Christian duty, as involving many other duties, indeed, affecting the performance of all. She often quoted that expression of the apostle Peter, "that your prayers be not hindered," 1 Pet. iii. 7, as an argument against family strife. "Think," she would say, "how the indulgence of evil tempers, shuts up our way to the throne of God, and hinders us from doing good to one another. Come, let us lay aside our angry feelings, and kneel and ask to be forgiven."

6. She cherished a constant sense of the Divine presence. I have more than once known her to reprove an angry expression with saying, "My dear child, did you consider that these words fell on the ear of God, as well as on the ear of the person to whom you addressed them?"

7. She was deeply sensible of her need of Divine influence, and was earnestly desirous of being renewed, day by day, and more and more conformed to the spirit of Christ; and she was very solicitous not to grieve the Holy Spirit of God, by the admission of evil tempers.

8. She constantly bore in mind the near approach of death, judgment, and eternity; and if any indication of unkindness appeared, she would say, "Do not let us strive; think how soon we must stand before the judgment seat of Christ. Do not let us disagree; think how painfully a recollection of it, would embitter our separation when death arrives. There are troubles enough in the world; do not let us add to them by our own ill temper. These things will soon be done with; they are far too trifling to quarrel about; do let us love one another, and so live together as that the transition shall be easy from earth to heaven."

In taking leave of my aunt and her temper, I will just notice three, from among many, of the advantages resulting from its happy regulation.

(1.) It greatly promoted her own happiness. The government of temper is one particular in which "a good man shall be satisfied from himself," Prov. xiv. 14. As the turbulent, ill-tempered man carries the bitter spring of misery within himself, which, continually breaking forth, either carries away, or casts mire and dirt over all the outward comforts with which he may be surrounded; so the spirit of meekness diffuses that inward serenity, which is the first requisite of every pleasurable feeling, and which has the happy property of either annihilating or correcting outward sources of vexation. Those who cultivate a spirit of holy love and peace, realize most of the bliss of having "the God of love and peace" with them; and the peace of God, which passeth all understanding, keeps their hearts and minds through Jesus Christ, 2 Cor. xiii. 11; Phil. iv. 7. Such was eminently the privilege of her, whose character I am attempting to describe.

(2.) Her lovely consistency of character gave weight and sanction to her instructions and attempts at usefulness. A person of turbulent, violent passions, throws away this most valuable kind of influence. So far from being either respected or loved, such persons, if their eyes were open, might easily see, that, while they trample on the rights and feelings of others, they are either dreaded or despised for their brutality, and live only to excite the contempt or hatred of society. And when was religion successfully recommended by such a teacher, or exemplified by such an example? On the contrary, nothing can be more odious or contemptible, than for such an one to pretend to be a disciple of Jesus. The domestics of such a person, and all who observe his carriage towards them, will be tempted to despise that religion which they see joined with such rank and loathsome hypocrisy. But when my aunt spake to a child, a servant, or a neighbour of the truths and claims of the gospel, not a moment's doubt could be entertained whether she really believed them, and lived under their influence, or whether she were rendered thereby the better and the happier. She was, indeed, Christianity embodied and alive. Her example was both amiable and attractive, and lodged a testimony in the bosoms of all who observed her, that there is true blessedness in religion, and that in that blessedness she largely participated.

(3.) My aunt's own well regulated temper,

maintained as it was by the constant exercise of Christian principle, eminently qualified her to be a peacemaker. I never knew her take part in the quarrels of others, and yet she was often appealed to when misunderstandings arose. The result of these appeals invariably tended to make each party think more favourably of the other, and more disposed to cherish and adopt measures of reconciliation. On these occasions she would sometimes say, "Now we are not going to settle the question, who was right and who was wrong; let that pass. Remember Lord Bacon's maxim, that 'it is the part of sound wisdom, never to let what we do know be disturbed by what we do not know.' Now we do know, beyond dispute or mistake, that it is quite right we should love one another, and live in peace; but we are very liable to ignorance and mistake, when we attempt to pronounce upon the feelings and conduct of others, or even upon our own. So let that pass, and fix upon the undoubted Christian duty of putting away all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice, and be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us, Eph. iv. 31, 32."

It was not my intention to say so much about my aunt's temper; and yet, I do not think any more has been said than was necessary to exhibit it in a just light, or than may be useful in assisting myself and others in the regulation of our own tempers—a matter so intimately connected with Christian consistency and usefulness, and with domestic harmony and comfort.

My aunt had some antipathies and predilections, which must now be noticed.

I scarcely need say, that she was a woman of too much good sense to cherish any silly antipathy against harmless things—spiders, frogs, beetles, or the like. I remember that she was particularly careful to guard us children against such prejudices by interesting us in observing the formation and habits of the creatures referred to, making us familiar with their natural history, and teaching us to cherish benevolent feelings towards them, to protect them from injury, and take pleasure in seeing them enjoy the happiness for which they were created and designed. I believe not one of us regarded the above-mentioned creatures with less admiration, than we did a canary bird, or a peacock butterfly.

My aunt's antipathies and predilections were excited by indications of moral character, which she was pretty quick in discerning.

It seems to savour of prejudice to form an opinion of the character of an individual at first sight; and yet, without fancying oneself competent to discover the entire character, there may be a something, either very repellant or very attractive, which, almost unperceived by ourselves, makes a lasting, and not often erroneous, impression on the mind. I have frequently heard my uncle remark, that, if a stranger called on him on business when my aunt was present, he watched her expressive countenance, and if he could perceive that an unfavourable impression were made, he exercised caution in his transactions with that individual; and that he had invariably found her impressions to have been correct. I am sure she must, perhaps unconsciously, have observed some little action or expression indicative of character; for she was not one to form an opinion from groundless prejudices.

She did not like a person who, when speaking or listening to another, did not fix the eye upon that of the speaker, or person addressed; for she thought it indicated either inattention to what was spoken, disrespect to the speaker, or a want of conscious sincerity. Neither did she like a person who would thrust the face close to that of the person addressed. A forward, obtrusive disposition would, she thought, be found to pervade the whole character.

She disliked persons who accompanied their conversation with a significant wink, which, perhaps, as far as any particular speech went, signified nothing; but bespoke, in general, a high opinion of personal shrewdness, and a capacity for manœuvreing.

She had a great antipathy to selfishness, indicated in little things, such as the same person, when seated by the fireside himself, being exceedingly angry if the door were set open for one minute, even to bring in his dinner, yet, when quitting the room, invariably leaving it open upon other people; such, again, as professing to recommend as the best that which it was most desirable to get rid of; and such as admiring the property of other people, with a desire to become possessed of it in the shape of a present.

She had a great dislike to the professed epicure or gourmand, whose thoughts and

feelings seemed to be concentred in the business of eating and drinking: on the other hand, she did not admire those who affected an unnatural indifference to the same matters. "It is necessary to us," she would say, "to eat and drink, and it is more agreeable to have good and well-prepared food than otherwise; the best regulated feelings, in this respect, will lead us to enjoy, with moderation and gratitude, the bounties of Providence, and neither to despise nor idolize them. There is a fault in the character of those who do either, and generally a fault that reaches far below the surface."

The power of suddenly changing the voice from an affected whisper, or a piteous whine, to an angry scold or a boisterous shout, or *vice versa*, gave her a very unfavourable impression of the person who possessed it.

She had an equal dislike to tradesmen who affected to favour her in the purchase of their goods. I remember one who lost her custom by naming twenty-five shillings as the price of an article, and added, "but a guinea, as it is to you." She had no claim to his especial favour, and no reason to suppose that he would in sincerity offer it to her. She therefore concluded, that the first-named price was extravagant, and that the man who made two prices was not to be depended on for integrity and honour.

My aunt had an instinctive shrinking from flattery. The esteem of the wise and good she richly deserved, generally enjoyed, and highly valued; but sycophantic flattery she held in utter abhorrence; and a person who wished to obtain a favour from her, could not take a surer method of frustrating his object, than by beginning with compliments.

She had also a great dislike to persons assuming airs of familiarity, either with herself or others, with whom, at most, they were on the footing of slight acquaintance. She compared them to parasitical plants, which, not having vigour to support their aspiring pretensions, servilely cling to any substantial and elevated object within their reach, and seem to appropriate the fictitious elevation as their proper level.

Nor were those persons less contemptible, in her esteem, who would endeavour to force upon her their confidence, by communicating their own secrets, or those of others with which she had no concern. When warning me against forming an intimacy with a person of this description, I recollect her saying to me, "Depend upon it, all this gratuitous information is not given without an expectation of a return in kind. Those who are too communicative are also too inquisitive, and should always be regarded as merchants, inviting to the establishment of truck and barter; but whose credit is so low, that it would be unwise to trust them with our own stock, and unjust to commit to them the property of others."

Unnecessary professions of friendship and fondness she very much disliked. If the sentiments really existed, there were better ways of expressing them than by mere words. In reference to such disgusting displays, she used to quote the just and beautiful remark of Cowper:

> "Stillest streams
> Oft water fairest meadows; and the bird
> That flutters least, is longest on the wing."

Display and affectation of every kind were most repulsive to her. I could mention many particulars, but shall confine myself to one. She had an utter aversion to letter-writing apologies and injunctions—apologies for haste at the close of a letter, itself too long by half; and injunctions to concealment of a letter, every period of which had evidently been rounded with the utmost care, if not the dictionary ransacked in search of fine long words; and flowers of imagery and sentimentality scattered with so evident an aim at effect, that could the writer for a moment have imagined that the request would be complied with, and no eye, save those of her correspondent, be permitted to look upon the lines, her own would have been filled with the tears of bitter disappointment at losing the anticipated reward.

Shabby gentility, beggarly pride, incongruous mixtures of extravagance and meanness, splendour and shabbiness, were among the objects of her aversion. She was a gentlewoman by birth, education, habits, and circumstances; and I never knew her do an unlady-like action; but she did not consider it unlady-like to be active in her own house and nursery, to do anything that was really useful, or to condescend to men of low estate. I have hence heard her express indignation, if not contempt of a mother in straitened circumstances, who, when she could not afford to employ a nurse-maid, suffered her little ones to pine for want of air and exercise, rather than, as she fancied, degrade herself, or her eldest daughter, by being seen to carry them abroad. Nor

had she a very exalted opinion of young ladies who would trouble a shopkeeper to send a considerable distance with a small, light parcel, which the said young ladies might easily have put into a pocket. By the way, it had not, in my aunt's day, become unfashionable for ladies to wear that convenient, personal appendage, a pocket, or a pair of pockets. Neither was the office of the pocket a mere sinecure. I recollect that when the children began to wear a pocket, my aunt was very particular to make them wear it one day on one side, and the next day on the other, lest the disproportioned weight should draw them aside. When about twelve years of age, she furnished us with a pair of pockets, and even then she occasionally ascertained that they were about equally loaded. What would my aunt have thought of a young lady who had not about her person a thimble, a pincushion, a pair of scissors, a needle and thread? What would she have thought of a maid servant who would fancy herself degraded by carrying a parcel rather larger than could be contained in a little silk bag, which, with more propriety than she is aware of, she calls her *ridicule?* Ah! I thought of my aunt but the other day, on seeing a little bit of a servant girl, twelve or thirteen years of age, just installed in her first place, very gracefully taking her pocket handkerchief out of such a bag. Thinks I to myself, "My aunt Priscilla would not have hired *you.*"

I will mention but one particular more, as an object of my aunt's aversion. It was any thing like an ostentatious, obtrusive, ill-timed display of religious profession. My aunt was truly and eminently religious, and she was by no means ashamed of her religion. She delighted in all the appointed means of grace. Her entire conduct was actuated by religious principle. She thoroughly enjoyed Christian intercourse, and she was indefatigable in her efforts to diffuse religion around her; but she could not endure an indiscreet, an irreverent manner of speaking of sacred things in general, and of the exercises of Christian experience in particular, especially in promiscuous society, which our Lord has characterized as casting pearls before swine, Matt. vii. 6. She was distressed at any manifestation of the self-exulting spirit of Jehu, "Come with me, and see my zeal for the Lord," 2 Kings x. 16; and she was shocked and disgusted when one professing penitence could speak with flippancy of past transgressions—those things which ought to be had in remembrance as "wormwood and gall," Lam. iii. 19; and matters of deep shame and humiliation, Rom. vi. 21. —But I have left myself scarcely room to say a word or two about my aunt's predilections.

She was partial to young persons, who, in company, were distinguished by modest silence. She gave them credit for being diligent learners, and for having something to say when a proper opportunity was afforded them to speak. She cultivated the society of such young persons, and I believe, seldom had reason to retract her good opinion.

She had a particular partiality for dutiful children. If she had good reason to believe that a young person was remarkable for filial reverence, affection, and obedience, she would place almost implicit confidence in the virtue of that young person in every other respect.

If my aunt were about to hire a servant, of all who applied, she would be sure to engage the one that came in a neat, clean working dress. "If," said she, "people are suitably and neatly equipped for work, I can make sure of their having a decent, respectable wardrobe in every other particular, and of their being habitually neat and orderly; but if one sees them dressed out ever so fine, we have no security that they do not carry all they possess upon their backs.

In looking over a house—and though my aunt did not often change her own residence, her judgment was often sought, in the choice of a dwelling, by her children and young friends, when about to settle—she first looked at the kitchen and attics, "for," said she, "if they are convenient and well arranged, no doubt the parlours and drawing rooms are so too."

In any pursuit in which she engaged, she was very fond of going thoroughly into the groundwork, and making herself accurately familiar with principles, rather than of pleasing herself with rapid advancement and showy display; and even in the best things, though she was for many years in the school of Christ, to the last her favourite passages of Scripture were the most simple declarations and promises of salvation through Jesus Christ for the chief of sinners. She died as she had lived, saying

> "A guilty, weak, and helpless worm,
> On thy kind arms I fall;
> Be thou my strength and righteousness,
> My Jesus, and my all."

C.

Female Ornaments in the East.

FEMALE DRESS IN THE EAST.*

ARTICLES of female dress are, we find, specified in the prophecies of Isaiah, ch. iii. 18—24. We shall notice them briefly in the order we there find them.

Tinkling ornaments about their feet.—These ornaments are such as they now wear in oriental countries. Mr. Lane thus speaks of them: "Anklets of solid gold, or silver, are worn by some ladies, but are more uncommon than they formerly were. They are, of course, very heavy, and knocking together as the wearer walks, make a ringing noise; hence it is said in a song, 'The ringing of thy anklets has deprived me of reason.' Isaiah alludes to this, or perhaps to the sound produced by another kind of anklet." This he also describes:—"Anklets of solid silver, already described, are worn by the wives of some of the richer peasants, and the sheyks of villages. Some anklets of iron are worn by many children. It was also a common custom among the Arabs, for girls or young women to wear a string of bells on their feet. I have seen many little girls in Cairo with small round bells attached to their anklets. Perhaps it is to the sound of ornaments of this kind, rather than of the more common anklets, that Isaiah alludes." Rauwolf speaks to the same effect, and so also do other travellers; and there is a passage in the Koran, analogous to that of the prophet Isaiah, which alludes to the same ornament. It runs thus: "Let them not" (that is, the women) "make a noise with their feet, that the ornaments which they hide may thereby be discovered." That is, "Let them not make a noise with their feet, etc., by shaking the rings which the women in the East wear about their ankles, and which are usually of gold or silver." The pride which the Jewish ladies of old took in making a tinkling with these ornaments of the feet is, among other things of that nature, severely reproved by the prophet Isaiah.

Caul.—Much difference of opinion exists as to what the caul alludes. The most probable is, that it refers to the manner in which the women set the tresses of their hair as they hang down their backs. The hair is equally divided into a number of braids and tresses, to each of which are added three silken threads, each charged with small ornaments of gold, and terminating in small gold coins. Mr. Lane thus speaks of these ornaments: "The sufa appears to me the prettiest, as well as the most singular of the ornaments worn by the ladies of Egypt. The glittering of the burck, etc., and their clinking together as the wearer walks, have a peculiarly lively effect."

Round tires like the moon.—This ornament most probably consisted of small moonlike figures, strung together, and worn as a necklace. Some, however, think, that the denomination from the moon denotes the lustre of the orna-

* From "Eastern Arts," published by the Religious Tract Society.

ment, and not the shape; while others think that it has reference to the jewelled crescents worn in front or by the side of oriental head dresses. Another ornament is pointed out, which is worn by the women of Egypt and western Asia; and this supposition is greatly strengthened by the consideration, that they have given it the name of *ckumarah*, "moon."

Chains.—This is literally "drops," or pendants, and we may, probably, understand by it various kinds of pendant ornaments, as nose-jewels, earrings, etc. The former of these, now worn in the East, are generally of silver or gold; but sometimes they are of coral, mother-of-pearl, and horn. The better sort, Chardin says, are set with a ruby between two pearls. The earrings in use are generally thick, sometimes fitting close to the ear; and in other instances very large, perhaps three or four inches in diameter, and so heavy as greatly to distend the lobe of the ear, and enlarge the orifice made for the reception of the ring by the jeweller.

Bracelets.—"The bracelets of the East," says Chardin, "rather resemble manacles than bracelets. Their weight is very great, and their shape is sometimes flat, but more usually round, or semicircular, taking a cubical form at the section, where they are open to admit the hand. They are made of gold, silver, amber, and mother-of-pearl. Those of silver are the most common; but poorer females are sometimes obliged to wear rings of copper, horn, glass, beads, and other material of inferior description. The bracelets Eliezer gave to Rebekah were of gold; and estimating gold by its weight, the two which he presented to her, which weighed ten shekels, must have been very valuable; see Gen. xxiv. 22.

Muffler.—Some kind of veil is, doubtless here intended; and it is supposed that the veil worn in Egypt and Syria is the article alluded to. This is commonly a long strip, black or white, plain, or ornamented, fastened by bands to the head, just below the eyes, and sometimes descending to the feet.

Bonnets.—This refers to the head-dress or turban of the females in the East; the general principle of which is, that it is a cap bound round with one or more handkerchiefs, or shawls, folded high and flat. Those of the upper class are ornamented with jewels, gold spangles, and coins.

Ornaments of the legs.—The ornaments of the leg are understood to be the plain anklet, without the tinkling ornaments.

Headbands.—These, according to later interpreters, refer to "zones," or "girdles," which appear to have been in ancient times what some are now, very rich in texture, studded with gold, and ornamented with precious stones.

Tablets.—The tablets here spoken of were small boxes, or bottles, containing rich perfumes. They were ornamented, and were attached to a necklace that hung down to the waist.

Earrings.—These are generally considered to be what the Arabic version renders it, namely, boxes of amulets, or charms. Such are worn by the Orientals universally at the present day; and those of the ladies are made to serve as ornaments, being enclosed in small cases of embossed gold or silver, and suspended from the right side on a silken cord or chain, which is passed over the left shoulder. Sometimes, however, they are worn at the neck or bosom, and sometimes around the head. Aben Ezra says, that these amulets were writings, written in gold and silver. Probably, those of the Hebrews contained some passage of Scripture, as those of Mohammedans contain extracts from the Koran. The Orientals believe that their amulets will avert evils, and obtain blessings.

Nose jewels.—See *Chains.*

Changeable suits of apparel.—This probably refers to the gowns, which are frequently very costly, and commonly of rich figured silks and satins.

Mantles.—Mantles may refer to such as are used in private by the ladies of western Asia and Egypt. They are worn over the gown, and are made of cloth, silk, or velvet.

Wimples.—This article of dress was a sort of hood, which fitted to the head, and came down behind almost to the back, and covering the shoulder. Such are worn now by the nuns in the south of Italy and Malta, and in the East, where it is made like a sheet, and is of silk or cotton, according to the rank of the wearer.

Crisping-pins.—By "crisping-pins" we are to understand a richly ornamented purse, which the women wore attached to their girdles. They are commonly made of silk, and wrought with gold and silver. Jahn says, however, that those of the Hebrew women were of solid metal, gold, or silver, and were fashioned

like a cone, with a rich border of cloth at the top.

Glasses.—These glasses are, probably, the metallic mirrors, which, in the East, the women carry about with them as articles of ornament and use; but some think that transparent garments are signified by the original.

Fine linen.—By "fine linen" we are probably to understand shirts, or under garments.

Hoods.—The most probable article pointed out as the "hoods" here mentioned is a kind of head dress still in use among the Arabian females. It consists of a large handkerchief or shawl, which, after covering the head, falls some way down the back, the corners being so brought round as to cover the bosom, and sometimes the lower part of the face.

Veils.—These are referred to the head-veil worn in-doors by the ladies of western Asia and Egypt. This head-veil is generally a long strip of white muslin, embroidered with coloured silk and gold, which rests upon the head, and falls down the back in a very graceful manner.

Stomacher.—It would be difficult to say what article of dress is meant by the "stomacher." Some, however, suppose, with great probability, that it was a girdle or zone, such as is now commonly worn by the Asiatic women, and which consists of a shawl folded wide, and put loosely and tastefully round the waist, leaving the corners hanging down, sometimes in front, and sometimes behind.

We will close this article with a description given by Forbes, in his "Oriental Memoirs," of a Mogul beauty, in which most of the particulars spoken of by the prophet are noticed, and by which we shall see how rich these dresses of the Hebrew women were. "Her age did not exceed fifteen: her form was perfect, her features regular, and her large antelope eyes of a brilliant lustre: although fairer than the generality of Indian females, neither the rose nor the lily adorned her complexion, yet the brunette tint rather enriched than impaired the softness and delicacy of her skin: grace was in all her steps, and her whole deportment elegant and courteous. This young beauty excelled in personal charms, but was not so superbly attired as her friend, whom I hastily sketched as a well-dressed Mogul. Her drawers, of green satin flowered with gold, were seen under a chemise of transparent gauze, reaching to her slippers, richly embroidered: a vest of pale blue satin, edged with gold, sat close to her shape, which an upper robe of striped silver muslin, full and flowing, displayed to great advantage: a netted veil of crimson silk, flowered with silver, fell carelessly over her long braided hair, combed smooth, and divided from the forehead, where a cluster of jewels was fastened by strings of seed pearl: her earrings were large and handsome; that in her nose, according to our idea of ornament, less becoming. The Asiatic ladies are extremely fond of the nose-jewel, and it is mentioned among the Jewish trinkets in the Old Testament. A necklace, in intermingled rows of pearls and gold, covered her bosom, and several strings of large pearls were suspended from an embroidered girdle set with diamonds: bracelets of gold and coral reached from her wrist to the elbow, golden chains encircled her ankles, and all her toes and fingers were adorned with valuable rings. Like most of the oriental females, of all religions, her eyes were tinged by a black circle, formed with the powder of antimony; which produces a refreshing coolness, gives the eye additional lustre, and is thought to be a general improvement to Asiatic beauty."

THE CRUSADES.—No. II.

THE SECOND CRUSADE.

No works shall find acceptance in that day,
When all disguises shall be rent away,
That square not truly with the Scripture plan,
Nor spring from love to God, or love to man.
COWPER.

UNDER the title of the "defender and baron of the holy sepulchre," Godfrey ruled in Jerusalem with a mild and gentle sway, and was prosperous. Upon his demise, the government devolved upon his brother Baldwin, who sustained its glory and interests with a firm hand. A nephew of the same name, who succeeded on the throne about A.D. 1118, although occasionally unfortunate, did not tarnish the honour of his predecessors. Folques of Anjou, who had married Melisandra, the eldest daughter of Baldwin II., also ruled over the kingdom of Jerusalem, after his death, with much honour, for twelve years. To him succeeded Baldwin III., a youth of a rash temper, and destitute of experience, under whose reign many disasters occurred, and, among others, the loss of Edessa, one of the principal towns

possessed and garrisoned by the French in Palestine, A.D. 1144.

Edessa was taken by Noureddin, the most powerful Moslem prince whom the crusaders had yet encountered, and all the inhabitants put to the sword. The tidings of this event stirred up all Christendom to vengeance. Assemblies and councils were called, and a final one met at Vezelay, in which the same enthusiasm was displayed as at Clermont.

In the assembly at Vezelay, the celebrated Bernard filled the place of Peter the hermit. This man was of noble birth, and while he rivalled his contemporary Abelard in learning, he stood unrivalled in the art of eloquence. Bernard harangued the multitude. He represented the Christians in Palestine as "afflicted and oppressed beyond measure; their cities conquered, their persons enslaved; many of them immured in dungeons, loaded with fetters, starved, emaciated, exhausted, dying." Hence he called on the assembly to pity their Christian brethren, for whom Christ died; to arm and flee to their rescue from the hands of the infidel; promising them success, and an eternal recompence in glory.

The eloquence of Bernard was not in vain. The multitude responded to his appeal; they vowed to take arms and march, and clamorously solicited the sacred badge. The badge was given them, and the stock which the preacher brought with him being soon exhausted, he tore his garments to supply the demand.

Louis VII., at this time king of France, offered to leave his court to head this expedition. Previous to this, however, the mind of Louis had been prepared to "assume the cross." During a war carried on against Thibaud, count of Champagne, he had taken the castle of Vitry by storm. By his orders the castle was set on fire, and the flames caught a neighbouring church, into which the population had crowded, to preserve themselves from the infuriated soldiery. Thirteen hundred men, women, and children perished in the conflagration.

Bernard availed himself of this incident to work upon the feelings of the monarch. "Stimulated by a diabolical spirit," said he, "you have desolated the country with fire and slaughter. The cries of the poor, the groanings of the prisoners, and the blood of the slain, have risen up against you before God, the Father of the fatherless, and the Judge of the widow."

Louis was stung with remorse. He acknowledged his wickedness, and in token of his penitence, and to expiate his crimes, he resolved to take the cross, and to lead an expedition to the Holy Land.

The French monarch was joined by the emperor of Germany, Conrad III., and each led an army of upwards of an hundred thousand men, through the valley of the Danube to Constantinople, A.D. 1147.

Conrad preceded the French monarch, and passed onwards into Asia. Betrayed by his Greek guides, however, in Asia Minor, his troops were surprised and destroyed amid the defiles of Laodicea; scarcely a tenth of them escaped; and Conrad himself, wounded and dismayed, with great difficulty reached Nice.

The army of the French took a more circuitous route, but they were equally unsuccessful. One half of their number was cut off in the mountains by the sword of the Saracen. The rest reached Satalia, a sea port opposite to Cyprus, where Louis and his nobles, weary of the tedious and dangerous march by land, took shipping for Palestine, leaving their followers surrounded by the scimitars of their foes, without guide or leader. They all perished, and of the two hundred thousand warriors who had left the west of Europe, buoyant with hope, and anxious to display the feats of war, Louis only, with a band of some hundred cavaliers, reached the holy land.

The ignominy of this ill success, and the desertion of his followers, fell upon the French monarch, and he sunk under the shame. He abandoned the feelings of the monarch and the warrior for those of the pilgrim. With his scrip and staff, he journeyed from Antioch to Jerusalem, when, accompanied by Baldwin, he visited the holy sepulchre, and assisted in all the exercises of superstitious devotion.

These exercises being concluded, a general convention was held at Ptolemais, for concerting the future military operations. The chiefs assembled resolved, in concert with the battalions of Conrade, which had escaped, to besiege Damascus. Intrigue defeated their designs. After a fruitless display of force before the Syrian capital, the Christian chiefs withdrew from before its ramparts, and fell back upon Jerusalem. No farther enterprise was attempted, and the emperor Conrad and the monarch of France returned into Europe with the melancholy reflection, that their zeal, their

labour, and the lives of their warriors were spent in vain. It was a costly sacrifice at the shrine of ambition, a fearful compliance with the demands of superstition.—E. F.

OLD HUMPHREY ON A CHRISTIAN SPIRIT IN THE LESSER THINGS OF LIFE.

It is thought by many, that a man cannot with propriety reprove that fault in another, of which he himself has been, or is sometimes guilty; but I am of a different opinion. True it is, that to rebuke an offending brother with bitterness or severity, when we are equally culpable ourselves, cannot be right, or rather, it must be wrong: but if a reproof be kindly meant and kindly given, I hold that it is neither unreasonable nor unchristian.

What if a man, hasty in his disposition, given to procrastinate, and forgetful of his good resolutions, should speak thus to those around him: "Neighbours, I see that some of you are quick in your temper, accustomed to put off till to-morrow what you ought to do to-day, and sadly negligent in acting up to your good intentions. Let me beg of you to amend these errors. Unhappily I have fallen into the same faults that I perceive in you, and am every hour suffering from my folly. Be persuaded, neighbours, to turn your attention to these points; let us all try together. Who can tell, but by seeking heavenly assistance, we may get the better of our infirmities?" If such a one were thus to speak, would you blame him? I think not; and am inclined to think that you would rather commend than condemn him.

Now it happens that I am in this very case. Often do I find myself sadly deficient in maintaining, as to comparatively little things, that tone and temper of mind which a Christian man should always preserve; and often do I smart on account of my failings. I have sometimes found, that by reproving faults, of which I know myself to be guilty, I am made more watchful and prayerful, while I hope I may give a useful hint to others. Bear with me, then, while I affectionately urge upon you earnestly to resist an entrance into your hearts of this unamiable disposition.

Oh, what a sunbeam is a kind-hearted Christian spirit, in the every-day affairs of common life! How soothing, how comforting, how encouraging, is its influence, in the ordinary cares that are mingled with our daily blessings! Were we all rooted and grounded in Christian principle, Christian kindness, and Christian conduct, the crooked paths of our existence would be comparatively straight, and the rough places plain; the wilderness and solitary place would be glad, and the desert would rejoice and blossom as the rose.

The command is given to the followers of the Redeemer, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16. But it is a fact, that the experience of every day sets before us, that many Christians far too much overlook their opportunities of exhibiting the beautiful fruits of the Spirit in the lesser things of life. That mantle of love and charity, which should clothe him as a garment within doors and without, is worn as it were on festivals, on high days and holidays, and is too frequently flung aside, in the daily arrangements and hourly occurrences of domestic life. Charity should take up its abode in a Christian's heart; kindness should be as a lamp to his feet, and love an overflowing fountain, bordering and beautifying all his paths.

This is a subject that we shall do well to ponder with seriousness, heartfelt earnestness, and sincerity; for it is indeed an error to be lamented, when the Christian lives not up to the standard of his true stature in Christ; when, while holding fast the hope of the gospel, on any occasion he manifests in private life any thing of an unamiable and unkind disposition, an unlovely and churlish spirit. And yet are there not such cases? How often do we require to be reminded, that "Love is the fulfilling of the law," Rom. xiii. 10.

There are few, perhaps, who will venture to gainsay the often-repeated remark, that wheret here is a real love to God in operation in the heart, there will be, also, a love to those around us, not only to a few dear relatives and friends, but to the whole human race, the great family of mankind. The stranger, the outcast and the wanderer, will not be forgotten; but a spirit of kindness and philanthropy will abound. Job ate not his morsel alone, but shared it with the fatherless. He let not the stranger lodge in the street, but opened his doors to the traveller. How much is there in the cha-

racter of Job that a Christian may emulate with advantage! We may venture to conclude, that the heart that loves the Saviour, will not be careless about the welfare of sinners, but rather that its language will be in affectionate earnestness for their welfare. "Ho, every one that thirsteth, come ye to the waters," Isa. lv. 1. "Seek ye the Lord while he may be found, call ye upon him while he is near," Isa. lv. 6. Yet still, while we may wish for the conversion of the world, we may yet err in the want of that habitual and abiding gentleness, charity, and kindness, which I do want to press upon your attention.

The spirit of Christian affection that reigns in some families is lovely to behold. The different members of the household walk together as those who are agreed. A bond of fellowship and brotherhood binds them together. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore," Psa. cxxxiii.

Whether I shall succeed in bringing home this subject to you is doubtful; but as what comes from the heart usually finds its way to the heart, I hope to do so. If I knew the best way of going about the matter, that way would I adopt; but as it is, craving your forbearance, and beseeching you to help me in my undertaking, I will address myself to masters, mistresses, and servants. Good reason have I to know that, notwithstanding all my infirmities, my readers are indulgently disposed to respect my opinion, and to give me credit for uprightness of intention; and not willingly would I forfeit these advantages. Masters, mistresses, and servants, then, receive in kindly spirit the present appeal of Old Humphrey to your hearts.

A truly Christian man, as the head of a family, and a master, in the full exercise of Christian graces, is a delightful character in private life. His thoughts, words, and deeds, agree. In him the promise of the thirty-sixth chapter of the prophet Ezekiel is fulfilled: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." As a husband, a father, a master, and a neighbour, he will bear examination. There is no kindness like Christian kindness. An unkind Christian is a practical denier of his own principles; and yet harsh as the expression may appear, there are some who bear this name, who are unkind to their partners, their children, their servants, and their neighbours.

A Christian mistress, in the full exercise, as I said before, of Christian graces, sheds around her a calm, a soothing, and enlightening influence; her cheerful and unruffled mien lights up the spirit of her household, making duty a pleasure, and obedience a delight. I have known such, but Christian mistresses have moments, aye hours of infirmity; and then the fair page of domestic life becomes blurred and blotted with unlovely stains.

It is an unthankful office to paint a hateful picture, but fidelity requires it to be done. Christian husbands and wives, masters and mistresses, forgetful of whose they are, and whom they profess to serve, sometimes chide away the spirit of gentleness and love, and indulge in a spirit of anger, manifested in different ways. Sometimes it is loud, clamorous, insulting, and threatening. Sometimes reproachful, sarcastic, and bitter; and at others silent, sullen, and vindictive. But the spirit is the same, whatever shape it may assume; and a hateful spirit it is. How does this matter affect you? How soothing, how balm-like, how affectionate, are the words of the apostle to the followers of Christ. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour," Eph. iv. 31, 32; v. 1, 2.

Christian servants are a necessary part of a Christian household. When they do well, they are worthy of our best regard; when they do ill, they become a reproach, changing harmony to discord, and order to confusion. Christian servants have many opportunities of showing their principles, not only by obedience, forbearance, and respect, but also by the spirit

in which their several duties are discharged. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thanksworthy, if a man for conscience toward God endure grief, suffering wrongfully," 1 Pet. ii. 18, 19.

Nothing can be clearer than the truth, that Christian masters, mistresses, and servants are called on every day of the week, and every hour of the day, to practise self-denial. This, though an important part of Christianity, is one of the rarest of Christian attainments; and nothing but the grace of God can perfect it in our hearts. Let us not deceive ourselves in this matter; for the Christian spirit is a self-denying spirit, as well as a spirit of love and kindness. It is possible to endure much, to assist much, and to give much without practising self-denial: we may do all these things with a selfish motive. How patiently does the pearl diver endure the dangers of his painful calling, that he may obtain a reward! how willingly the miser assists the spendthrift with money when he has a good security, and can obtain usury; and how liberally the sower scatters his seed, that he may reap an abundant harvest. Here is much selfishness, but no self-denial. O Christian! consider more the self-denial of your Lord, the example of him who bought you with a price, and endured such contradiction of sinners, and ask yourself whether, in your private life, in "your daily walk and conversation," you manifest the Christian spirit of self-denial? To conquer self in little things is a great victory. "The greatest pope," said one, "is pope Self," and there is too much truth in the observation. Self is an enemy to Christian kindness, a tyrant, that lords it over the heritage of others, and an idol that robs God of his glory.

Christian husband, parent, and master, give me your attention. It is true, that wherever the Christian goes, his principles go with him; for he cannot put them on and off like his garments; yet still it is in the bosom of his family that he is best known. If a man be not a Christian in private life; if he be not known and acknowledged as such at home; if he be not loved, respected, and honoured in his own house; if those who sit at meat with him, and gather round his hearth, cannot bear testimony that, amidst all his infirmities, his heart is right with God; if there be a doubt, whether he is on the Lord's side—then is there reason for lamentation. A Christian may wander and return again; he may fall, and rise again; but if he return not with a humble heart from his wanderings, and rise not with a broken spirit from his falls, then is he as an alien among God's people.

But my inquiry is not, now, so much about either the strength or the general consistency of your principles, as it is about your manifestation of them in the lesser things of life. You, who can bear an earthquake, can you endure a common annoyance without passion or ill temper? You, who can forgive the injury of an enemy, can you regard with affectionate forbearance the errors of those who are dearest to you? When the wife of your bosom has been a little wayward, when your children have been thoughtless, and your servants neglectful of your commands; are you considerate or unreasonable, meek or excited, forgiving or implacable? On great occasions you may call forth your great principles; while as to lesser things you may be unwatchful and careless. Ever remember, that great danger may arise from little sources. Watch and pray, lest ye enter into temptation.

I have heard of, nay I have seen instances, unlovely instances of an unchristian spirit breaking forth on trifling occasions; how is it with you? When a disciple of the Redeemer, an heir of immortality and glory, becomes hasty, petulant, unreasonable, and severe, about a late dinner, a mistake in a butcher's bill, a joint over or under done, a forgotten message, an unpaid letter, or any other minor irregularity, it is a melancholy exhibition of infirmity.

The Christian head of the family should set an example in these things; for him to be an unkind husband, a severe parent, and unreasonable master, is to forfeit his own respect, and to decline in the estimation of his household. He cannot do this with impunity; he must either strive against his infirmities, or give up his claim to be ranked as a Christian man. Am I too hard upon you? I think not. Let the balance be held with a steady hand. Not willingly would I spare myself; let me not then unkindly spare you.

When the Christian, as husband, parent, and master, like a vine laden with

goodly clusters, is rich in the fruits of the Spirit, he meets the daily vexations and trials of common life with calmness. Others may fret and chafe themselves, but he, with an unruffled temper, looks around him without a murmur. It is only, when forgetful of what manner of men they ought to be, that any are hasty and boisterous, and high-minded. "Learn of me," said the Redeemer; "for I am meek and lowly in heart: and ye shall find rest unto your souls," Matt. xi. 29. "Lord, my heart is not haughty, nor mine eyes lofty," said David: "neither do I exercise myself in great matters, or in things too high for me," Psa. cxxxi. 1. What say you? while in the weightier cares of life, others are ready to "curse God, and die," is your language, "It is the Lord: let him do what seemeth him good?" and while worldly men have their outbreaks about mere "sticks and straws," are you showing forth the spirit of love, forbearance, patience, resignation, and thankfulness, in your daily concerns? Be honest to yourself, and seek not to evade this homely questioning.

Nor let the Christian mistress take unkindly the well-meant interrogatories of Old Humphrey. Blind must I have been, and insensible, in passing through the world, if I have not observed and honoured many a Christian wife, mother, and mistress, shedding a benignant light around her dwelling, and adorning the Christian character; but I must speak openly, even to you. It is possible, nay probable, that, in the lesser things of life, you have not always preserved that love, meekness, and considerate kindness, which for the most part may characterize your conduct and conversation. Christian wives are sometimes neglectful of the comfort of their partners, and become wayward and trying in various ways, forgetful of the various irritations, vexations, and weighty cares that their husbands have to contend with. Are you careful, in little things, to promote your partner's peace? "I spoke but one word," said a wayward wife, "and my husband is in a tempest." Alas! she knew that that one word would be as a spark among gunpowder.

Christian mothers, sometimes, are weakly indulgent to their children. A Christian parent excused the sinful follies of her son, when he was a child, because he was "so droll." Alas! he grew up to be a droll man, and his sinful follies are now wringing that parent's heart. "A child left to himself bringeth his mother to shame," Prov. xxix. 15. A child once spat in the face of a servant: "Why did you not complain of this?" inquired the mother of the child: "Because, ma'am," said the servant, "I considered that it was not so much the child as his parents who had ill-treated me; for they have never at any time rebuked him for his bad conduct to me." Are you ever hasty, unjust, inconsiderate, and unreasonable? If a servant is rebuked tartly, accused wrongfully, required to do beyond her ability, or, when weary with her work, trifled with by unnecessary summonses of the bell, or unduly disturbed at her meals, no wonder that ill-will is excited. Be careful in these points, I beseech you, and indeed in every other. In your own house, and in the dwelling of your neighbour, when walking abroad, or mingling in company, carry about with you the ornament of a meek, a quiet, a considerate, and a Christian spirit. No doubt you occasionally visit a sick bed; what feminine excellences and Christian virtues may there be exemplified! "Wouldst thou enter kindly and wisely," said one, "into the sorrows of the afflicted, use no harshness, bear with their infirmities, and put thy soul in their soul's stead. Remember, that though faith, hope, and charity, are all Christian graces, the greatest of these is charity," 1 Cor. xiii. 13.

Are you quite sure that you are not given to pry into others' affairs, nor to make free with their characters and reputation? Christians should ever stand well with their neighbours, for being lovers of quietude and peace. They should not be tattlers and busy-bodies. It is said in Holy Writ, that "charity [or love] shall cover the multitude of sins," 1 Pet. iv. 8; and certain it is, that a truly Christian spirit will rather hide, than make known another's infirmities. There must needs be something out of joint in the framework of his affections, who spreads an evil report of another, be it true or false. Christian charity is kind, and hopeth all things.

> "Believe not every slandering tongue,
> As some weak people do;
> But ever hope that story wrong,
> That ought not to be true."

Christian servant, how is it with you? I have spoken freely to your master and mistress; there can be no reason, then,

why you should be passed by. I call not in question your honesty, your fidelity, nor your habits, but rather give you credit for being an upright, diligent, faithful, and conscientious domestic. Still my question must find its way to your heart—Do you, in your common, everyday affairs, manifest the meekness and loveliness of the Christian character? Your steady attachment to your Christian profession, and your being ready to go through fire and water for your master and mistress, will neither justify a pert reply, a duty left undone, nor a churlish, unthankful, and repining spirit. "My servant is an excellent servant," said a kind mistress, "but she is never satisfied; she does her duty, but she does it in a bad spirit; she obeys me, rather as a matter of compulsion, than with that cheerful obedience that would give a double value to her services." I hope you are not such an unlovely and unchristian character as this. Your wages are not given you for rubbing and scrubbing, sweeping and scouring, waiting at table, and going on errands merely, but for that willing obedience which makes labour lighter to yourself, and doubly acceptable to those you serve.

Christian masters, mistresses, and servants, from sunrise to sunset, there is, and there will be, a continual succession of domestic comforts and annoyances, joys and sorrows, to test the temper, and try the spirit we possess; but when Christians are weighed, they should not be found wanting; and when put into the crucible, they should "come forth as gold."

As we profess the same faith, and look to the same Saviour for salvation, whatever may be our station, let us manifest therein a Christian spirit. Let us "up and be doing" in our daily concerns, provoking one another to love and good works, that it may no longer be said with truth, that the Christian overlooks his opportunities to exhibit the beautiful fruits of the Spirit, in the lesser things of life. Let us manifest the spirit of our calling in Christ Jesus, "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left," 2 Cor. vi. 6, 7. Let charity take up its abode in our hearts; let kindness be as a lamp to our feet, and let love attend us, as an ever flowing fountain, bordering and beautifying all our paths.

UNDESIGNED COINCIDENCES OF SCRIPTURE.—No. IX.

What was the charge on which the Jews condemned Christ to death?*

Familiar as this question may at first seem, the answer is not so obvious as might be supposed. By a careful perusal of the trial of our Lord as described by the several Evangelists, it will be found that the charges were two, of a nature quite distinct, and preferred with a most appropriate reference to the tribunals before which they were made.

Thus the first hearing was before "the chief priests and all the council," a Jewish and ecclesiastical court; accordingly Christ was then accused of blasphemy. "I adjure thee by the living God, tell me whether thou be the Son of God," said Caiaphas to him, in the hope of convicting him out of his own mouth. When Jesus in his reply answered that he was, "then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy," Matt. xxvi. 65.

Shortly after, he is taken before Pilate, the Roman governor, and here the charge of blasphemy is altogether suppressed, and that of sedition substituted. "And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar saying that he himself is Christ a King," Luke xxiii. 1, 2. And on this plea it is that they press his conviction, reminding Pilate that if he let him go, he was not Cesar's friend.

This difference in the nature of the accusation, according to the quality and character of the judges, is not forced upon our notice by the Evangelists, as though they were anxious to give an air of probability to their narrative by such circumspection and attention to propriety; on the contrary, it is touched upon in so cursory and unemphatic a manner as to be easily overlooked; and I venture to say, that it is actually overlooked by

* The following argument was suggested to me by reading "Wilson's Illustration of the Method of Explaining the New Testament by the Early Opinions of Jews and Christians concerning Christ."

most readers of the Gospels. Indeed, how perfectly agreeable to the temper of the times, and of the parties concerned, such a proceeding was, can scarcely be perceived at first sight. The coincidence, therefore, will appear more striking if we examine it somewhat more closely. A charge of blasphemy was, of all others, the best fitted to detach the multitude from the cause of Christ; and it is only by a proper regard to this circumstance, that we can obtain the true key to the conflicting sentiments of the people towards him; one while hailing him, as they do, with rapture, and then again striving to put him to death.

Thus, when Jesus walked in Solomon's Porch, the Jews came round about him, and said unto him, "If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not." He then goes on to speak of the works which testified of him, and adds, in conclusion, "I and my Father are one." The effect of which words was instantly this, that the Jews (that is, the people) took up stones to stone him "for blasphemy," and because, being a man, he made himself God, John x. 22—33. Again, in the 6th chapter of St. John, we read of five thousand men, who, having witnessed his miracles, actually acknowledged him as "that prophet that should come into the world," nay, even wished to take him by force, and make him a king: yet the very next day, when Christ said to these same people, "This is that bread which came down from heaven," they murmured at him, doubtless considering him to lay claim to Divinity, for he replies, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" Expressions at which such serious offence was taken, that "from that time many of his disciples went back, and walked no more with him." So that it is not in these days only that men forsake Christ from a reluctance to acknowledge (as he demands of them) his Godhead. And again, when Jesus cured the impotent man on the sabbath-day, and in defending himself for having so done, said, "My Father worketh hitherto, and I work," we are told, "therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God," John v. 17, 18. So on another occasion, when Jesus had been speaking with much severity in the temple, we find him unmolested, till he adds, "Verily, verily, I say unto you, Before Abraham was, I am," John viii. 58; but no sooner had he so said, than "they took up stones to cast at him." In like manner, (to come to the last scene of his mortal life,) when he entered Jerusalem he had the people in his favour, for the chief priests and scribes feared them; yet, very shortly after, the tide was so turned against him, that the same people asked Barabbas rather than Jesus. And why? As Messiah they were anxious to receive him, which was the character in which he had entered Jerusalem; but they rejected him as the "Son of God," which was the character in which he stood before them at his trial: facts which, taken in a doctrinal view, are of no small value, proving, as they do, that the Jews believed Christ to lay claim to Divinity, however they migh tdispute or deny the right. It is consistent, therefore, with the whole tenor of the gospel history, that the enemies of Christ, to gain their end with the Jews, should have actually accused him of blasphemy, as they are represented to have done, and should have succeeded. Nor is it less consistent with that history, that they should have actually waved the charge of blasphemy when they brought him before a Roman magistrate, and substituted that of sedition in its stead; for the Roman governors, it is well known, were very indifferent about religious disputes; they had the toleration of men who had no creed of their own. Gallio, we hear in after times, "cared for none of these things;" and in the same spirit, Lysias writes to Felix about Paul, that he perceived him to be accused of questions concerning their law, "but to have nothing laid to his charge worthy of death or of bonds," Acts xxiii. 29.

It may be remarked, that this is not so much a casual coincidence between parallel passages of several Evangelists, as an instance of singular but undesigned harmony, amongst the various component parts of one piece of history which they all record; the proceedings before two very different tribunals being represented in a manner the most agreeable to the known prejudices of all the parties concerned.—*Rev. J. J. Blunt.*

THE PERAMBULATOR.

STONEHENGE ON SALISBURY PLAIN.

THAT things appear to us great or

small, high or low, limited or extended, only by comparison, is a trite observation; but, independently of this truth, the circumstances in which we are placed sometimes impart a new character to the things around us: thus, he who for the first time ascends the weathercock of a church spire has a more fearful conception of height than when he afterwards climbs a mountain; and the benighted wanderer on the moors of Westmoreland has a more oppressive sense of loneliness than he who by day traverses alone the more extended steppe, the pampa, or the prairie. To one of our celebrated circumnavigators, the British Channel was a contracted space; while to me, when buffetted about by the angry billows, it has more than once appeared as a boundless ocean.

These Wiltshire Plains, too, that are now before me, by those who are accustomed to explore vaster tracts of uncultivated lands, might be considered small; but unbounded as they are to the eye, they somewhat oppress me with their magnitude. They are to me as

"The loneliness of earth that overawes
The lama driver on Peruvia's peak."

The silence, the solitariness, and the apparently immeasurable extent of these retired wilds, impress me with a sense of desertion. I feel that to be banished from my kind would be indeed an affliction; and I yearn with a kindlier feeling for the association and sympathy of my fellow-beings.

Here and there I can espy on these wide extended downs a lonely hut, and even now in the distance I can discern a shepherd in the midst of his straggled flock, nor is the barking of his dog altogether inaudible.

Strange that with huge Stonehenge in my mind so small a thing as a daisy should arrest me; yet so it is: the one at my feet is strikingly beautiful, perhaps the more so just now as it grows so lonely.

"Take but the humblest floweret of the field,
And if our pride will to our reason yield,
It must, by sure comparison, be shown
That on the regal seat, great David's son,
Arrayed in all his robes, and types of power,
Shines with less glory than that simple flower."

It may be that, here, many a pious keeper of sheep, looking on this extended plain as the floor of a mighty temple, whose roof is the clear blue sky, has worshipped God in sincerity while his scattered flock have fed round him. The remembrance comes upon me uncalled for, that David was a shepherd, and sang, perchance, some of his own glorious psalms in the solitary places where he wandered alone; and it was to shepherds keeping watch by night that the star of Bethlehem was first made manifest. He whose eye has delighted in the sacred page, and whose heart has felt that God is gracious, will sing the praises of the Most High, whether in the crowded city or the solitary plain.

"To Him whose temple is all space,
Whose altar earth, sea, skies;
One chorus let all beings raise,
All nature's incense rise."

I am on my way to Stonehenge, and feel as I approach the place a feverish excitement, lest, even now, something should occur to prevent my gazing on what has called up within me an irrepressible interest and curiosity. I am drawing near one of the wonders of the world, and feel as I think I should feel if the pyramids were about to burst on my sight.

The traditional accounts of Stonehenge are only curious for their vagueness, their wildness, their silliness, and their superstition. It is said that the stones of this celebrated pile lay on the premises of an elderly woman in Ireland, and that the prophet Merlin desirous to have them on Salisbury Plain, employed the author of evil to bargain with the old lady about them. This he effected by taking the shape of a gentleman, and offering her as much money as she would count out in odd sorts of coin, while he removed the stones. The old lady gladly agreeing to this proposal, set down to a heap of fourpenny-halfpenny pieces, ninepenny pieces, thirteenpenny-halfpenny pieces, and others, but the moment she set her finger on a fourpenny-halfpenny coin, the stones were gone. Wild as this tradition may appear, it has not exceeded the belief of the credulous, and even now people are to be found who give credit to the tale that the huge stones were conjured across the seas by Merlin the enchanter.

The account given by Giraldus Cambrensis seems rather to favour than to discountenance this wild tradition. "There was," says he, "in Ireland, a pile of stones worthy admiration, and corresponding with those at Stonehenge, called 'The Giant's Dance,' because giants from the remotest parts of Africa brought them into Ireland, and in the plains of Kildare, not far from the castle of Naase, as well by force of art as strength, miraculously set them up. These stones

Aurelius Ambrosius, king of the Britons, procured Merlin by supernatural means to bring from Ireland into Britain; and that he might leave some famous monument of so great a treason in after ages in the same order and art as they stood formerly, set them up where the flower of the British nation fell by the cut-throat practice of the Saxons, and where, under the pretence of peace, the ill-secured youth of the kingdom, by murderous designs were slain."

I need not, however, give myself the trouble to narrate all the various particulars of Stonehenge, set forth by tradition or by historians: it will be enough to sum up, as it were, the whole by observing that one writer is of opinion that the pile was erected at the command of the last British king in memory of four hundred and sixty Britons murdered by Hengist the Saxon: another, that it is a mere monument either of the last British king, or of the famous British queen Boadicea: a third considers it to be the dilapidated remains of a Roman temple: a fourth, that the supposition of its having been built by the Romans is not half so probable, as that of its having been erected by the Danes: whilst a fifth, confident that all other conjectures are incorrect, takes it for granted that it is a temple erected by the Druids, and that in it they performed their superstitious rites.

It is said to be a national failing in Englishmen to visit other countries before they have half explored their own; but, that all such as wander wide in search of the marvellous, perfectly regardless of the wonders which are near them, may be on their guard, I will quote for their express edification a few words from old John Gibbons. They are as follows:—

"A wander wit of Wiltshire, rambling to Rome to gaze at antiquities, and there screwing himself into the company of antiquaries, they intreated him to illustrate unto them that famous monument in his country called Stonage. His answer was, he had never seen nor heard of it; whereupon they kicked him out of doors, and bade him go home and visit Stonage."

This was a somewhat harsh and summary reproof; but we may gather from it the general lesson, that it is unwise to go abroad in quest of what is wonderful, while we neglect what is yet more wonderful at home.

I love these quaint old authors who will express their own meaning in their own way, and must therefore give you a another extract from the same pen.

"Jeffery of Monmouth will tell you a tale that these stones were brought by giants from Africa into Kildare in Ireland, and by some legerdemain of Merlin conveyed to the place where they are; but no credible historian could speak any word of any such thing. Gildas Badonicus of Bath, within twenty or thirty miles of Stonage, writing anno 543, had not a word of it; nor venerable Bede, who writing anno 727, of many other rarities of this island, hath not a word of Stonage. Ethelred, nor Ingulthus, who wrote anno 1060, nor William of Malmsburie, 1142, hath not a word of it; nor Hovedon, 1192; nor Paris, 1250; nor Westmonasteriensis, 1280; nor Florentius Wigorniensis, who wrote about five hundred years since, yet not a word of it; and Henricus Huntingdoniensis, writing soon after, tells us the naked truth of the matter, and that it was not because they would not, but because they could not say anything of it. This Stonage did astonish them, this did amaze them, that they durst not labour lest they should lose their labour and themselves also. If the grand seniors which lived so near it, above a thousand years since, could not, how should we silly freshmen unlock the closet?"

* * * *

The extent of this plain reminds me of the boundless ocean, but all is immovable; for the scattered flocks that speckle the wold are too distant for the eye to discern their movements—the very clouds are motionless. Ay! yonder is a solitary crow flying far, far above me, but the contrast thus afforded only renders the monotonous stillness the more striking.

* * * *

Stonehenge! Stonehenge! There it is, although but dimly descried! I draw my breath shorter, and hurry on impatiently. This distant glance is in itself a luxury. To have seen Stonehenge is a privilege that none can take from me now; there is satisfaction in the thought. What a place is this on which to erect a temple, so remote from all appearance of population!

I am now in the centre of this mysterious ruin, so unlike anything which I have ever before seen. How many a fellow-being visiting this place has wrestled with his emotions, filled with strange conjectures and feelings hard to define! It

is a painful thought that by the perverseness and blindness of the human heart such an impressive union of simplicity and sublimity as is here visible should have ever been "perverted to impious and idolatrous purposes, instead of being directed to the worship and honour of Him who created the whole expanse from hence surveyed, above and beneath, who made sun, moon, and stars, the heavens, and heaven of heavens, and worlds of inconceivable glory."

To bring my roaming thoughts to a definite point, I will read a few of Dr. Charlton's observations on Stonehenge, which I happen to have with me. The Doctor wrote in the reign of King Charles the Second, being physician to that light-minded monarch.

"I adventure to acquaint you with my conjecture concerning the time when Stonehenge was first set up, which I take to be in the beginning of the reign of that excellent prince, Alfred, or Allured; who, as he was the first anointed king of this island, so was he the first learned king, and most munificent patron of scholars that ever swayed the sceptre of Britain; for all our chronicles agreeingly deliver that he was scarcely seated in his throne, when there came over greater swarms of Danes than ever before to infest his dominions; and that, after many unfortunate battles with them, he was reduced to that extremity that, leaving his large monarchy to the rage and rapine of those insulting Pagans, he fled, for safety of his life, into the marshes of Somersetshire, where for two years he lay concealed in a poor disguise, sustaining himself by fishing and fowling. Learning policy from adversity, and deriving courage from necessity, he ventured in the habit of a common minstrel to enter the Danes' camp, (in Wiltshire,) and probably not far from the place where Stonehenge stands; and having viewed the manner of their encamping, and observed their security, he returned back to several of his lords, retreated into the island called Edlinsey, environed with two rivers, Thane and Parrett, in Somersetshire, and acquainted them in how careless and open a posture he found the enemy, re-collected the scattered remains of his forces, and with these surprising the Danes, and putting them first into a panic terror, and then to flight, gave them so considerable a defeat that they immediately submitted to a treaty, and delivered hostages for performance of conditions.

"Now, considering the extreme low ebb of fortune to which this excellent king was at that time brought, and the high flood of prosperity that had in the meanwhile advanced the Danes over all parts of his dominions, insomuch that nothing seemed wanting to complete their conquest, but only to find out the few defendants who remained in obscurity; and withal reflecting on that former mentioned custom of that ambitious and martial nation, to erect Courts Royal of huge stones, according to the manner described, for the election of their kings, in all countries where the happy success of their arms had given them a title to sovereignty; I am apt to believe that having then over-run the whole kingdom except only Somersetshire, and encamping their main army in Wiltshire for near upon two years together, and setting up their rest in a confidence to perpetuate their newly-acquired power, they employed themselves during that time of leisure and jollity in erecting Stonehenge as a place wherein to elect and inaugurate their supreme commander, king of England; the weakness of the distressed Alfred affording them a fit opportunity, and that country yielding them fit materials, for so great and stupendous a work."

When I first approached the ruin, a longing to comprehend its origin came over me, a yearning to make out the dark enigma that for ages had puzzled the learned and the wise.

"Who raised the wondrous pile?" I asked and sighed,
And paused for a reply; but none replied.
Time passed me by, and answered with a frown,
"Whoever raised it, I will pull it down."

I came not here to measure the height, breadth, and thickness of these stupendous stones, the extent of the two imperfect ovals, or the diameters of the two huge circles which surround them; those who are curious in such matters may measure for themselves, for many have found great pleasure in this employment. I take it for granted that the dimensions given by Speed, Camden, Inigo Jones, Gibson, Stukely, Wood, Smith, Wansey, Maton, King, Hoare, and others, are sufficiently correct. The outer circle of this roofless temple is about three hundred feet in circumference, composed of upright stones of a stupendous size. Speed in

describing them, says they are "twenty-eight feet and more in length, and ten in breadth," but this is more than others make them; the thickness of them is between three and four feet. The ditch that surrounds the whole is about thirty feet wide, and at a distance of a hundred feet or little more. The stone called the Friar's Heel stands at least two hundred feet from the pile, and there is another stone or two between this and the temple.

Before I entered this mysterious ring, the erect stones appeared uniform, close together, and placed with some regard to regularity, and on this account they did not so much affect me: but now, the vast irregular grandeur of the colossal pile astonishes and bewilders me. Awe, amazement, and solemnity are as a load on my spirit pressing heavily. I want to know, but I am ignorant; I wish to admire, but I am awe-struck. I long to enjoy the scene around me, but I cannot; tears would be a relief to me. Seated on a moss-grown stone, I seem equally moved by the durability and desolation of this stupendous pile.

Ages seem present, shadowy giant forms,
And fantasies that throng the heated brain,
Are flitting to and fro; unhallowed rites,
Obscene and cruel, and unearthly shapes
Start into being,—
Silence and time, and dread eternity
Are gathering round me, crowding on my thoughts.

Many remains, colossal, massy, and secluded, have I gazed on with solemn feelings, but never do I remember such arresting, mysterious solemnity being excited within me by mouldering castle, abbey, church, or priory, as that which now oppresses me. It is strange; but these huge, uncouth, erect, and frowning stones seem embued with the spirit of by-gone ages. They over-awe me as they stand gloomily questioning, as it were, my right to trespass within their shadowy circle. That single stone, that mighty fallen fragment yonder, is a ruin in itself. There it lies like the carcase of some overthrown Druidic Goliath, an opposer and defier of the living God!

How can it be accounted for that one so fond of abstraction and scenes of solitude as I, should now experience sensations bordering almost on fear? These huge grey stones flinging their broad shadows seem displeased, and I feel as though I should be safer at a distance on the exposed plain than among them.

In other ruins we call to remembrance the manners and customs of ancient times, peopling our pathway, and calling around us armed men, and abbots, and abbesses, and hooded friars, and white-robed nuns, as the case may be; but here we have nothing but vague and shadowy legends, wild and unearthly traditions, to enable us to conjecture the forbidding forms that have moved beneath the dark shade of these gigantic stones. Imagination takes the place of memory, and influenced by the appalling gloom that pervades the spot, conjures up shapes of human victims reeking in sacrifice; while Druidic priests, sullen, cruel, and implacable, stand around the crimson-stained altar, shrouded with superstition, mystery, and death. It is a relief to turn to the merciful and purifying influences of the Christian dispensation, calling to remembrance that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. Oh! that the abominations of idolatry were done away throughout the world, and that every Pagan temple was, like this, in ruins!

The circus, or hippodrome, the vestiges of which Dr. Stukely discovered half a mile north of the temple, was above ten thousand feet long; and the Barrows, gigantic mounds of earth, where bodies have been committed to the ground, are full of interest; but he who has mused in this mighty ruin has enough to occupy his mind without other pursuits. Stonehenge, whether regarded as a grand temple, a huge altar, an imposing trophy, a solemn carnedd, or a mighty cromlech, arrests the eye and heart of every spectator. It is a monument of antiquity that in every sense stands alone, huge, uncouth, unequalled, grand, wonderful, and incomprehensible.

KEY TO EGYPTIAN HIEROGLYPHICS.*

In the year 1819, an important and highly interesting essay appeared in the supplement to the Encyclopedia Britannica, under the article "Egypt," which was understood and acknowledged to be the production of Dr. Thomas Young, a gentleman whose great talents and varied acquirements, both in science and literature, have seldom been equalled, perhaps never surpassed. This elaborate article

* From a work entitled, "Egyptian Antiquities," published by the Religious Tract Society.

embodied the result of a laborious comparison of the three inscriptions on the pillar of Rosetta, and gave a list of more than two hundred groups of hieroglyphic characters to which this comparison had enabled him to assign some probable meaning. A considerable number of these proved afterwards to be correct.

Much attention was excited by this announcement, and efforts were made by many learned men to extend and apply Dr. Young's discoveries, by which the following most important fact regarding the nature of the Egyptian writings had been established. He demonstrated that the two unknown inscriptions were, as to their mode of expressing ideas, identical; the middle one being in good measure a corruption or running form of the upper one. Amongst other important discoveries, the mode of numeration used in the hieroglyphic writings was satisfactorily ascertained by the researches of Dr. Young.*

Still, however, the subject remained in an imperfect state. It seemed scarcely possible to deduce from these few ascertained facts what was the nature of this ancient system of expressing or rather of concealing ideas; that is, whether the hieroglyphic characters were the signs of sounds or the pictures of things; and until this had been settled, it was of course in vain to attempt any application or extension of the knowledge gained upon the subject.

Another discovery, however, was soon afterwards made through the labours of the zealous and indefatigable person to whom we have just alluded, Champollion. A small obelisk had been found in the island of Philé by Belzoni, whose name is well known as an adventurous and successful explorer of the remains of ancient Egypt: this was afterwards brought to England by Mr. Bankes, and copies of it were transmitted by him to various learned bodies on the continent. It was remarkable for a Greek inscription on the square base, which is a supplication of the priests of Isis residing at Philé to king Ptolemy, to Cleopatra, his sister, and to Cleopatra, his wife. On the obelisk itself was an hieroglyphic inscription, in the course of which a group of characters occurred, enclosed in a ring or frame: this same group was also found on the pillar of Rosetta, and had there been very nearly demonstrated to contain the proper name of *Ptolemy;*

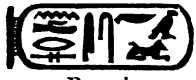
but there was also another group on the obelisk which, supposing this assumption to be correct, must necessarily also contain the name of Cleopatra; as the inscription on the base expressly referred to the consecration of the obelisk to these two personages. The comparison and analysis of these two names is in itself curious, and in its results most important. We give a brief extract from the letter of M. Champollion to M. Dacier, in which he first announced his discovery.

"The first sign of the name of Cleopatra which represents a kind of quadrant, and which ought to be the letter K (C,) should not occur in the name of Ptolemy, and it is not there. The second, a crouching lion, which should represent the L, is identical with the fourth of Ptolemy, which is also an L. The third sign is a feather or leaf, which should represent the short vowel E. Two similar leaves may be observed at the end of the name of Ptolemy, which by their position must have the sound of E long. The fourth character to the left represents a kind of flower or root with its stalk bent downwards, should answer to the letter O, and is accordingly the third letter in the name of Ptolemy. The fifth to the right is a sort of square, which should represent the letter P, and it is the first in the name of Ptolemy. The sixth to the left is a hawk, which should be the letter A. That letter does not occur in the Greek name Ptolemy, neither does it occur in the hieroglyphic transcription. The seventh is an open hand representing the T, but this character is not found in the name Ptolemy, where the second letter T is expressed by the segment of a sphere. The author thought that these two characters might be homophonic; that is, both expressing the same sound, and he was soon able to demonstrate that his opinion was well founded. The eighth sign, a mouth seen in front, ought to be the letter R, and as that letter does not occur in Ptolemy, it is also absent from his hieroglyphic name. The ninth and last sign, which ought to be the vowel A, is a repetition of the

* Units Tens. Hunds. Thous.

hawk, which has that sound in the sixth. The signs of the feminine on each side of this hawk terminate the name of Cleopatra; that of Ptolemy ends with a bent stalk, which we conclude to be the letter S."

This ingenious analysis put the author in possession of eleven hieroglyphic characters, representing vowels, consonants, or dipthongs of the Greek alphabet. The great works on Egypt, published by the French government, and containing the results of the labours of the body of learned men who, as before stated, accompanied the expedition to that country, supplied him with abundant materials wherewith to extend his discovery. The names of Alexander



Berenice

and the Ptolemies Alexander, and Neo-Cesar pretty nearly completed the list of the names of the Macedonian sovereigns of Egypt, and made many further additions to the hieroglyphic alphabet; fully establishing the singular principle that homophons, or different characters denoting the same sounds, were employed.

Another, and still more extraordinary discovery, arose from the application of the knowledge thus acquired. Champollion read the Greek names and titles of the Roman emperors transcribed in hieroglyphic characters: and since then, the names of most of them, from Augustus down to Caracalla, have been found thus engraved on the walls of the temples of Egypt.

An interesting as well as amusing result was noticed in the first announcement of the discovery. Champollion read upon the circular zodiac of Dendara the titles of Augustus Cesar; and upon the square one at Esneh the name of Antoninus. That temple, then, which M. Dupuis had demonstrated to be 4000 years older than the Christian era, proved to have been built about the time of its commencement; while the temple at Esneh, to which another authority had assigned an antiquity of at least 17,000 years before that period, ought to have been dated 140 years after it. These were the first-fruits of this extraordinary discovery; and it is pleasant to have to relate that they thus subserved the cause of scriptural truth. The bold assertions of these infidels regarding the extreme antiquity of the zodiacs, had certainly made a considerable impression in this country as well as on the continent.

The effect of this complete exposure of their groundlessness was highly beneficial. It exercised much influence in exposing the pretensions of a class of arrogant writers upon antiquity, who had assumed a tone of all but infallibility in perverting every thing to be found upon any part of this subject, either in existing remains or in ancient writings, to support their opposition to the Bible.

The key to the Egyptian hieroglyphics was now evidently discovered. An attempt made to limit their alphabetic use to the rings or cartels containing the names of Greek or Roman potentates, by certain learned persons who were too much wedded to ancient prepossessions to admit readily the overthrow of them, proved to be vain. A work published in 1824* established the reality and importance of the whole discovery, in a manner too apparent to admit of further question.

THE CHRISTIAN'S SAFETY.

There is one new and living way, in which I trust we shall daily proceed towards the Holiest of all. What a privilege it is to receive from on high that soundness of mind, and that warmth of heart which, when united, give a delightful interest to the Christian character, and fortify the believer against the frost of indifference on the one hand, and the freaks of fanaticism on the other!—*Joseph Hughes.*

PUBLIC LIBRARIES.

The largest library in Great Britain is that in the British Museum, which contains about 225,000 printed books; but there are no less than eight libraries on the Continent which surpass it, namely, Paris, 700,000 books; Munich, 500,000; St. Petersburgh, 400,000; Copenhagen, 400,000; Vienna, 350,000; Naples, 310,000; Dresden, 300,000; Gottingen, 300,000; Berlin, 250,000. In valuable manuscripts, however, our national library is richer than any other, that of France excepted; the former containing 22,500, and the latter 80,000.

* Précis du système Hieroglyphique, &c., par Champollion le jeune.

SCRIPTURE ILLUSTRATIONS FROM CHINESE CUSTOMS AND LITERATURE.

No. III.

THE ANT.

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest," Prov. vi. 6—8.

The habit of investigating the forms and organic structures of animated beings, and of registering the facts in a systematic order, is highly useful as an exercise to the mind, and as a means of calling off the thoughts from things forbidden and hurtful. If, after we have made ourselves acquainted with the outward shape and distinctions of living creatures, we proceed to study their economy and their developments of instinct respectively, we enter a most delightful field of observation, and collect at every step some fresh example of the wisdom and goodness of Him who hath framed all things after the counsel of his will. But if we advance a little farther, in compliance with the hint suggested to us by Solomon, and strive to make the knowledge thus acquired subservient to moral ends, we shall be better fitted for discharging the duty allotted to us, and for rendering ourselves more useful in the world! Excellent specimens of a cheerful and patient assiduity in the accomplishment of an object are to be seen in many departments of the animal kingdom, and especially among insects. The custom of observing and reflecting upon such examples cannot fail to stir us up to the cultivation of the same invaluable quality, and a "patient continuance," if gained by such efforts, will be found successful in the concerns of eternity.

In the passage already cited, Solomon recommends the sluggard to pay a visit to the ant, that he may learn a lesson of activity, and be admonished as to the propriety of "making hay while the sun shines." In fine weather, the ant is busy in gathering in a store of provisions. No time is spent in pleasure or in idleness; every moment is employed in labour. If rain is impending, unusual activity is manifested, and the whole society of emmets is all in a bustle and ferment. An ancient writer, (Aratus Diosem. 224,) reckons the zeal and animation with which the ant works at certain times as one of the prognostics of wet weather. A Chinese author imputes a measure of foreknowledge to it, in consequence of the stir it makes about sunning the eggs, and other occupations, when the aspect of heaven begins to give tokens of the coming shower. And Virgil says that the ant brings forth her eggs more often than usual, when rain is expected. (Georg. i. 379.)

But the "ways" of the ant, or her methods of procedure, are not confined to diligence in labour, and foresight in reference to the state of the sky. Fresh instances of wisdom and sagacity are waiting to instruct and delight us whenever we turn an attentive eye upon the doings of her little community. We see, that if a grassy mead adjoins the retreat of this society, paths are formed by cropping the herbage till the ground is bare. A path thus prepared has in miniature the advantages of a Roman causeway, or a railroad, among us. The ants can pass backward and forward without meeting with obstruction, incurring the hazard of losing themselves, or of wasting time unnecessarily in taking a circuitous route. By this means they can easily transport their harmless spoils, or relieve each other of their burdens, while the example and presence of a long train of labourers serve to animate every one in his work. In Mexico, the writer has seen wide plains so diversified with lines of this sort that it resembled a geographical map. All along these several lines cheerful exertion prevails, and the sluggard might see how pleasantly labour and pastime may be made to act in harmony.

Some of this tribe prefer the neighbourhood of trees and dwellings; and there to protect themselves from rain and the assaults of birds, they build a covered way of earth, which often reaches to many yards in length, upon walls, rails, or trunks of trees, that happen to be in the vicinity. In thus seeking for shelter and security at the price of great labour and patience, these ants exhibit a model worthy to be copied by man. For it ought to be impressed on young men in particular, that nothing of any great importance or value can be achieved but by a large outlay of time and labour. A defence against the attacks of the feathered tribe is to the ant of an importance proportioned to the worth of life itself, and therefore it acts very wisely in bestowing all its leisure in the construction of such a work.

A curious example of foresight and capacity in the ant may be found in the neighbourhood of San Blas, in Mexico.

A species of mimosa grows in great abundance a short distance from the sea shore, which is armed with large hollow thorns, that grow up in pairs, and resemble very much the horns of an ox. These thorns are not only closely joined together at their base, but freely communicate with each other at that point. The labyrinth thus formed by the hand of nature, is selected for a place of abode by a small red ant. But how it discovered, in the first instance, that these thorns are hollow, must be a matter of conjecture, as there is nothing upon the surface to afford any clue to it. But the wisdom which led it to make choice of these dwellings for the lodgment of itself and its progeny, still guides it in the fixing of a doorway. For this is not bored at random, but on the under side of one point, so that economy in room, and a defence against the rain, are secured at the same time.

Ants are distributed over all the temperate as well as the warmer climates of the globe. They differ widely in size and colour, so that each country appears to have several species peculiar to itself. There is a corresponding diversity in their habits, and especially in the nature of their dwellings. Some feed exclusively upon vegetables, and some are only allured by the savour of animal matter, while others appear to have an equal relish for other kinds of food. Some choose to live in barrows which they have cast up from the ground, others prefer a hole in a tree, or some secluded nook among wood, while not a few compose a web among wood and the stems of planks for a habitation. One sort may be seen among rocks near the sea side, another wandering in a kind of solitude under the trees of the wood, a third furrows the grassy plain, a fourth runs at large over the floor and its furniture, a fifth marches in lines up and down the side of a wall, while a sixth strays over the stems and branches of the thicket. The writer of these observations has often had his eye upon ants in different parts of the world, and has made many notices as to difference, in form and history.

In connexion with a Chinese engraving, which has been seen by the writer, it is remarked, that the ant has a conception of the relationship between prince and minister: it being the duty of one to order, and the other to obey; of the former to give laws, and of the latter to execute them. This relationship, or consciousness of mutual obligation, formed the fundamental principle of despotic governments, or, as the Chinese call it, the virtue that keeps things in their proper places. While the prince confines himself to the issuing commissions, and the enactment of laws, and the minister directs his whole attention to see that they are carried into effect, the state was regarded in a safe position. Remarks to this effect are made in different parts of Montesquieu's "Spirit of Laws," which were suggested by Chinese institutions and the administrative arrangements in other eastern countries. In a community of ants, there is something that wears a semblance of this regulation; for the males and females live in the retirement, while the labourers go abroad and perform all the drudgery. But whether they enact laws, and promulgate their good pleasure among the latter, may be doubted. This we know, that if the labourers or subjects are under orders at any time, their submission is not constant; for we have seen princes and princesses in great anxiety to escape from them. But, perhaps, this might be regarded as a kind of revolution, a departure from the regular course of things, and consequently a state of affairs that did not occur only after long intervals.

Matters of life and death are decided by a jury of labourers, who perhaps report their conduct to the court within the tree, or the mound of earth. If, for example, the antennæ, or horns, of a large red ant, very common in Singapore and Malacca are cut off, the individual thus mutilated is presently surrounded by a circle of his peers, who, after what very much resembles a deliberation, decide that the loss of so important a part disqualifies the wounded ant for being a member of their society, a decision that is forthwith ratified by the death of the unfortunate emmet. One of them advances, bites him violently in the body, and, rearing him up in his jaws, marches triumphantly towards the head quarters.

A youth, portrayed in the picture referred to, looks like a student in China, who, while sauntering about for recreation in a sort of day dream, is suddenly arrested by a train of ants, and, beholding the industry and order of all the members, is compelled to utter a sentiment nearly like that of Solomon; "Go to the ant, thou sluggard; consider her ways, and be wise." The taper fingers and the long nails of the young man indicate that he has not had much intercourse

with hard work. The labour, however, of a scholar in China does not consist in manual occupation, but in an assiduous attention to books. As the course of study is long and tedious, sloth often steals upon those who sat down at first with a good will to labour. "I am weary," quoth the student, "of turning over this book from morn till eve, and of the poor pittance of light that shines upon it through my skylight; the gay moments of youth are all floating by me untasted; hopes of literary fame and official honours, I bid you all farewell; while health remains, I will bask in the sunshine, and gather the flowers of spring." So saying, he throws aside the well-worn volume, puts on his robe and his cap, and abroad he saunters till he reaches the clear crystal and the flowery banks of the flowing brook. Ere he has wandered far, he sees a line of busy ants, gazes with admiration at their steady movements and their unwearied pains, and then lifting up his hand, he says, in a warm apostrophe to himself, "Go to the ant, thou sluggard, and mark how she devotes the hours of summer to labour, instead of doting upon ease and pastimes." G. T. L.

EVILS OF THE THEATRE.

The following statement forms part of the report of the chaplain to the Preston House of Correction, presented October, 1841.

To endeavour to point out any of the numerous causes of crime, should undoubtedly be one of the first objects in a report like this. Little, probably, that is new can be said upon this subject; but nevertheless something is gained on the side of order and religion, if by the repetition of established facts, and old but unanswered arguments, the attention of those who are powerful on that side should be kept alive or invigorated. Among these causes, the want of religious education is so prominent, that all thinking persons recognise it at once, and all good persons labour to lessen its influence. I think I can perceive distinctly that the exertions of the latter are developing their wished-for results; that infant schools in particular are beginning to tell. Indeed it cannot be otherwise; for there are thousands of infant children now trained to order, and cleanliness, and obedience, cultivating at once their social affections and mental powers; and acquiring the fear of God and knowledge of his will, who might have been left, as many more thousands are, to all the measureless evils of neglect and bad example. Still there is much, very much to be done. I have shown what numbers of children there are, whose parents, within one single year, have been imprisoned for conduct more or less hurtful to society. Many of these parents have told me, and no doubt truly, that they have sent their young ones to school and church; appearing at the same time, to think that they had fully discharged every parental duty. But the lessons both of the school and the house of God will in ordinary cases, do but little for a child whose father and mother never resort to that house. Still they may do some little; and I believe instances are not rare in which the infant scholar has carried into its home seeds of grace that have sprung up round the humble hearth and borne good fruit. But the want of religious culture, and even parental neglect and depravity, may be regarded as negative causes of demoralization: there are other sources of mischief which, if less wide in their consequences, are more positive and direct in their character; and which might be mitigated, I venture to suppose, by the interference of those in whom the necessary authority is vested.

I will now allude to the criminality born or nourished in the concert-room of the gin-palace, and at such dramatic representations as Jack Sheppard; and to exemplify the guilt and misery flowing from such panderings to weak and depraved natures, I will give some details connected with a case tried within the last year. Three boys, of a class much superior to that in which young offenders are generally found, were indicted for three distinct robberies. The mother of one of them, a woman, I believe, of exemplary life, at an interview which I had with her, said, "My son had a typhus fever; and before he was quite well, the older apprentice took him to the play, to see Jack Sheppard; and for a long time after I thought he was not quite right in his head, (owing to the fever;) for he was always repeating the strange words and sayings which he had heard in Jack Sheppard." The boys pleaded guilty to the indictments against them, and afterwards gave me an account, of which the following is an abstract:

The first boy S., said, "I am seventeen; my parents attend chapel as

regularly as possible; my mother is a very religious woman. I was never punished for doing wrong by my parents; they never had any occasion to punish me. I can read and write. I have read much since I left school: among other books one called 'Gilderoy,' which gives an account of robberies and escapings out of prison. I have only been three times to the Theatre, and sometimes to the Theatre in ——— (a low place.) The second play I saw at the Theatre was 'Jack Sheppard,' and the third also was, 'Jack Sheppard,' it was also performed at ——. I thought Sheppard a fine sharp fellow. The first place we broke into was ——. (Here follow the details of seven cases of shop and warehouse breaking.) H. often compared us to Jack Sheppard and his comrades; he said we had very near gone through as much as Jack Sheppard. H. always seemed to have Jack Sheppard in his head. He painted his (Sheppard's) name on the shop beam, same as Jack does when the first scene of the play opens. My wages were five shillings per week. I have three sisters and one brother. We lived in comfort at home. I had food and clothing enough, and kind parents. My parents used to talk to me, and caution me against bad company. I always thought they could see something going wrong. When my parents knew that I had been to see Jack Sheppard, they gave me a good talking to, and said I could not have gone to see a much worse thing."

The account given by the second boy, H., is as follows. "I am eighteen. My mother died three years ago. I have been four years apprentice to Mr. ———, cabinet maker. I lived with my father and two sisters who kept the house. My father is a very sober man, and attends public worship regularly. My mother was a good woman, and endeavoured to give me religious principles. If she had been living, I should not have been here now. I attended the —— day-school, and assisted in teaching in the day, and the master taught me at night in return. I learned reading, writing, and arithmetic. When I left school, I went to ——, the bookseller; was there two years. I had good opportunities of reading then; voyages and such like. I read the life of Jack Sheppard. After leaving ——, I went to —— the cabinet maker. I had just entered into the fifth year of my apprenticeship, and was to receive seven shillings per week. I saw Jack Sheppard played twice. It excited in my mind a desire to imitate him. The part was well acted. I read how he got into places, and I had a mind to try if I could do the same. The play made the greatest impression on my mind. A few weeks after I saw the play, I committed the first robbery. When the scene is hoisted he (Sheppard) is carving his name on a beam which goes across the shop. I wrote 'Jack Sheppard' on the beam at our shop, just as it was in the play. It occurred to my mind that his trade was like my own, a carpenter. I often thought about it when I was at work. S. and me was always thinking, and talking about it at the shop. Sheppard used to follow carding; and that set us agate." (Here follows an account of their various robberies.) "We continued talking about Jack Sheppard, and said we were getting like Jack and his companions. I am quite convinced that if I had never seen the play, I should never have got into this trouble. The play did me far more harm than the book. We did these robberies for the name of the thing. I have made up my mind to make a reform. I think the playhouse does a deal of mischief. I have known apprentices to steal money from their masters to go to the play."

The statement made by the third boy, C., is this; "I am seventeen; an apprentice to a baker: both parents are living: my father is a master tailor who employs two or three men. He has eight children in all, and seven live with him. Both parents attend the Independent chapel regularly, and they have punished me for not going. I went to a day-school for several years; learnt reading, writing, and arithmetic; and a little mensuration. Can read well now. I attended chapel regularly up to the time of my apprehension. The first beginning of my bad conduct was seeing a play acted, and then we started a making it up how we could break into places. This play was about a highwayman; so we thought we would try to do as he did. H. was the first to begin talking about it. We thought it was a better way of getting money than working. We often talked about Jack Sheppard, and said we could like to be like him." (He then corroborates the two other accounts of the various robberies.) "We often said, we thought we were good Jack Sheppards. H. often said he thought we had done almost as much as Jack Sheppard. We saw Jack Sheppard acted

at the Theatre in ——. A great many lads and girls from the factories went to see it there. Whenever Jack did a clever thing at either of the Theatres, the people clapped and applauded. It was that clapping set me off a good deal."

SPONGES AND ZOOPHYTES.—No. III.

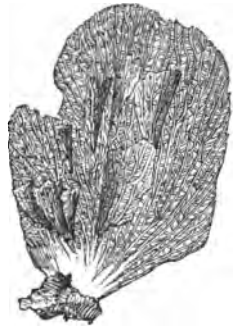
Our previous observations lead us to divide the zoophytes or polypifera into the following sections:

I. Simple.—Gelatinous; locomotive. *Hydra.*
II. Cortical.
  A. Ceratophytes, fixed; aggregated. *Antipathes, Gorgonia; Eunicea.*
  B. Lythophytes.
    1. Aggregated; fixed. *Corallium Madrepora, Meandrina,* etc.
    2. Detached and free { simple. *Fungia.* aggregated. Pennatula.
III. Tubular.—Aggregated and fixed. *Sertularia Jubipora. Tubularia.*
IV. Cartilaginous.—Aggregated. *Alcyonium Cydonium.*
V. Fleshy.— { Simple. Actinia. Aggregated. Zoanthus.

From this general survey, we may advantageously proceed to a few important and interesting details. And here, in the first place, we ought to commence with the *Hydra,* which we have described as a simple gelatinous polype, irritable, and endowed with the powers of locomotion. As, however, tolerably full details of this animal are given in the *Visitor* for 1840, pages 205—207, accompanied by sketches, we shall refer our readers to that account, and pass on to the next section.

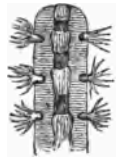
We have divided the *Cortical Polypifera* into *Ceratophytes** and *Lithophytes.*†

The ceratophytes have the internal axis, or skeleton of a horn-like or woody texture, ramifying and subdivided like the branches of a tree; this is invested with a gelatinous covering, which, after death, usually peels off, leaving bare the internal support, which then resembles a barked branch. The genus *Antipathes* affords examples in point. One species, the *Antipathes flabellum,* or fan-shaped antipathes, from the Indian ocean, is not uncommon in cabinets. The *Gorgonia* also belongs to this tribe; but in this group the gelatinous investment of the flexible horny axis is so replete with calcareous granules, that when dry it remains fixed to the internal support, and preserves its beautiful colour in the cabinet of the naturalist. The *Isis hippuris,* to which we have already referred, and others of this genus, are perhaps re-



Antipathes flabellum.

ferrible to the present section, although knots or joints of calcareous matter interrupt the uniform flexible structure of the skeleton. They link the flexible-stemmed zoophytes to the coral. In the ceratophytes the polypes of the compound animal are imbedded in cells excavated in the living gelatinous investment of the axis, but not in the axis itself, as the annexed diagram will serve to show.



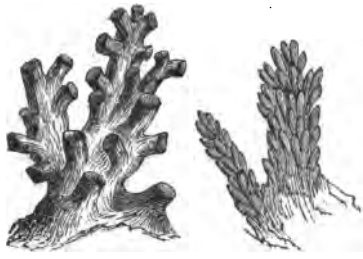
Branched madrepores.

The ceratophyte zoophytes grow on rocks, and large masses of stone, where their tall and slender stems are exposed to the force of the waves, to the weight of rolling waters. Flexibility is their safety. Were their long thin stems, or their delicate fan-like expansions rigid, they would be broken by the waves; but being flexible, they bend to and fro, as the pliant ozier to the wind, and thus withstand the billows.

The lithophyte group presents first to our notice the fixed, compound, or aggregated genera, as *Corallium Madrepora,* etc. In these the axis, or skeleton, is thick, firm, calcareous, and hard as stone. Generally speaking, it is in this solid framework that the cells of the polypes are excavated; but there are exceptions to this rule, as the red coral, (*Corallium*

* κερας, ceras, a horn—φυτον, phyton, a stem.
† λιθος, lithos, a stone.

rubrum,) which, in this respect, agrees with the isis, the cells being in the common investing gelatinous tissue. Into these cells the polypes can withdraw themselves when not in action; and from these they can protrude themselves, exhibiting a beautiful star-like appearance, when spreading their eight tentacles in quest of prey, for the nutriment of the general mass, or body corporate. In the branched madrepores, the cells are more or less elevated on the surface of the calcareous axis, and, as is seen in the following sketch, varying according to the



Position of surface of brain madrepore.

species in size and arrangement; still, however, they are distinct.

In the *Meandrina cerebriformis*, or brain madrepore, the surface of the con-

vex block, secreted by the investing gelatinous covering, displays a maze of winding tortuous ridges, on the sides of which are transverse laminæ, bounding cells from which emerge the polypes with their minute tentacles.

In that elegant lithophyte, the *Pavonia lactuca*, from the shores of the South Sea Islands, distinguished by the beautiful foliated expansions of the calcareous axis, resembling a cluster of cuplike flowers, each cup contains a polype, with an oblong oral disc, the aperture being surrounded by eight small lobes, while numerous dark papillæ represent the

Pavonia lactuca.

conical tubular tentacles so largely developed in other lithophytes.

In the genus *Astræa*, the polypes are situated in deep polygonal laminated cells, and are connected by a thin gelatinous expansion covering the dark calcareous mass, which is generally of a convex, or rounded form, externally. When the polypes of the *Astræa virides* protrude

Polypes and polype-cells of *Astræa virides.*

themselves, and expand their numerous oral tentacles, consisting of a large and small one alternately, they resemble beautiful green flowers, with a blue centre, the oral disc being tinted with the latter colour.

Almost endless is the variety of form, both as respects the calcareous axis, with its cells, and the polypes, which the fixed lithophytes exhibit in the warmer latitudes of the ocean; affording abundant employment for the philosophic investigator of nature. He beholds them like submarine forests, stretching out their branches in strange contortions—but all motionless; he sees them in clustered masses, gemmed as if with flowers of richest tints; or forming sea caves, on which the blue water sleeps tranquilly, or rising rocklike in reefs across the mouths of bays and inlets, dangerous to the navigator; he finds them even adding to the

domain of man, and constituting the basement of verdant islands. Nor are they excluded from among the materials which man applies to common purposes. At Djeddah, in Arabia, and on many other parts of the coast of the Red Sea, the houses are constructed with blocks of beautiful madrepore. In the Indian Isles, as well as in those of the Eastern ocean, madrepores are used for the manufacture of lime. At Martinique, men drag them for that purpose from the bottom of the sea.

The beauty of the red coral has led, in past ages, as well as the present, to its use in various ornamental ways. Coral grows like a small fantastically branched dwarf tree upon rocks, and stones, rising to the height of twelve or thirteen inches. It is composed of a calcareous axis, or skeleton, covered with a gelatinous rind or tissue, connecting together the flower-like polypes, which are capable either of retracting or expanding their eight conical tentacles. The calcareous axis is formed by concentric layers; and the surface is more or less distinctly striated in a longitudinal direction. Coral is found in different parts of the Mediterranean, and in the Red Sea, not only attached to rocks, but also to unfixed bodies, as fragments of larva, stone vases, and (as has been sometimes found) to human skulls.

The growth of the coral, or more strictly, its deposition by the living gelatine, is by no means so rapid as might be expected. Eight or ten years are requisite, the depth of the water being moderate, for the stem to attain to the height of ten or twelve inches, beyond which it does not increase. Arrived at this growth, it becomes thicker, but very slowly; and soon pierced in every part by those destructive worms which attack even the hardest rocks, it loses its solidity, and the slightest shock detaches it from its base. The polypes perish, and leave exposed the stem which drifts with the current, and which, by attrition with the sea-worn pebbles as it rolls along, soon becomes reduced to powder.

Coral is found at different depths; but a warm and sunny aspect is preferred. On the coast of France, it covers those rocks which face the south, and sometimes appears on their eastern or western aspects, but never on the northern. It is never met with at less than three or four yards below the surface, nor at a greater depth than three hundred.

In the straits of Messina, it prefers an eastern aspect; on a south aspect it is seldom found, and still more rarely on rocks facing the north or west. It is there fished for at a depth of from one to two hundred yards. In these straits, the rays of the sun strike more perpendicularly than on the coast of France, and their heat penetrates to a greater distance. Hence the coral is found even deeper than three hundred yards; but then its quality no longer compensates for the great risks and difficulties attending the efforts to procure it.

On the north coast of Africa, it is not sought for at a depth of more than thirty or forty yards, and three or four leagues from shore; it exists, indeed, at a greater depth, but does not repay the trouble of fishing for it, being of inferior quality.

The influence of light appears to operate powerfully on the growth of coral. It requires eight years to acquire an average height, in water from three to ten fathoms deep; ten years, if the water is fifteen fathoms; twenty-five or thirty years, if the water is a hundred fathoms; and at least forty years, if the depth is one hundred and fifty fathoms.

Coral is of a more beautiful colour in shallow waters, where the light reaches it, than where an immense column of water, absorbing all the luminous rays, deprives it of their energetic influence.

Coral obtained on the south coast of France, and on the coast of Italy, has the reputation of having the liveliest and most brilliant colouring. That procured on the Barbary coast is thicker, but of a less beautiful tint. Many different varieties are distinguished in commerce, and their value varies according to their quality.

Sicily is noted for its coral; and the principal fishery is established at Trepano. The mode of obtaining the coral is very simple. A large cross of wood, with a heavy weight in the centre, and nets fixed to each limb, is let down, horizontally, by means of a rope, into the sea. When this rude drag-net touches the bottom, the rope is made fast to a boat; and the fishers then row over the beds of coral, of which the stems and branches are broken off by the machine, and entangled in the nets. In the middle of the strait of Messina, the rocks, at a depth varying from one hundred and twenty to two hundred yards, produce coral, which is collected annually. The same ground

is dragged only once every ten years, in order to allow the growth of the crop to be completed. The coral fishery established off the coast of Barbary, is conducted much in the same manner.

With respect to the detached lithophytes, we have but little to add. To the *Fongia actiniformis* we have already alluded. The fungia crassitentaculata is an allied species. The calcareous axis of these madrepores, from the Southern ocean, is circular, with thin vertical plates radiating from a common centre. Over the whole of this is spread the living gelatine, which dips into the intervals between every plate, and covers these also. The mouth is oval, and placed in the centre of the disc, surrounded with tubercles; over the whole of the upper surface are distributed hollow tentacles, not unlike a number of minute leeches. These tentacles are strongly prehensile, seizing and directing to the mouth the small crustacea, or other minute animals, on which this polype feeds.

When these fungiæ are roughly touched, or irritated, the tentacles are withdrawn between the laminæ, and the flesh shrinks down and accumulates in those interstices. The fungiæ are in fact single polypes, like the sea-anemonies, or actiniæ. Being free, they merely repose on the sand at the bottom of the water; but their power of locomotion is very limited.

Branch or barb of pennatula.

The above is an engraving of one barb of the plume of the pennatula, showing the character of the polypes as they appear when magnified.—M.

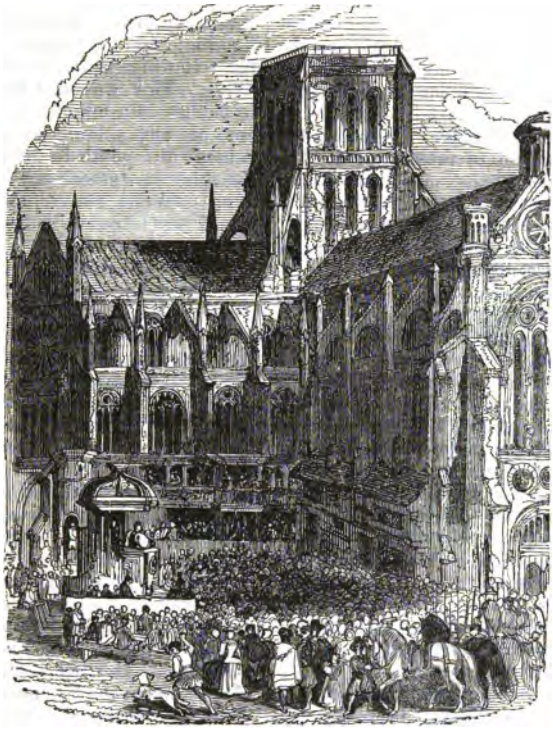
THE PATH TO THE BUSH.

Mr. Read, the missionary of the Kat River settlement, in South Africa, related while in England, the following fact, which was noted down at the time by Rev. J. A. James, and communicated by him to the editor of the Christian Keepsake.

It is the practice of some of the christianized Hottentots at one of the stations, in order to enjoy the privilege of private prayer with greater privacy and freedom than they could do in their own confined dwellings, to retire among the trees and bushes in the vicinity; and, that they might carry on their devotions without being intruded on by others, and at the same time derive all that tranquillizing influence which would be produced by a spot with which no other thoughts were associated but such as are holy, each person selects for his own use, a particular bush, behind which he might pour out to God the pious breathings of his soul. The rest considered this bush as an oratory, sacred to the brother or sister who had appropriated it, and which therefore, was never to be violated by the foot or gaze of a stranger, during the season of occupancy by its proprietor. The constant tread of the worshippers in their diurnal visits to this hallowed spot, would of necessity wear a path in the thin grass which lay between their huts and the scene of their communication with God. On one occasion, a Christian Hottentot woman said to a female member of the church, "Sister, I am afraid you are somewhat declining in religion." The fear was expressed with a look of affection, and with a tone which savoured nothing of railing accusation, nor of reproachful severity, but altogether of tender fidelity. The individual thus addressed, was too conscious of its truth to deny the fact, and too much melted by the meekness of wisdom with which the solicitude was expressed, to be offended, and meekly asked what led her friend to the opinion she had expressed. "Because," said the other, "the grass has grown over your path to the bush." The backslider fell under the rebuke, confessed that secret prayer had been neglected, and that her heart had been turned away from the Lord. The admonition thus given had its desired effect, and the faithful Hottentot had the satisfaction of restoring the wanderer, not only to the path to the bush, but to that God with whom she there communed in secret.

LEIPSIC FAIR.

The booksellers' catalogue for the fair of Leipsic this year, includes 3,977 works. The booksellers themselves, are 592 in number. Leipsic takes the first rank in the list, and Berlin the second. The Austrian states furnish, collectively, only 285 works, 183 of which are from Vienna. Berlin, alone, has 423, and Prussia, altogether, 1236.



Preaching at Paul's Cross. See page 124.

ENGLISH HISTORY.

JAMES I.

The religious zeal of king James I. caused him in 1614 to consent to the burning of two Arians for heresy. The wickedness of persecution for religious opinions was not yet fully understood: in these cases, also, there was some degree of guilt suspected as to state matters. But the proceedings of James presented a favourable contrast to those of queen Mary: during eleven years, from 1607 to 1618, only sixteen Romish priests suffered as recusants, though the conduct of that body was notoriously disloyal. Fines, however, were enforced to the amount of more than 3,000*l.* annually. This was regarded as a useful and a fruitful source of revenue.

Considerable attention was excited by the archbishop of Spalatro, who came to England in 1615, where he became a Protestant, but after some years returned to the church of Rome. The king was not inactive in his endeavours to advance those views of religion which he adopted, especially desiring to enforce uniformity among his subjects, and in many respects adopting the principles of Popery while he spoke against it, declaring his eager desire for the downfall of the pope. This was especially manifested when, in the year 1618, king James caused a declaration, called the Book of Sports, from its subject, "concerning lawful sports to be used on Sundays after Divine service," to be published by order from the bishops, by being read in all the parish churches of their respective dioceses. This opened a floodgate to all manner of licentiousness among the populace, and became the means of unspeakable oppression to a great number of worthy clergymen. The ruling prelates, by the king's command, required the clergy to read the declaration publicly before their congregations; and those clergy who refused felt the iron rod of oppression and privation. It struck the sober part of the nation with horror, to hear themselves invited by the authority of the king and the church to that which seemed so contrary to the command of

God. It was certainly most inconsistent for those who should support and encourage religion, to draw men off from the practice of it, by inviting them to public sports and pastimes upon the day which God himself has commanded mankind to remember to keep holy. Such were the piety and wisdom of those times! The court had their balls, masquerades, and plays on the Sunday evenings, whilst the country people were at their revels, morrice dances, May games, church ales, and all kinds of licentious diversions.

The well known and pious Baxter thus describes the public service of the church and the amusements that followed:—"In the village where I lived, the reader read the common prayer briefly, and the rest of the day, even till dark night almost, except eating time, was spent in dancing under a may pole and a great tree, not far from my father's door, where all the town did meet together: and though one of my father's own tenants was the piper, he could not restrain him, nor break the sport, so that we could not read the Scripture in our family without the great disturbance of the tabor and pipe, and noise in the street." Let it never be forgotten, that the opinions and commands of men cannot abrogate the laws of God, whose word declares, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride on the high places of the earth," Isa. lviii. 1.

"Every thought should be directed
Heav'nward through this sacred day;
Worldly themes should be rejected,
Themes that draw the soul away.
'Tis the day of sacred rest,
'Tis the day the Lord hath blest."

The following account of the feelings of one then living, named Conder, has been handed down for the instruction of other generations. "When a young man, I was greatly addicted to foot-ball playing; and in our parish and many others, the young men as soon as church was over, went to play. Our minister often remonstrated against our breaking the sabbath, which had but little effect, only my conscience checked me at times. Thus I went on sinning and repenting a long time, but had no resolution to break off, till one sabbath morning our good minister acquainted his hearers that he was very sorry to tell them that, by order of the king and his council, he must read the following paper, or relinquish his living. This was the Book of Sports, forbidding the ministers, churchwardens, or any others, to molest or discourage the youth in what were called their manly recreations, on the Lord's day. While our minister was reading, I was seized with a chill and horror not to be described. Now, thought I, iniquity is established by a law! What sore judgments are to be expected upon so wicked and guilty a nation! What shall I do? How shall I escape the wrath to come? And thus God convinced me that it was time for me to be in earnest about salvation. And from that time, I never had the least inclination to join my vain companions any more; so that I date my conversion from that time, and adore the grace of God in making that an ordinance for my salvation, which the devil and wicked governors laid as a trap for my destruction."

Thus the Lord preserves a remnant to himself in the darkest times, and can use means which appear the most unlikely to accomplish his own all-wise and gracious purposes. But what shall be said of those who use the influence and authority committed to them by God, for the welfare of those under their rule, to lead them to rebel against Him? Alas! how often do we see the children of this world wiser and more active in their generation than the children of light, enforcing obedience to earthly commands, while encouraging disobedience to the Lord of all power and might, our heavenly Father!

In 1617, James sought to bring Scotland nearer to uniformity with England in matters of religion, and, in a speech to his Scottish parliament, reproached his countrymen for having already learned of the English to drink healths, wear watches, and gay clothes; speak a mongrel dialect, and take tobacco, which last practice he especially abhorred. He urged them to reduce their barbarity to the sweet civility of their neighbours, and, notwithstanding much opposition, introduced some changes which established episcopacy among them.

It has been already mentioned that sir Walter Raleigh was detained prisoner in the Tower, after he was found guilty of treason. He employed himself chiefly in literary pursuits, and wrote a History of the World, long and deservedly es-

teemed; but, of course, superseded by later works. He was too obnoxious to the king and his counsellors for them to allow him to be set at liberty; nor did his property escape their rapacity. One estate, the castle and manor of Sherborne, he had, during the late reign, conveyed to his son; but a word had been omitted in the deed through carelessness, and the chief justice Popham declared the transfer invalid, so that this also was forfeited to the king. Somerset, when in power, had availed himself of this incidental defect, and James gave the property to his favourite. Lady Raleigh knelt before the king with her family, entreating that they might not be reduced to beggary; but the only answer she could get from James was, "I mun ha the land; I mun ha it for Carr." The act was however so grossly oppressive, that a sum of 8,000*l.*, about a third of the value of the land, was paid to the family. This, and his long imprisonment, excited much compassion for Raleigh. Prince Henry did not scruple to say, that no king but his father would keep such a bird in a cage.

One cause for the detention of Raleigh was the influence of the Spanish ambassador. At the time of the late queen's decease, Spain was humbled before the English power, and it was found much more effectual and advantageous to obtain an influence over the weakness of James, by playing upon his hopes, and fears, and bribing his ministers, than by attempting to excite rebellion, or waging active warfare. The great inducement held out to James, was a marriage between his son and a Spanish princess. He disregarded the fact, that such an alliance was objectionable to the English on every ground, whether of religion, or state policy. James was dazzled by the hope of connecting his family with one whom he regarded as possessing true regal power; and allowed Gondemar, the Spanish ambassador, to exercise an influence over his counsels, which was most injurious to the welfare of England.

After the fall of Carr, Raleigh obtained his liberty, when he formed a project to repair his ruined fortunes, which also was well calculated to obtain the support of James, in the embarrassed state of his finances. This was an expedition to Guiana, where Raleigh had nominally taken possession of a large tract of country in 1595, and was led to suppose that a gold mine existed there. He now proposed to form a settlement, and work the mine. James was very anxious to obtain the wealth such a plan seemed to promise; but still more fearful of offending the Spanish monarch, who had begun also to establish settlers in the same country, and would not be pleased to have an English colony so near. The project of Raleigh was so strongly advocated by many of the nobility, that the king gave consent; but, at the same time, caused, or allowed Gondomar to be informed of the scheme, so that the Spanish government was prepared to resist the arrival of the adventurers as a set of robbers and pirates, though Raleigh's first expedition had preceded the arrival of the Spaniards, who had nothing to support their claims, but an absurd grant by the pope to the crown of Spain, including all the territories beyond a certain degree of longitude.

The king gave his consent, and, in 1616, Raleigh sailed on this expedition, which was fitted out chiefly at his own expense, absorbing the whole remainder of his shattered fortunes. After a voyage of four months, attended with many disastrous circumstances, Raleigh arrived at the mouth of the river Oronoco.

Being disabled by sickness, he sent his son and their principal followers up the river to the spot where he considered the gold mine was, ordering them not to molest any of the Spanish settlers. But in the night, the English were attacked by these Spaniards, and repulsed them; this led to the taking and destruction of the Spanish town, which would not otherwise have been assaulted. The settlers were numerous, and well prepared, and at last the English were forced to return to Raleigh, whose son was killed in the action. Thus weakened and repulsed, the expedition was abandoned, and Raleigh returned to England. But before his arrival, Gondomar complained to James of Raleigh's conduct, with threats of hostilities from the king of Spain, if immediate satisfaction was not given. James was alarmed, and in very abject terms disavowed Raleigh's proceedings, promising that he should be punished in England or Spain, as that monarch might please! Some of the nobility in vain pleaded against such a disgraceful course. On his return to England, Raleigh hastened towards London, confident that he could justify his proceedings; but on learning that a proclamation against him had been issued, he first feigned sickness,

and then allowed himself to be deceived by the emissaries of the government, so as to make an attempt to escape to France. This was frustrated, and sir Walter was lodged in the Tower, with the additional charge of having formed some design with an agent of the French king.

After full investigation, the crown lawyers gave their opinion that the attack on St. Thomas afforded no grounds for a criminal charge against Raleigh, and no other plausible pretext offering, it was resolved to proceed on the sentence passed against him fifteen years before. Though he had been virtually considered as pardoned, and the granting him subsequently a royal commission, confirmed it, still the legal condemnation was not wholly removed. Gondomar required his life, and orders were given for his execution. In his last days, Raleigh showed much courage and firmness, and professed that this confidence was founded on religious principles. He was beheaded upon Tower-hill, on October 29, 1618: an eye witness declared, that no man ever showed more decorum, courage, or piety; and that his death would do more harm to the faction that caused it, than his life could have done. In truth, the execution of Raleigh was strongly remarked upon. It was plain that James had sacrificed to the demands of Spain, and its jealousy at any interference with the vast regions of America, one of his most able and valuable subjects; his conduct was contrasted with what Elizabeth would have done under the like circumstances. An English judge did not hesitate to declare, that the justice of England was never so degraded and imposed on, as by the condemnation of sir Walter Raleigh.

There is little worthy of notice in the course of events in England at this period. The necessities and rapacity of the government caused the king to be in continual want of money; bribery and corruption were notorious, both in public and private cases. In March, 1619, the queen died. Little need be said of her, except that her interference in matters of government, and love of expensive pleasures, contributed to the progress of evil which had already commenced its course. Her character was not without blemish; and though her proceedings were encouraged by the course of life pursued by James, this was no sufficient excuse; and in the highest, as well as the lowest ranks of life, every one must answer for his own conduct. But the death of the queen gave an increase of power to the duke of Buckingham.

On Sunday, March 26, 1620, king James came with great state, attended by his court, to hear the sermon preached at Paul's Cross, and to consult about rebuilding the cathedral. The preacher was Dr. King, the bishop of London, from Psa. cii. 13, 14. His sermon is a specimen of the singular style of preaching then often adopted and approved by the pedantic monarch. He said, "I am now to speak to you of a literal and artificial Sion, a temple without life, yet of a sickly and crazy constitution, sicke of age itself, and with many aches in his joints, together with a lingering consumption, that hath long been in her bowels; the timber in the beams whereof perish, and the stones in the walls answer no less, and part is already moultered away to stone, part to dust."

This appears to have been the only attendance of king James at the Cross, and the last sermon of note preached there: it is represented in the engraving prefixed to this portion of the history, copied from a print showing the cross and cathedral as they then appeared; but here given in perspective and better drawn.

James had now governed for nearly seven years without a parliament, meeting his pecuniary difficulties by various expedients. He had received 250,000*l.* from the united states of Holland, in full for about double that sum remaining due of the amount lent them by queen Elizabeth; but as the expense of keeping English garrisons in the towns held by way of security was thereby done away, the bargain was not considered a bad one. A more objectionable proceeding was the sale of large portions of the crown lands; in a few years, this measure produced not less than 800,000*l.*

In addition to other circumstances which caused the want of money, were hostilities in Germany which involved the elector Palatine, who was son-in-law to the British monarch. The states of Bohemia finding that their privileges, as Protestants, were violated by the emperor of Austria, whom they had chosen for their king, set aside that election, and chose the elector Palatine for their monarch. The German princes, who held the Popish religion, united to oppose the elector, and invaded his own especial territory, the palatinate. The contest was a war of religious opinion; for a time the Pa-

pists prevailed, and the elector was driven from his country. The subjects of James, and the other Protestant states, called on the king of England to support his son-in-law by arms; but as he was then negotiating a marriage for prince Charles with the Spanish infanta, it was necessary for him to avoid an open collision with the Papists. And though he objected to the plans of the Popish confederates in seizing the patrimonial territories of the elector, his views of kingly power caused him to disapprove the conduct of the Bohemians, in transferring their allegiance under any circumstances, although that crown was elective. Moreover, want of money, and, especially, an earnest desire for peace, assisted to keep James from taking any active, or decided part. He allowed himself to be deceived by the Spanish king's offer to mediate, and did not hesitate to tell the ambassador of that prince, that he would not in any way support his son-in-law. These fruitless negotiations cost him considerable sums, and only exposed him to the derision of all Europe, and the serious displeasure of a large part of his subjects. The plea of sending aid to the palatine was used to raise money, the sheriffs of the counties were ordered to collect "voluntary contributions," if forced requisitions can be so called. Oliver St. John, a country gentleman, refused the application, and stated reasons to show that this proceeding was illegal. For this he was summoned before the court of Star Chamber, and fined 5,000*l.*, a large sum in those days, in direct opposition to the law. A minister named Peacham, being suspected as one who complained of these proceedings, his study was searched, and a sermon being found which expressed severe reflections on the king and his government, though it had never been preached, he was tortured to compel him to confess treasonable intentions, and being tried, was found guilty, but the rulers did not venture to put him to death.

Under these circumstances, the king was compelled again to assemble the parliament in January, 1621, and to require supplies, conceding several matters formerly refused. But the first step of the Commons was to urge stricter measures against the Papists; their late success on the continent had given considerable alarm. The next step was to inquire into grievances; and among other matters, the House of Commons sentenced a country gentleman named Floyd to be pilloried, and to pay a fine of 1,000*l.* for having spoken jeeringly of the elector palatine and the princess. This was an illegal proceeding, as that house had no claim to act as a court of judicature, and the House of Lords declared this, while the Commons dropped the subject, which they had evidently taken up with warmth to reprove the king's indifference towards his son-in-law, and the Protestant cause. Floyd afterwards suffered more severely. The House of Lords, which is a court of judicature, fined him 5,000*l.*: he was publicly flogged, and imprisoned for life.

The inquiries into grievances disclosed many oppressive and unlawful proceedings; the monopolies were the chief subjects of complaint; two of the worst cases were selected, the licensing of inns, and the manufacture of gold and silver lace. The patentees, Mitchell and Mompesson, were impeached before the House of Lords, and heavy fines inflicted. The imprisonment of some members of the last parliament was mentioned; but the king promised that nothing of the kind should again take place. Disputes also arose between the favourite and some of the peers. Further proceedings were stayed by an adjournment, at which the Commons carried by acclamation a resolution to support the palatinate, as the cause of Christendom. Some popular and useful measures were adopted during the recess; but these were forgotten in consequence of vexatious prosecutions against sir Edward Coke and sir Edwin Sandys, who had been active on the popular side during the late session of parliament.

The state of affairs, at this time, was thus described by the French ambassador: "All murmur, all suffer; the lords are contemned and little rewarded; the nobility are taxed, and the people impoverished. Nor is it enough that all classes should be pressed down into such a condition; but it is forbidden even to complain. If out of all this greater dissatisfaction among the great, revolt of the people, and bloody war do not arise, the reason does not lie in the lightness of the evil; but in that this people is either more moderate, or less sensible to injury, or more timid than others. Beyond doubt, however, the imposthume must break, and that soon, as stimulants are constantly applied. In what manner this will take place, no one knows: perhaps it will occur by the Dutch bringing over the electress palatine of England, and

providing the Puritans an honourable pretext for revolt, and a stimulus to their fervour."

When the two houses met again in November, the king pressed for a subsidy; but a petition was agreed upon, pointing out the increasing power of the pope and the king of Spain, and strongly pleading against that alliance with the latter, which king James meditated, even urging him to declare war with Spain. Before this petition was presented, the king expressed his wrath at such an interference with his prerogative and favourite plans; the Commons replied in deprecatory terms, but claimed liberty of speech as their undoubted right and inheritance, derived from their ancestors. James replied in calmer style; but stated his views, that their privileges were derived from the grace and permission of his ancestors and himself. Thus the king and the Commons proceeded on directly opposite grounds: the latter entered on their journals a strong protest in assertion of their privileges.

The king met this by a decided course: he terminated the dispute, for the time, by dissolving the parliament, on January 6, 1622: he then sent for the journals, and erased the protest. As this document was prepared with care by the most eminent legal authorities of that day, and is admitted to be a correct description of parliamentary privilege, it is important to insert it here. "The Commons now assembled in parliament, being justly occasioned thereunto, concerning certain liberties, franchises, privileges, and jurisdictions of parliament; among others, not herein mentioned, do make this protestation following: That the liberties, franchises, privileges, and jurisdictions of parliament, are the ancient and undoubted birthright and inheritance of the subjects of England; and that the arduous and urgent affairs concerning the king, the state, and the defence of the realm, and of the church of England; and the making and maintenance of laws, and redress of mischief and grievances, which daily happen within this realm, are proper subjects and matter of counsel and debate in parliament; and that, in the handling and proceeding of those businesses, every member of the house hath, and of right ought to have, freedom of speech to propound, treat, reason, and bring to conclusion the same. That the Commons in parliament have like liberty and freedom to treat of those matters in such orders as in their judgments shall seem fittest; and that every such member of the said house hath like freedom from all impeachment, imprisonment, and molestation, (other than by the censure of the house itself,) for or concerning any bill, speaking, reasoning, or declaring of any matter or matters touching the parliament, or parliament business; and that if any of the said members be complained of, and questioned of any thing said or done in parliament, the same is to be shewed to the king, by the advice and assent of all the commons assembled in parliament, before the king give credence to any private information."

One of the important proceedings which marked the third parliament of the reign, was the impeachment of the lord chancellor Bacon. Among the public characters of this reign, the two eminent lawyers, Coke and Bacon, were for many years rivals. Coke excelled in his legal knowledge, and was appointed lord chief justice, the duties of which office he discharged with uncompromising integrity. In 1616, he was brought into collision with the king, who had sent to forbid the courts of law from proceeding in an action which called in question the king's power to grant a living to be held with a bishopric. The judges all remonstrated; but James stoutly maintained the prerogative which he asserted, and compelled them to beg pardon on their knees. Coke refused to submit, and was removed from his office some months afterwards, the judges being then liable to be displaced at the royal pleasure. This event, which took place in 1615, was mainly attributed to Buckingham, and it was said that Coke might have been reinstated by a bribe; but he firmly declared that a judge ought neither to give nor take one. The same right principle was not observed by Bacon; his abilities far surpassed those of his contemporaries, and his writings caused a new era in general learning and philosophy, the results of which have been most important throughout Europe; and, by taking the place of the vain and foolish philosophy of the school divines, they have done much to dissipate the mental darkness which the Papacy had contrived to throw over general learning. Still the philosophy of Bacon is cold and deadening to the soul, unless life and vitality be infused into it from the pages of Holy Writ; and it is gratifying to reflect, that one of the most

decided testimonies to the value of the holy Bible was written by Bacon. The really learned man will ever be ready to declare with the poet,

——"How charming is divine philosophy!
Not harsh and crabbed as the fools suppose."

Bacon obtained the highest legal honour; but it was in a venal age, when bribery was practised in every rank and station. It was proved that he received presents, by his servants, from suitors in chancery; and this was not the less criminal because his predecessors had done the same, though it tended rather to expedite decisions than to pervert equity. The fact being brought forward in parliament, he was impeached, fined 40,000*l.*, and condemned to imprisonment. The king remitted the penalties, and suffered him to retire into private life, where he reluctantly prosecuted his important studies. Bacon sought to return to rank and power, for which he had proved unfit, and would have forsaken those pursuits which alone have immortalized his name, and have almost caused his delinquencies to be forgotten! This mistaken view proceeded from a desire for rank and influence, rather than for the emoluments of office. Though venal, Bacon was not covetous; he never was wealthy, and died poor. He is a splendid instance of the powers of the human mind; but his history strongly shows that man, at his best estate, is vanity—altogether nothing, unless directed by Divine grace; thus Bacon is a striking exemplification of the sacred truth, that in "much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow;" and that the excellency of knowledge is only this, that "wisdom giveth life to him that hath it," Eccles. vii. 12.

THE PERAMBULATOR.

SIR JOHN SOANE'S MUSEUM.

The Lincoln's Inn Fields Museum, established by sir John Soane, has much to recommend it to public attention, and those who love curiosities and works of art, and have leisure as well as inclination to gratify themselves, will be amply rewarded in visiting its costly stores.

The museum consists of a considerable collection of sculpture, paintings, sarcophagi, medals, casts, vases, terracottas, bronzes, Gothic fragments, drawings, engravings, etchings, cabinets, carvings, gems, cameos, intaglios, and other curiosities. The general appearance of the several chambers of the institution will appear contracted in the eye of those who forget they are looking on what was the private residence of an individual artist, though now it has become a public institution.

I have paused a moment on the ancient Gothic corbels that adorn the front of the building, and on the terra cotta canephoræ above them. Six or seven centuries must have spread their wings in rapid flight since the former received their architectural beauty. I have gazed on the porphyry-painted walls, casts, and reliefs of the entrance-hall and recess, and am now standing beneath the south central compartment of the painted ceiling in the dining-room and library.

If the first pleasure in gazing on a work of art arises from a keen conception of its beauties, the next in order certainly springs from a detection of its defects. Indeed, I somewhat fear that, in our unamiable moods, this order is not unfrequently reversed, and that we see more distinctly the faulty than the faultless parts of what is submitted to our observation.

That the very inconsiderable elevation of the ceiling sadly injures the effect of the paintings thereon, must strike every beholder. The subject of "Phœbus in his car preceded by Aurora, and the morning star led on by the Hours, with the zephyrs sporting in his train," appears to require space. The visitor is not prepared to find himself so near the celestial group, supposed to be careering the elevated heavens. Not willingly would I run the risk of affecting to be overwise in such matters; but to me it does appear that altitude is indispensable to a painted ceiling, and especially when the subject is an ethereal one.

The whole of the ceiling-paintings, Phœbus in his car, Pandora and the assembled gods and goddesses, the Seasons, Night with the Pleiades, Epimetheus receiving Pandora, and the Opening of the Vase, are by Henry Howard, R.A. Antique busts, Greek and Etruscan vases, inlaid marble, mirrors, bronzes, books, and painted glass, are around me. That astronomical clock of Raingo of Paris is a real curiosity, and yonder model of the Corinthian order is excellent. The painting by sir Joshua Reynolds, the Snake in the Grass, is deservedly a favourite: it cost somewhat more than five hundred guineas. The painting over the chimney-

piece has a double claim on public attention, from the circumstance of its being not only a portrait of the founder of this museum, but also one of the last productions of sir Joshua's pencil.

I have not passed without a pause the model of the monument erected over the tomb where the dust of Sir John Soane now reposes, in the burial-ground of St. Giles'-in-the-Fields, at St. Pancras. The monument was erected to the memory of Elizabeth, sir John's wife; but since then, the donor of this princely collection of curiosities has been borne to the same burial-place. A man has but a life-interest in his own freehold. If rich, he may found an establishment that may endure for ages; but he himself must withdraw. "To-morrow" is a period too distant for him to calculate upon it with certainty.

> "How poor, how rich; how abject, how august;
> How complicate; how wonderful is man!"

The little study contains works of art, and some curious natural productions. Among the latter, the large fungus from Sumatra arrests the eye of the visitor. In the dressing-room and recess are various curiosities: the sulphur casts from gems, the engravings of Hogarth, and the drawings by Mortimer and Canaletti are all deserving of attention.

The models, the casts, the terra-cottas, and the marble fragments in the corridor, ought not to be passed by hastily. To accustom the eye to forms of grace and beauty, and to become familiar with works of excellence, is to elevate our standard in matters of taste. He who has made acquaintance with the ancient masters will be somewhat fastidious as to the moderns. An instance of the advantage to be derived from a careful observation of what is excellent in art I will here note down.

I have just heard a remark fall from a visitor while conversing with the curator of the museum, in reference to a graceful branch on a cast against the wall, now before me. "Years ago," said he, "the elegance of that branch caught my attention when you favoured me with a private admission to this place, and since then, making that branch my model, I have almost inundated the country with, confessedly, one of the most elegant articles of brass furniture that ever was made with hands." The speaker had a British broad back and chest, and was evidently "well to do." The energy of his eye bespoke the fact, that what he undertook he would execute; and I dare say, that the branch in question has not been the only specimen of excellence in this museum that he has found serviceable.

Having looked over the extended collections of wood models and architectural drawings, as well as the other works of art in the students' room, I have entered the picture-room, and am agreeably surprised both at the extent and costliness of the paintings it contains. That a chamber, only about thirteen or fourteen feet long, something less than this in breadth, and between nineteen and twenty feet high, should, by any contrivance, be made to exhibit such a collection, cannot but call forth the admiration of the spectator. The room has cabinets on the north and west sides, and moveable planes on the south, with spaces between for pictures.

I was not aware before I entered the place, that the museum was so rich in the works of Hogarth. Why, here are twelve of his best paintings. The Rake's Progress, consisting of eight; and the Election, of four! By the kindness of the curator, I have been lingering here a long time. A good painting is a feast to me; and a feast is never relished the less because it is spread before us unexpectedly. It is saying but little to acknowledge that I have been abundantly gratified.

So general a thing it is when speaking of Hogarth to allude to the excellent moral of his pictures, that I really wish to believe the morality of his paintings was a thing near his heart. The occasional freedoms of his pencil are a little at variance with this position; but it will not become us to comment thereon with severity. We know that he was a great painter, and that the works of his hands have afforded much pleasure, and called forth deserved admiration; and knowing this, let us hope that, while he sought reputation, he wished not only to give pleasure, but also to do good.

Besides the paintings of Hogarth, which are splendid works of art, 1650 guineas having been given for four of them alone, there are excellent pictures here by Canaletti, and other great masters. The study of a Head from one of the Cartoons by Raffaelle d'Urbino is highly valued, together with paintings and drawings by Calcott, Howard, Danby, sir Francis Bourgeois, Jackson, Bird, Turner, Piranesi, Gandy, Hodges, and many more. To an attentive observer, there are visible in Canaletti's best picture some instances of bad perspective; but where there is a

profusion of excellence, a few defects may be pardoned.

So long have I lingered in the picture-room, that a glance is all that I have given to the monk's parlour and oratory, corridor, ante-room, and catacombs. Casts, carvings, and painted glass, architectural drawings, Peru vases from the burial-places of the aboriginal Indians, busts, medallions, plasters, and bas-reliefs, would afford occupation for hours to a visitor of leisure. The model of Stonehenge in cork will be interesting to those who have not seen the original.

In the ante-room is a bas-relief by T. Banks, of the Angel opening the door of St. Peter's prison. It affords us a subject of serious thought, and forces on the mind the power and goodness of God exercised in behalf of those who trust in Him.

The Egyptian Sarcophagus, discovered by Belzoni, in a tomb in the valley of Beban el Malook, near Gournou, is a splendid specimen of art. It is now before me, standing as I am in the sepulchral chamber; and here could I stand for hours without wishing to quit the spot.

Before I came to the museum, I pored for an hour over the Phonetic alphabet, and the new-discovered mode of reading hieroglyphics; and picked up just sufficient information to confuse me, and to excite my wonder and curiosity. But, really, this sarcophagus is a magnificent affair. It is thus described by Belzoni:—

"What we found in the centre of the saloon merits the most particular attention, not having its equal in the world, and being such as we had no idea could exist. It is a sarcophagus of the finest alabaster, and is transparent when a light is placed in the inside of it. It is minutely sculptured, within and without, with several hundred figures, which do not exceed two inches in height, and represent, as I suppose, the whole of the funeral procession and ceremonies relating to the deceased, united with several emblems, etc. I cannot give an adequate idea of this beautiful and invaluable piece of antiquity; and can only say, that nothing has been brought into Europe from Egypt that can be compared with it. The cover was not there: it had been taken out and broken into several pieces, which we found in digging before the first entrance."

The cost of this unequalled sarcophagus was two thousand pounds; but though it is so elaborately covered with hieroglyphics, containing, no doubt, the whole history of its use, and some particulars of the monarch whose mouldering dust found therein a resting-place, yet there is a doubt on both these points. Dr. Young, when it was first discovered, considered it to be the tomb of Psammis; Champollion assigned it to Mandouei, or Ousirei; Rossellini to Menephtah, who reigned 1580 years before the Christian era: while sir Gardner Wilkinson believes that it never contained a body, being the cenotaph, or monument of one buried elsewhere,—of Osirea, or Oei, the father of Rameses the Great, whose victories are duly chronicled on the walls of the great temple of Ammon, at Thebes. We gaze with more astonishment on a work of art which existed before Moses the lawgiver, and Aaron the high-priest, were at the head of the Jewish nation, than we do at the sun, moon, and stars, which have shone in the heavens ever since their creation. The sarcophagus, or cenotaph of a monarch, be it which it may, could not preserve from ruin the royal dust it contained, or commemorated.

"Earth's highest station ends in 'Here he lies!'
And 'dust to dust' concludes her noblest song."

The crypt, with its cork models of ancient tombs and sepulchral chambers, the ground-floor of the museum under the students' room, and the gallery under the dome, as well as the lobby and breakfast-room, with their endless groups, statues, models, casts, busts, marble fragments, capitals, and architectural ornaments, deserve much more attention than I have bestowed on them. One of the disadvantages of profusion, even in works of excellence, is satiety. After gazing on diamonds for an hour, we should find it a relief to look on pebble stones.

I have seen the winged Victory, by Flaxman, the sulphur casts, the drawings of ancient ceilings, and the richly-mounted pistol, "said to have been taken by Peter the Great, from the Bey, commander of the Turkish army, at Azof, 1695, and presented by Alexander I., emperor of Russia, to the emperor Napoleon, at the treaty of Tilsit, in 1807." It is, whoever took it, or whoever presented it, a most costly piece of workmanship, though its appearance is far too modern for a careful observer not to call in question the ancient date assigned to it.

The staircase, the Shakspeare recess, and the south and north drawing-rooms, have their several attractions; and the Tivoli recess, the morning room, and the

model room, and recess, are well supplied with stores of art, for the gratification of the virtuoso and visitor of leisure. I have been most struck with the drawings, etchings, medals, and engravings. The number of these is great, and many of them are beautiful. The ivory table, richly carved and gilded, and the ivory chairs around it, possess an interest beyond that arising from the excellency of their workmanship. They were formerly in the royal palace of Tippoo Saib, at Seringapatam. Thus the sword of war disperses what the hand of power collects together.

What a profusion of paintings, drawings, etchings, engravings, miniatures, sculpture, busts, models, casts, medals, medallions, vases, bronzes, terra-cottas, gems, cameos, intaglios, fragments, and other curiosities, have I passed without notice! A few hours have been spent pleasantly; and I feel grateful that such depositories of costly things are so easy of access! To such as would inspect, in a small space, a great collection of works of art and virtú, Sir John Soane's Museum will afford much interest and pleasure.

THE BIRCH.—No. I.

(*Betula alba.*)

EXPLANATION OF CUT. *a*, male catkin. *b*, calyx. *c*, three male flowers in the single calyx. *d*, single male flower. *e*, female flower. *f*, germ and pistils.

NATURAL ORDER.

LINNEAN ARRANGEMENT. Monœcia Polyandria.

Barren Flowers in a cylindrical, loose, imbricated catkin, with ternate concave scales, the middle one largest, ovate. Corolla none. Filaments generally twelve, shorter than the middle scale to which they are attached; four together in a four-cleft cup like calyx.

Fertile Flowers in a smaller cylindrical catkin: scales pellate, spreading outward, three-lobed, three-flowered. Corolla none. Germen compressed, bordered, two-celled. Styles two, acorn-shaped, downy. Stigmas simple. Nut oblong winged, with a solitary kernel. A tall tree with a white thin cuticle, peeling transversely; twigs very slender, and more or less drooping. Leaves egg-shaped, acute, unequally serrate, smooth. Blossoms in April or May.

Dost thou not love, in the season of spring,
To twine thee a flowery wreath;
And to see the beautiful birch tree fling
Its shade on the grass beneath?
Its glossy leaf, and its silvery stem;
Oh! dost thou not love to look on them?

BURTON.

THOUGH inferior to most of the British trees in size, majesty of appearance, and the value of its timber, the graceful birch may well claim honourable mention among them, as pre-eminent in elegance of appearance and beauty of form. Delicate dignity and airy loveliness are blended in this tree in every period of its existence, and every season of the year. "When the winter is passed, the rain over and gone, when the flowers appear on the earth, the time of the singing of birds is come," and the youth of Nature itself seems renewed at the approach of that lovely, life-giving season, which is the type of all that is fairest on earth, and a faint shadow of the unseen and unrealized glories of heaven—then, when

——— Spring has come forth, and the bland southern breeze,
Is telling the tale to the shrubs and the trees,
Which anxious to show her
The duty they owe her,
Have decked themselves gally in em'rald and gold.

Though beautiful each, sure the fairest of all
Is yon birch which is waving so graceful and tall;
How tender, yet bright, is the tint that is flung
O'er its delicate spray, which so lightly is hung,
That like breeze of the mountain,
Or gush of the fountain,
It owns not of rest, or of slumber the thrall!

TWAMLEY.

See it again in the glorious prime of summer's lengthened days, when its elegant stem, "white as silver, smooth as satin," bends gracefully as beneath the light drapery of its glossy pensile foliage, while the vivid green and elegant-shaped leaves dance as for joy in the genial gale, or quiver with gentle motion in the whispering breeze. See it again, when the wonder-working powers of autumn's vivid touch have changed the hue of its "emerald green" veil for one of brillant yellow, and it stands like some costly pavilion of golden filigree, supported by framework of silver. And as its leafy honours disappear before the ruthless gales which herald the all-

conquering tyranny of winter, we discern new beauties in the elegant symmetry of its ramified branches, the diversified hues of its party-speckled bark, and the small russet-coloured twigs, which seem to envelope it in a woody mantle fringed with the tassel-like catkins, which, while they garnish its wintry appearance, secure the embryo seeds of future months. —Truly, "there are few trees so ornamental in a leafless state as the birch tree."

But if such be the beauties of an individual birch tree in the cultivated plain, or ornamental plantation, how are they enhanced in a tenfold degree in those scenes where the tree naturally abounds! It is only in the dreary northern regions of Scandinavia, the boundless and monotonous *steppes* of Russia or Siberia, by the sides of the rocky chasm in which the impetuous Welsh torrent has channelled its bed, or the sterile sides of the Highland crags that we can fully estimate its beauties,

"The pine is king of Scottish woods;
And the queen? Ah! who is she?
The fairest form the forest kens
The bonnie birken tree!"

The Trosachs' glen, of red renown,
Were sterile, bleak, and bare;
But that the graceful birken trees
Are waving gaily there.
O'er crag and cleft, and dim defile,
The dancing branches play,
The small leaves quivering on their stalks,
The blossoms on the spray.
What magic hues the sunset pours
All through a birken glade!
Sooth, you might think that every leaf
Of living gold was made.
And every stem is silver bright,
Wrought featly o'er with brown,
More daintily than jewel work
Upon our fair queen's crown.
God crowns the tree with loveliness,
A bonnie queen to be—
Queen of the glens in auld Scotland,
The bonnie birken tree.

TWAMLEY.

Thus, by a bountiful arrangement of Providence in the scenes which might appear as blanks, nay, eye-sores in creation, is placed an object which more than relieves, embellishes, their dreariness; while it supplies, in no ordinary degree, the necessities of the inhabitants.

It is a remarkable feature, which deserves notice, in the history of the birch, that, though ornamental in the highest degree, it is one of, if not the most hardy of known trees. "It will thrive," says Evelyn, "both in the dry and the wet, sand and stony, marshes and bogs; the water-galls and uliginous parts of forests, that hardly bear any grass, do many times spontaneously produce it in abundance; whether the place be high or low, nothing comes amiss to it." It is found in all the northern, or elevated regions of the old continent, and a species (*B. populifolia*) strongly resembling that of which we are speaking is equally abundant in North America. In Europe, Dr. Agardh observes, the region of the birch is bounded only by vegetation itself, extending from Iceland to Mount Etna. Von Buch described the line of birches on the Lapland mountains to be 1937 feet below the line of perpetual snow, which is 802 feet above the height at which the Scotch fir was found. The spruce fir, which is the hardiest tree of that species, is rarely found beyond seventy degrees north latitude in Europe, and is unknown in Kamtschatka, while the birch, though dwindled to a low bush, is found on the shores of the Icy Ocean; and, in Kamtschatka, in forests to fifty-eight degrees of latitude. Once more, the larch tree in Britain has been spoken of, as growing to and beyond the height of 1600 feet above the level of the sea; but the birch, on many parts of the Highlands, grows at 3500 feet.

To such bleak and barren spots, where scarcely any trace of vegetable soil appears on the surface of the granite rock or in the fissures of the mountain chasm, the winged seeds of the birch are guided by the winds. There they are stayed in their aerial flight, and vegetate; and, hairlike and fragile as their tender roots appear, they cleave the solid rock, penetrate the almost impenetrable soil, lay hold of the particles of nutriment which the decomposition of successive generations of lichen and moss have produced, and the useful and beautiful birken tree embellishes the dreary scene, and proves of inestimable value to the inhabitants of such situations. How apt an emblem of the incorruptible seed of Divine grace, when, in the day of Divine power, it reaches the heart of a sinful child of man. Flinty though the soil may be, (for the natural heart of stone yields no glad welcome to the heaven-born visitant,) uncongenial the atmosphere, and ruthless the gales which may assail it, it shall accomplish the work of Jehovah, and "prosper in the thing whereto he sends it." Divine in its origin, it is irresistible in its effects; "it breaketh the rocks in pieces," it takes root downward, and bears fruit upward; it grows, it thrives, it buds, it blossoms, and brings

forth fruits of righteousness to the glory and praise of God. Fragile, small, and scarcely adequate as it may appear to the mighty results which attend its growth, yet not all the powers of earth or hell shall avail to root it from its destined home; for he that hath begun a good work in any heart will perform it to the day of Jesus Christ.

"Grace will complete what grace begins,
To save from sorrow, or from sins;
The work which wisdom undertakes,
Eternal mercy ne'er forsakes."

Come, then, timid, fearful Christian, "discouraged because of the way," terrified by the roaring blast of affliction, distressed by the storm of persecution, alarmed by the discovery that in thy flesh "dwelleth no good thing" whereon to rest thy hope, or dreading the effects of the resistless torrent of error, which, like a mountain avalanche, threatens to overwhelm and bear down the church in its desolating progress,—look upward to the

"Tall birch aloft upon the horizon's edge,
A veil of glory for the ascending moon."

See it bend and sway beneath the dangers of its exposed situation, yet rise unharmed again to wave its drooping form, and embellish the desolate scene around it. The rain may descend, the floods rise, and the winds blow—nay, beat on it with all their power, but it is safely rooted in the fissures of the rock. And, while ye gaze and admire, learn to trust, and not to be afraid; for is not Christ, the Rock of Ages, the foundation of thy hope, and the Lord God Omnipotent thy Father and thy Friend? He is able to keep thee from falling, and to preserve thee to the end; and is he not willing to do so? Cling closely, with a more child-like faith, to Christ, the Rock of thy salvation, as a helpless sinner, looking to him for all in all; and then though ye tremble, though ye quail beneath the trials of the way, ye shall rise unharmed, nay, strengthened by the conflict. Greater is he that is with you than all that are against you; and neither death, nor life, nor things present, nor things to come, shall prevail to sever you from the freely-bestowed and never-to-be-removed love of God, through Christ Jesus our Lord.

Betula alba, the white or common birch, is found in almost every part of Europe, though varying in size, according to different situations in which it grows. The average height it attains in this country is about fifty feet; if it exceeds this from being drawn up in a wood, or from the richness of soil, the timber is inferior. The trunk is tall, erect, and gracefully divided; the branches flexible, and rather pendulous.

——— Bending to the stream,
The birch fantastic stretched its rugged trunk,
Tall and erect, from whence, as from their base,
Each like a tree, its silver branches grew.
SOUTHEY.

The cuticle, or most external membrane of the bark, is distinguished from that of all the other trees by its peculiarly white or smooth appearance. In young trees, this is easily peeled off in large flakes or ribands; but in old trees, it becomes rough and furrowed, and loses all the varied tints which before distinguished it. This silver scaly rind, or thin cuticle, is peculiar to the birch, and very different to the "gray smooth trunks of ash, or lime, or beech." Hence it has been introduced in most poetical allusions to the tree:

——— the silvery stems
Of delicate birch trees.—KEATS.

Birch trees, risen in silver colonnade.
WORDSWORTH.

"The stem of the birch," says Gilpin, "is generally marked with brown, yellow, and silvery touches, which are peculiarly picturesque, as they are characteristic objects of imitation for the pencil, and as they contrast agreeably with the dark green hue of the foliage." But only the stem and larger branches have this varied colouring; the spray is of a deep brown, which is the colour, too, of the larger branches, where the external rind is peeled off. The shape of the leaves is remarkably elegant, the foot-stalk is long in proportion to their size, and hence they vibrate with the slightest current of air. The male catkins, which are larger than the others, appear at the extremities of the twigs in autumn, though they do not expand their flowers till the seed-bearing catkins are developed in the spring. In Sweden, the peasants regard the leafing and budding of the birch tree as a directory, whereby they are guided in sowing their barley, on which crop they mainly depend for subsistence. Hunter considered this idea, which he attributes to the suggestion of Linneus, as "extremely sublime and harmonious," and commends the practice to his countrymen. "No one," says he, "can deny but that the same power which brings forth the leaves of trees will also make the grain vegetate; perhaps, therefore, we cannot promise ourselves a happy

success by any means so likely as by taking our rule for sowing from the leafing of trees. There is a certain kind of genial warmth which the earth should enjoy at the time the seed is sown; and the budding, leafing, and flowering of plants seem to indicate this happy temperature of the earth." To form such a calendar, accurate and repeated observations in different seasons and various districts would be requisite; yet, if it could be once ascertained, it might furnish a universal rule; since, notwithstanding the variations of temperature and diversity of seasons, in every country plants, trees, and shrubs, bud, blossom, and shed their leaves in never-varying progression and regular series.

SCHOOLS FOR THE MOST DEPRAVED OF THE LONDON POPULATION.

Various attempts have been made by the friends of Christian education to secure the attendance of the depraved children of the vicious poor, who have been altogether neglected by their parents. In London, thousands of these youthful immortals, of both sexes, are regularly trained up to the commission of crime, as their only source of maintenance. Sometimes they are able to obtain, for a short season, a few of the comforts of life; but, generally speaking, they are ragged, filthy, and in deep distress.

It has long been supposed by many experienced friends of the young, that there is but little hope of securing the permanent attendance of the characters which have been described in our schools. Unaccustomed to discipline and confinement, they soon long for unrestrained liberty, to pursue their wicked and unlawful courses. It is reported, of a class of depraved youths once formed in St. Giles's by a zealous and devoted clergyman, that it often presented a varied and singular appearance, and that the absentees were numerous, from causes the most painful, although the reasons at the time created considerable merriment. When the class-book was called over, the following replies were sometimes recorded. John Brown: "Gone to Tothill-fields." James Smith: "Please, sir, he's been to Bow Street, and has got a week on the mill." George Tomkins: "He's in Newgate, sir." Henry Cole: "Please he was caught last night, but he'll soon be out." Patrick Mahoney: "He's at the treadmill." So the poor teacher discovered that a large number of his singular pupils, not having free liberty of "egress and regress," were absentees from his kind but self-denying labours. This school has long since been discontinued.

The Southwark Sunday-school Society, during the life of its venerable patron, the Rev. Rowland Hill, established, in destitute districts, "Fragment Schools." The children were supplied with shoes and a brown holland frock, on Saturday evening, that they might appear tidy on the sabbath. These articles were to be returned on the Monday morning. The friends who superintended these schools were persevering in their exertions, but eventually they were all given up. It seemed as if this part of the population were beyond "the reach of hope."

In June, 1839, several devoted friends, connected with the Southwark Sunday schools, made an attempt in Jurston Street, Lambeth, for the moral and spiritual benefit of its neglected population. In this neighbourhood, many of the people are most depraved, and there are a large body of uninstructed Roman Catholics. Here many showmen reside, when not travelling to country fairs.

The friends of the Jurston Street school commenced an active canvass in the district; and by April, 1840, from six hundred to seven hundred families were regularly visited once a month. In this work neither time nor trouble was spared. The primary object of the visitation was to impress on the minds of the people the great guilt of neglecting the public worship of God. The difficulty often stated by the people was, that they had no decent clothes in which to appear at a respectable place of worship. This circumstance led the teachers to open the Jurston Street school for an evening service, when a considerable number of the poor attended, evidently disposed to listen to the holy truths of the gospel. The congregation was often interrupted by "certain lewd fellows of the baser sort." The teachers, however, persevered, and were often seen with a candle in one hand and a book in the other, endeavouring to quiet the unhappy boys who caused the disturbance, but in vain. Some of the devoted men, in passing to and from the school, were severely wounded with stones, and other missiles thrown at them, besides being repeatedly pelted with mud. The interruption of these youths drove away the

little congregation. The teachers, defeated in their primary object, determined to do all the good they could to the depraved youths, who appeared providentially brought under their care. The evening service was exchanged for the evening school.

But who can describe the scene? The teachers could secure no order, and the interludes of silence within the school, were disturbed by the showers of missiles on the roof of the building, by many who were unwilling to come within its walls. To preserve the public peace, it was necessary to have the police in attendance, but they could not be held "in terrorem" over such an assembly. The friend who was requested to be the leader of the school, endeavoured in vain to secure silence. Occasionally, indeed, there was a cessation of noise from screams, catcalls, whistles, falling forms, and other strange sounds, but the moment there was an attempt to praise, many sung the profane and often indecent song, and all attempt at worship failed. The boys were the occupiers of the school; the teachers were really conquered; and all they could do was, to walk about, and endeavour to prevent mischief. There are many persons in the Christian church, who can have no conception of the self-denial thus practised. These zealous labourers were willing even to be the servants of the depraved, the obscene, and the malicious, that they might eventually win some of them to Christ. Like the great apostle of the Gentiles, they could say, "being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat."

After many ineffectual attempts to obtain order, the school was often dismissed, the language of prayer being drowned by the discordant sounds of the boys. On many sabbath evenings the same scenes were witnessed, the teachers only being able, by great kindness and perseverance, to obtain an occasional hearing.

The friends soon discovered that they required a considerable accession of teachers. It appeared to them impracticable for one teacher efficiently to control more than six of "these wild asses' colts." An appeal was made to Christian friends, who came forward most willingly. After much difficulty, a few classes were formed, and there appeared to be a distant prospect of securing some degree of order among "the lawless and the disobedient." The teachers had frequent meetings among themselves for prayer. The superintendent was continually urging upon them to go forward, assured of eventual success, if they depended on the promises of God, and displayed among the poor outcasts that charity "which suffereth long and is kind."

A few details may be interesting to the reader. There were three brothers in the school, named ——; they were ragged and dirty, and their countenances indicated the state of their minds. A friend who visited the school, remarked, "One of these boys looks to me to be scarcely human." The school was repeatedly in confusion by a loud shrill whistle, which seemed to be the signal for tumult. It was exceedingly difficult to discover the whistler. He was heard, but not seen, and proved to be this wretched lad, who, curling himself up like a hedgehog, and crawling into a dark spot, indulged in mischief. When he was pulled out from his place of secrecy, he showed, by a hearty laugh, how much he had enjoyed the sport. He was, however, very ready to promise future amendment; but his promises were seldom fulfilled. On one occasion, he was standing in a class, and in a moment he took a back somerset, and descended into a neighbouring class, to the perfect wonder of the teacher. A boy from the clouds could scarcely have excited greater astonishment. The same extraordinary lad, having conducted himself with great impropriety, a friend, with much gravity, directed poor Tom to follow him into another room, that he might converse with him. He instantly obeyed. The teacher led the way; Tom followed, but turning his heels where his head ought to have been, he walked on his hands so deliberately, that almost universal laughter was the consequence. On reaching the place for conversation, Tom hopped on the form, and making one of his knees a kind of pivot, he turned himself round like a windmill, and his head was soon invisible to the teacher. He was once amusing himself by knocking his head violently and repeatedly against the desk: he was begged to refrain, or he would greatly injure himself. He archly smiled, and said, "Oh no! I use myself to this, and then if a cartwheel should go over it, (the head,) you know, it wont do any harm." On another occasion, he came to one of the friends, and in a whisper said, "My brother has got an iron bar, and he'll

give some of you a precious whack, if you don't get it from him." The teacher said, "Go, get it quietly away." He went, watched his opportunity, and then, before the teacher had time to interfere, gave the poor lad a violent blow on the head, he fell backwards over a form; the cruel brother then knelt upon him, and soon forced from him the iron bar. The teacher expected a violent tumult; but when the lad arose, there was no tear, no feeling, but finding that he had been conquered, he gave a sarcastic smile, and by his gestures showed his contempt of his conqueror. In these brothers there appears to be no tenderness, no pity, certainly no brotherly love. But what are the parents? They appear to live in drunkenness and sloth, and send out their offspring with the daily instruction,

> "Get money, honestly if you can,
> But get money."

The elder of these brothers, on one occasion, when the scholars were waiting for admission into the school, contrived very dexterously to throw down a female of mature age, who attended the Girls' school, and in a moment disappeared with her pocket and its contents. Indeed, it has been discovered, that Tom, in consequence of his great activity in sin was actually paid by some of the boys, to keep up a constant disturbance in the school.

Another case occurs to the writer. A lad, with a countenance truly ferocious, had completely overcome the kind young man placed in the class. A senior friend observing this, went up to the boy, and took hold of him. The little urchin, pulled at his adult friend so violently, that he nearly brought him to the ground. He succeeded in getting the violent fellow alone, and after some time his mind was calmed. Thinking to gain his heart, the teacher noticed a large scar on his forehead, and remarked, "I'm afraid you have had a severe injury: how did it happen?" "Why I fell out of window," was the reply. "Indeed! how did that happen?" "It was when I was drunk." "Drunk! what, a child like you get drunk?" "Yes; and they took me to the hospital, where I was for a long time." "Who gave you the liquor?" "My big brother; Jim's a soldier, and when he gets leave to come home, he makes us all dead drunk with good ale!" Here is a family scene, enough to make all good men weep.

Instances of individual trial came before the teachers. A lad was asked his name, which he gave. "Where do you live?" inquired the teacher. There was no answer, but the boy turned his face away. A little fellow in the same class remarked, "Please, sir, he don't live nowhere!" "Indeed! how is that?" "His father and mother are both dead, and he has had no one to take care of him for two years: he sleeps under carts or sheds, or wherever he can. A man in our street let him sleep in the place where he used to keep pigs, but he can't always allow that." The bereaved lad made no remark, but wept. He was nearly naked, the upper part of his body being covered with a small piece of brown holland. "He always comes down our street at night," observed a boy, "and I give him a bit of my supper, or he'd have none at all." "That's true," replied another, "and though he's so poor, he keeps himself clean, for he goes down to the Thames early in the morning, and well washes himself." These details deeply affected the teacher. The poor orphan wept, and after giving an account of his sufferings, added, "I can say, what few boys can—I've never yet stolen, and the police have never had me in custody."

An instance of painful duplicity may also be mentioned. One evening, five boys were placed with a teacher, all of them stating they only just knew their letters. He was patient and persevering with them; they spelled, and they blundered. He affectionately urged them not to be discouraged. When the school was over, one of the boys drily remarked, "How we've gammoned him!" "How so?" inquired the teacher: "Oh, we can all read very well," was the reply.

The girls appear to be, in some respects, more depraved than the boys; their teachers having the greatest difficulty in bringing them to obedience. The general language of all is low, and often obscene. The friends who have visited the school, have expressed their astonishment at the extent of depravity they have witnessed. The active and efficient mayor of a large northern town addressed them for a few minutes, but produced but little impression. Mr. Packard, the secretary of the American Sunday-school Union, visited the school, and addressed to the scholars a few pointed and affectionate words, and succeeded in securing their attention; but he added, that, though the teacher of the convict

boys in the gaol at Philadelphia, yet he had never met with young people who appeared so truly sunk in sin, as those in this school. While the writer has been drawing up this account, one of the boys has been tried, for attempting the life of a policeman, and five others have been confined in different county gaols.

At the close of a year from the commencement of this school, a report was presented to the teachers, which furnishes the following painful particulars:—"The scholars may be divided into several classes. The first, or more respectable part of them, are the lads connected with, or in the employ of street fruitsellers and costermongers; a second class is formed of those who obtain their living by strolling through the country with the travelling shows. Many of these two classes during the fine weather and fruit season, are absent from the school. The fruitsellers are on Kennington Common, or other public places of resort, while the strolling actor is in the country, engaged in his usual pursuits. At the close of the year, these characters are unemployed, and are found attending the school for a change. A third class of the youths in attendance at the school, consists of those who seek no other means of living but by plunder. Among those who have been at the school, two are at the present time suffering the penalty of the law, a brother and sister, the former for three months, and the latter for twelve months. Another is now in Maidstone gaol, for stealing a coat, and is known to be an old offender. Two others are lodged in Horsemonger-lane gaol for stealing. Scenes of cruelty and barbarity sometimes occur, even among the female classes. In one class, containing six girls, they quarrelled, and continued fighting, until all their mouths were literally 'filled with blood.'" The Report adds, "The attendance of this latter class is very uncertain; they generally come in gangs, probably at times when they have committed some misdemeanor, to take shelter for a short season, from the hands of justice."

In a future paper, the writer will refer to the mode of teaching adopted in this singular school, and to the results that have arisen.—W. J.

The Satin Bower Bird.

ON SOME REMARKABLE BOWER-BUILDING BIRDS OF AUSTRALIA.—No. I.

I.—THE SATIN BOWER BIRD.

In the *Visitor* for 1841, there were notices of two Australian birds, the "Brush Turkey," and the "Mountain Pheasant," remarkable for constructing artificial hot-beds, for the reception of their eggs, which are left to be hatched by artificial heat; and we observed, that no portion

of the globe contains animals so singular in their structure, or so extraordinary in their habits, as Australia. The account of the birds to which we now invite attention, will tend to confirm the latter part of our statement.

The birds in question are the satin bower bird, (*ptilonorhynchus holosericeus,*) the spotted bower bird, (*chlamydera maculata,*) and the great bower bird, (*chlamydera nuchalis.*) We must premise by observing, that the knowledge we possess of the history of these singular beings of the feathered race, is due to that enterprizing naturalist, Mr. Gould, who personally investigated their habits in their native wilds, and whose splendid work on the birds of Australia needs no comment. From the plates of that work our engravings of the satin bower bird, (see page 136,) and of the spotted bower bird, which will hereafter appear, are copied by permission, but necessarily on a very reduced scale.

The satin bower bird, (cowry of the aborigines of the coast of New South Wales,) is about the size of our jay, or jackdaw. The adult male has the whole of the plumage of a deep shining blue-black, closely resembling satin, with the exception of the primary wing feathers, which are of a deep velvety black, and the wing coverts, secondaries, and tail feathers, which are also velvety black, tipped with a shining blue-black lustre. The iris of each eye is of a beautiful light blue, with a circle of red round the pupil. The female is of a greyish green above, with the wings and tail dark sulphur brown; the under parts are lighter, with a wash of yellow, and variegated with crescent-shaped marks of brown. The young males resemble the females, and acquire, by moulting, the adult glossy black; but not under two or three years.

The favourite haunts of this beautiful bird are the luxuriant and thickly-foliaged "brushes," which extend along the coast, from Port Philip to Moreton Bay, the cedar "brushes" of the Liverpool range, and most of the gullies and ravines of the great mountain chain, separating the colony of New South Wales from the interior. Hitherto, it is in these localities only that it has been observed.

Though a stationary bird, and not migrating to distant parts, the satin bower bird ranges from one part of the district to another in quest of food, which consists almost exclusively of grains, fruits, and berries. "Independently," says Mr. Gould, "of numerous berry-bearing plants and shrubs, the brushes it inhabits are studded with enormous fig-trees, some of them towering to the height of two hundred feet. Among the lofty branches of these giants of the forest, the satin bower bird, and several species of pigeons, find, in the small wild fig with which the branches are loaded, an abundant supply of a favourite food. This species, morever, commits considerable depredation on any ripening corn, near the localities it frequents. It appears to have particular times in the day for feeding; and when thus engaged, among the low shrub-like trees, I have approached within a few feet, without creating alarm. But at other times, I have found this bird extremely shy and watchful, especially the old males, which not unfrequently perch on the topmost branch, or dead limb of the loftiest trees of the forest, whence they can survey all around, and watch the movements of the females and young on the brush below." The male utters a loud, liquid call-note, and both sexes, also, a harsh, guttural noise, indicative of surprize or displeasure. In autumn, these birds associate in small flocks, and frequent the steep and brushwood covered banks of rivers.

The most singular point, however, in the history of this bird is, that it constructs on the ground a bower, or arbour, which is not used as a nest, but as a playing-ground, or hall of assembly, and which it decorates with beautiful feathers. This curious structure was first brought under the notice of Mr. Gould, at Sidney, an example being in the museum of that place; and on visiting the cedar brushes of the Liverpool range, he discovered several of these bowers in their natural situation, as the birds had built them. They are usually placed under the shelter of the branches of some overhanging tree, in the most retired part of the forest, and differ in size, and the quantity of materials used. Their structure is as follows. An extensive, and rather convex floor or base is laid, composed of sticks firmly interwoven together. About the centre of the floor the bower is built, in the form of two parallel walls, at a little distance apart, consisting of slender, flexible twigs and stems, so arranged as to curve inwards, and nearly meet at the top, forming an avenue arched overhead. The arrangement of the interwined twigs is such, that the forks and projections are always presented outwardly, the interior

being free from any obstruction to the passage of the birds through the avenue. "The interest of this curious bower is much enhanced by the manner in which it is decorated, at and near the entrance, with the most gaily-coloured articles that can be collected, such as the blue tail feathers of the Rosehill and Pennantean parrots, bleached bones, the shells of snails, etc. Some of the feathers are stuck in among the twigs, while others, together with the bones and shells, are strewed about near the entrance.

"The propensity of these birds to pick up and fly off with any attractive object is so well known to the natives, that they always search the runs, for any missing article, as the bowl of a pipe, etc., that may have been accidentally dropped on the brush. I, myself, found, at the entrance of one of them a small neatly-worked stone tomahawk, of an inch and a half in length, together with some slips of blue cotton rags, which the birds had, doubtless, picked up at a deserted encampment of the natives." This fondness of birds for bright and gaudy articles, together with a penchant for carrying them away, and hiding them, or depositing them in their nests, is exhibited by several of our European birds, and especially by the magpie and jackdaw. Keys, pencil cases, thimbles, and the like, are by no means safe, in a house where a tame magpie is kept at large; and probably the case would be the same, were the magpie replaced by the satin bower-bird.

With regard to the bowers of this species, or rather its arched avenues, a very natural query arises, namely, For what purpose are they constructed? what is the end to be accomplished by their formation? The answer is difficult. There are numerous points in the habits and economy of animals, the design of which we cannot penetrate, and which appear to lead to no definite results. As God delights in his works, and provides for the happiness of all creatures, according to their capability of enjoyment, it may be that these bowers are instinctively arranged, with no farther object than to afford pleasure. Certainly, as Mr. Gould affirms, they are not used as nests, but as places of resort for many individuals of both sexes, which when there assembled, run through and round the bower in a sportive and playful manner, and that so constantly, that it is seldom entirely deserted, at least during the spring and summer.

"The proceedings of these birds," says Mr. Gould, "have not been sufficiently watched, to render it certain, whether the runs are frequented throughout the whole year or not; but it is highly probable, that they are merely resorted to as a rendezvous, or playing-ground, at the pairing time, and during the season of incubation. It was evidently at this period, as I judged from the state of the plumage, and other indications, that I visited these localities. The bowers I found had been recently renewed; and it was evident, from the appearance of a portion of the accumulated mass of sticks, and other things, that the same spot had been used as a place of resort for many years. Mr. Charles Coxen informed me, that after having destroyed one of these bowers, and secreted himself, he had the satisfaction of seeing it partially reconstructed. The birds engaged in this task," he added, "were females." Mr. Gould succeeded in the difficult operation of removing entire, and without disarranging the twigs, two of these curious bowers, which safely arrived in England. One is now preserved in the British Museum; and those who read this account, and have the opportunity, would doubtless feel gratified in inspecting it. The other bower now adorns the museum of Leyden.

With respect to the nidification of the satin bower-bird, nothing is ascertained; a circumstance the more strange, when we consider that the bird is by no means uncommon, and that its embowered avenues are continually met with. "I regret to state," says Mr. Gould, "that although I used my utmost endeavours, I could never discover the nest and eggs of this species, neither could I obtain any authentic information respecting them, either from the natives or the colonists, of whom I made frequent inquiries." That the natives should be ignorant of the nest of this bird, knowing as we do how intimately they are acquainted with the habits and manners of the animals of their country, is sufficient to prove the caution and artifice which it employs in its concealment.—M.

BRICK MAKING.—No. II.

In England, from the time of the Romans to the eleventh century, there is no evidence of use of bricks as a material for building. But about that time, the abbey of St. Albans was erected, and

bricks were employed in its construction: the probability, however, is, that these materials were obtained from the ruins of the adjacent Roman town of Verulam. St. Botolph's priory, at Colchester, was founded thirty years after the abbey of St. Albans, and of this building brick is the principal material. The form of these bricks might justify a suspicion that these likewise were taken from some Roman building; but it is just as likely that the Roman bricks would furnish the model for the earliest made English bricks, and an additional reason for this may be derived from the name wall tile having long preceded that of brick. King's Hall, Cambridge, was built of bricks in the reign of Edward III., at which time it appears that the price of them was from 6*s.* to 6*s.* 1*d.* per thousand.* The use of this material seems, however, to have been, for some centuries, almost wholly confined to public buildings and large mansions; for Holinshed, in the introduction of his "History of Queen Elizabeth," enumerating the materials employed at that time for building houses, omits all mention of brick.

Till lately, bricks appear to have been made in this country in a very rude manner. The clay was dug in the autumn, and exposed to the winter frosts to mellow; it was then mixed, or not, with coal ashes, and tempered by being trodden by horses or men, and was afterwards moulded, without it being considered necessary to take out the stones. The bricks were burned in kilns, or in clamps: the former was the original mode, the latter having been resorted to from motives of economy. When clamps began to be employed, I do not know; but they are mentioned in an act of Parliament passed in 1726, and therefore were in use prior to that date. The following, in few words, is the present process of brick making in the vicinity of London, for the practical particulars of which I am indebted to Mr. Deville and Mr. Gibbs.

It is chiefly, I believe entirely, from the alluvial deposits above the London clay, that bricks are made in the vicinity of the metropolis; and a section of these deposits generally presents the following series, such as would naturally result from a mixture of stones, and sand, and clay, and chalk, brought together by the force of water, and then allowed to subside. The lower part of the bed is gravel, mixed more or less with coarse sandy clay, and pieces of chalk; this by degrees passes into what is technically called malm, which is a mixture of sand, comminuted chalk, and clay; and this graduates into the upper earth, or strong clay, in which the clay is the prevailing or characterizing ingredient, the proportion of chalk being so small that the earth makes no sensible effervescence with acids. Bricks made of the upper earth, without any addition, are apt to crack in drying, and in burning they are very liable to warp, as well as to contract considerably in all their dimensions: on this account, they cannot be used for the exterior of walls; and a greater number of such are required for any given quantity of work than of bricks, which, though made in the same mould, shrink less in the baking. The texture, however, of such bricks is compact, which makes them strong and durable. Bricks formed of this clay, whether mixed or unmixed, are called stocks; it was formerly used unwashed, and when the bricks were intended to be kiln-burned, or flame-burned, to use the technical word, no addition was made to the clay. If they were intended to be clamp-burned, coal ash was mixed during the tempering. Of these and all other clamp-burned bricks the builders distinguish two kinds, namely, the well-burned ones from the interior, and the half-burned ones, or place bricks, from the outside of the kiln.

The calcareous clay or malm earth requires no addition of sand or chalk, but only of ashes. The bricks made of it differ from those made of the top earth, in being of a pale or liver brown colour, mixed more or less with yellow, which is an indication of magnesia. The hardest of the malm bricks are of a pale brown colour, and are known by the name of grey stocks; those next in hardness are called seconds, and are employed for fronts of the better kind of house; the yellowish and softest are called cutters, from the facility with which they can be cut or rubbed down, and are used chiefly for turning the arches of windows. What I have said of top earth and malm earth must be understood, however, to refer to well-characterized samples of these varieties; but, as might be expected, there are several brick fields that yield a material partaking more or less of the qualities of both, and therefore requiring corresponding modifications in its manufacture.

Brick earth is usually begun to be dug in September, and is heaped rough, to the height of from four to six feet, on a

* I Essex in Archæologia, iv. 73.

surface prepared to receive it, that it may have the benefit of the frost in mellowing it and breaking it down. It is then washed by grinding it in water, and passing it through a grating, the bars of which are close enough to separate even small stones. The mud runs into shallow pits, and is here mixed with chalk ground with water to the consistence of cream, if any calcareous ingredient is required. When it has become tolerably stiff by drying, coal ashes (separated by sifting from the cinders and small pieces of coal) are added, in the proportion of from one to two and a half inches in depth of this latter to three feet of clay, the most tenacious clay requiring the greatest quantity of ashes. The ingredients are then to be well mixed; and, finally, the composition is to be passed through the pug mill,* in order to complete the mixture and to temper it. The moulder stands at a table, and the tempered clay is brought to him in lumps of about seven to eight pounds: the mould is a box without top or bottom, 9¾ inches long, 4¾ wide, and 2¾ deep;† it lies on a table: a little sand is first sprinkled in, and then the lump of clay is forcibly dashed into the mould, the workman at the same time rapidly working it by his fingers, so as to make it completely close up to the corners; next he scrapes off, with a wetted stick, the superfluous clay, throws sand on the top, and shakes the brick dexterously out of the mould, on to a flat piece of board, on which it is carried to a place called the hacks; here it remains till dry enough to handle: the bricks are then formed into open hollow walls, which are covered with straw to keep off the rain; here they dry gradually, and harden till they are fit to be burned. A raw brick weighs between six and seven pounds; when ready for the clamp, it has lost about one pound of water by evaporation. A first-rate moulder has been known to deliver from ten thousand to eleven thousand bricks in the course of a long summer's day, but the average produce is not much more than half this number.

* The pug mill is an iron cylinder set upright, in the axis of which an arbor or shaft revolves, having several knives, with their edges somewhat depressed, projecting from it and arranged in a spiral manner round the arbor. By the revolution of the arbor, the clay is brought within the action of the knives, by which it is cut and kneaded, and finally is forced through a hole in the bottom of the cylinder.

† A malm brick of the above dimensions will shrink by burning to the length of 9 or 9¼ inches. A brick made of top clay, without any mixture of chalk, will often shrink to 8½ inches.

The price of bricks varies from forty to sixty shillings a thousand, of which not more than one shilling and three pence a thousand, at the utmost, can be the cost of moulding, assuming the average work of a moulder to be five thousand in a day; any improvement, therefore, calculated to save time in this department of brick-making, by the introduction of machinery worked by steam or by horse power, can only amount to a benefit equal to a fraction of one thirty-second or one forty-eighth of the entire price of the commodity. If we assume such machine to produce fifty-two million bricks in a year, this amounts to two millions a week, (for the season for brick-making in this country continues no longer than from April to September inclusive,) or three hundred and thirty thousand in a day, equal to the labour of sixty-six men or eleven horses, without making any allowance for friction, or any deduction on account of temporary repairs. The cost of hand-moulding fifty-two million bricks at one shilling and three pence per thousand is 3250*l.*, from which, if we deduct the first cost and repair of machinery, the expense of fuel or of horses, of superintendence, etc., it would probably be found that nothing would remain for profit.

Bricks are burned either in kilns, or in clamps. In the former, the burning is completed in twenty-four hours; in the latter, it requires from twenty to thirty days, but is on the whole cheaper, notwithstanding that the loss from over-burning, from under-burning, and other accidents, amounts to one-tenth of the whole number of bricks.

The consumption of London is for the most part supplied from the brick fields that surround it in all directions, the principal of which, however, are situated north of the Thames, at Stepney, Hackney, Tottenham, Enfield, Islington, Kingsland, Hammersmith, Cowley, Acton, and Brentford. Those made at Grays Thurrock, Purfleet, and Sittingbourne, are of a very good quality, and a fine yellow colour; stone-coloured ones are made near Ipswich, and have been largely employed in the outside walls of some of the new churches of the metropolis. At Cheshunt, in Hertfordshire, is a bed of malm earth of the finest quality, no less than twenty-five feet in depth; from this are made the best small kiln-burned bricks, called paviers. They are hard, absorb very little water, and are used for paving

the floors of stables, wash-houses, etc. They have entirely superseded the use of Dutch clinkers, which formerly were imported from Holland in large quantities. The red sandy bricks called Windsors are made at Hedgerley. There is a considerable exportation of bricks from London; many being sent to the West Indies, to Quebec, and to other colonies.*

Tiles, from the purpose to which they are applied, namely, roofing houses in order to shoot off the rain, require a texture as compact as can be given to them, consistent with a due regard to economy. The fattest and most unctuous clays are, therefore, those which answer the best, especially if free from gravel and the coarsest sand. The price of tiles, compared with that of bricks, is such that the manufacturer can afford to dry them under cover; while, being not more than one quarter of the thickness of bricks, the drying is more speedily performed, and with far less hazard of warping or cracking; the same also is the case with the baking. Sand is added to the clay, but sparingly; for if, on the one hand, it prevents the ware from warping, yet, on the other hand, it increases the porosity, which is a fault especially to be avoided. The general manipulations of grinding the clay and tempering it are analogous to those already described for making bricks; but more pains are bestowed in getting it to the utmost degree of plasticity, so as to allow of its being rolled, like dough, into cakes of a proper thickness, which are afterwards brought to the required shape by pressing them into a mould.

The material employed at the manufactories of tiles in the neighbourhood of London is either the bed of blue clay, called by geologists the London clay, or the plastic clay which lies below the former. The tileries north of the Thames, at Hackney, Clapton Terrace, Hornsey, and Child's Hill, near Hampstead, are on London clay; those near Woolwich are on the plastic clay. The same clay answers well for sugar cones, for garden pots, and all articles of common red ware that do not require to be glazed, and in which a certain degree of porousness is no objection to their use.—*Aikin's Arts and Manufactures.*

* The whole number of bricks made in Great Britain and Ireland in the year 1835, on which the excise duty was paid, was 1380 millions.

SALVATION BY GRACE.*

As the reader passes, with interest and profit, from piece to piece, the writer would ask for his attention to a subject of paramount importance, which relates to the Being who is supreme, and to the soul which is immortal, namely, salvation by grace. We might have a glimpse of the character of God as we plucked a leaf or a blossom from a tree, but we are now to contemplate the perfections of Deity in their united and resplendent glory. We might notice various subjects connected with man as the inmate of a tabernacle of clay, but we have now to do with his eternal salvation.

Salvation! Where is the pen that can trace, the tongue that can describe, or the mind that can conceive the full import of that word? It includes deliverance from the prison of the eternally condemned; but what is hell? The angels who kept their first estate, cannot answer the question: they never endured one spark from that fire of righteous indignation which in full measure is to be the doom of the finally impenitent. Even those who are "reserved under chains and darkness against the judgment of the great day," have yet experienced only the beginning of sorrows. Nor do the holy men who spake as they were moved by the Holy Ghost, unveil to us fully the gloomy world in which these wretched spirits dwell; where God appears only in all the terrors of his outraged holiness, justice, truth, power, and mercy, as a destroyer; where the eye of the soul dwells only on scenes of horror, and the conscience never ceases to upbraid, and the heart is full of raging but ungratified lusts, and every power of the spirit ministers to its agony; and where its misery is increased by endless companionship with the devil and his angels. No! what hell is, cannot be described; but we know that "it is a fearful thing to fall into the hands of the living God." O Lord, "who knoweth the power of thine anger? Even according to thy fear, so is thy wrath," Heb. xi. 31; Psa. xc. 11.

One part of salvation consists, therefore, in redemption from hell; another part consists in admission to heaven! But what is heaven? To aid their conceptions, some have thought of Eden, where, in scenes of surpassing beauty, man, in

* From Companion for Leisure Hours, published by the Religious Tract Society.

days of innocence, held delightful communion with his Creator and his God. Yet Eden, with the serenity of its sky and the brightness of its sunshine; Eden, with the luxuriance of its plants and the fragrance of its flowers; Eden, though concentrating within itself the fairest and richest productions of this world, is not to be compared for a moment with heaven. That is a state of knowledge eternally on the increase; a state of rectitude from which there can be no fall; a state where the angels of God and "the spirits of just men made perfect" form but one family; a state where Jesus is seen as he is, and where those who behold him are conformed to his image.

It would, however, be a serious error to suppose that the "great salvation" is entirely future; on the contrary, it is to be experienced in the present world as a preparative for, and an earnest of its full and ultimate enjoyment. Wherever the gospel comes, it says emphatically, You must be saved now, or never; you must have the love of sin dethroned in your soul, or you cannot be released from its eternal condemnation; you must be transformed by the renewing of your mind, or you cannot be admitted to the presence of the Holy One. When the great apostle of the Gentiles wrote to the Ephesians, he did not say, By grace ye *shall* be saved, but, By grace ye *are* saved; and to this he adds, "God hath raised us up together, and made us sit together in heavenly places in Christ Jesus;" thus intimating, that all who believe in the Redeemer, may be described as sharing his exaltation; because there is an assurance of this glory in the quickening energy they experienced when they exchanged a death of sin for a life of righteousness. The difference between a Christian on earth and a Christian in heaven, is one not of kind, but only of degree. A state of glory is in fact the issue, the development of a state of grace. The one is like the bud, the other the flower. The one is like the dawn, the other the brightness of noon. As the babe lying in its cradle has within its little frame all the elements of the scholar, the statesman, the monarch; so the follower of the Lamb, when born again, had heaven begun; and as sanctification advanced in his soul, he became more fully a partaker of "the Divine nature." Eternity itself will perfect and perpetuate the holiness which he now possesses, and the happiness of which he has now the foretaste.

In contemplating this salvation, it is of the utmost importance to form scriptural views of the way in which it is to be obtained: on this, then, let us proceed to dwell. That it may be enjoyed as the reward of their own doings, is supposed by many: reader, is it so with you? Then let your condition be faithfully examined. As a subject of the moral government of God, you are placed under a law which, like himself, is holy, just, and good; a law demanding supreme affection for Him, and displaying its influence in habitual and unceasing obedience to all his requirements. Has, then, such an obedience been yours? If so, as an innocent being you stand in no need of pardon, and need suffer no dread of the punishment denounced against iniquity. But such you cannot be; for it is written, "All have sinned, and come short of the glory of God," and therefore, "every mouth must be stopped," and the whole world stand guilty in his sight. So far from your righteousness being a spotless robe, it is described in the words of the prophet "as filthy rags;" and so far from your being accepted before God, your iniquities, which have risen up to the heavens, have invoked his wrath, and caused you to be "condemned already." Nor can the sentence that has gone forth against you be like that denounced against those who have not your advantages. With the Bible, charging you to "seek for knowledge as silver," and to "search for it as for hidden treasure;" with the ambassadors for Christ entreating you as in his stead to be reconciled to God; with displays of love the most melting, opened before you, more grievous woes than will alight on myriads, await you, if you reject "the glorious gospel."

How powerful, then, are the inducements to escape this misery, and to pursue the happiness which is indissolubly connected with deliverance. It has been manifest already that you cannot be saved on the ground of your own righteousness, nor is it less clear that there is no possibility of any union between merit and grace, so that you can supply your deficiencies by adding to them the merits of the Son of God. As well might you expect to be your own saviour, as that Jesus would share with you the work of your salvation. For can you unite on one spot at the same time the brightness and lux-

uriance of summer and the gloomy coldness and sterility of winter? Or can you blend the vivacity and energy of life with the unconscious and immovable torpor of death in the same individual? You admit that this cannot be; where the one is, the other is not; the contrast is complete; the existing difference admits neither of being reconciled nor altered. A like contrariety appears between a matter of favour and a matter of right, so that a matter of right can never become a matter of favour, and a matter of favour can never become a matter of right; each must continue what it has been, and is, for ever and ever. Hence, the apostle Paul says, "Even so, at this present time there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work," Rom. xi. 5, 6. It follows, therefore, that you can no more be saved partly by the favour of God and partly by your own doings, than you can enjoy present deliverance and eternal glory as the mere result of your personal obedience; and, consequently, that the only source to which its inestimable blessings can be ascribed is the grace of God. Grace is emphatically free and unmerited favour; it is that manifestation of the Divine benevolence in which God appears as showering down his blessings plenteously and freely, not merely on the undeserving, but the hell-deserving. Well, then, may we exclaim:

"Great God of wonders, all thy ways
Are matchless, Godlike, and Divine;
But the fair glories of thy grace
More Godlike and unrivalled shine.
Who is a pardoning God like thee,
And who has grace so rich and free?"

To allude, further, to only one aspect of this amazing munificence, it may be remarked, that it is characterized by infinite wisdom, seeking, as it does, the noblest objects in the use of the most appropriate means. What, it may be asked, can be so fully adapted to the circumstances of the sinner? Reader, are you awakened to a sense of your guilt, depravity, and danger, exclaiming, "What must I do to be saved?" Here it is manifest that you have not to pass through a long, arduous, and distressing course, with the intimation that, at its close, you may approach the throne of God, and, casting yourself upon him, indulge a faint hope of salvation. On the contrary, all that is required to the honour of the Divine perfections is completely accomplished. "Christ by his one offering hath perfected for ever them that are sanctified;" and to add even the value of an atom to his mediation is as absolutely impossible, as it is to augment the power of the Almighty, or the knowledge of the Omniscient. The interposition of the Saviour assumes that man is totally destitute of merit. All that is required, therefore, is a simple and entire reliance on his work: apart from this, the soul must perish, "for other foundation can no man lay than that is laid, which is Jesus Christ;" but where this confidence is exercised, the salvation of the sinner is as certain as his offences or his existence.

Would that these joyful tidings were universally diffused, and that every one to whom they come would heartily embrace them. He who falls before the throne of mercy with an empty hand and a grateful heart, receiving the testimony which God hath given of his Son, will assuredly obtain the blessings which are "without money and without price." Reader, may it be so with you! Now may the inwrought prayer ascend on high, "God, be merciful to me a sinner." "Lord, save, or I perish." "Lord, I believe; help thou my unbelief."

"My suffering, slain, and risen Lord,
In deep distress I call on thee,
I ask salvation on thy word,
My God, my God, forsake not me.

Prostrate before thy mercy-seat,
I cannot, if I would, despair:
None ever perished at thy feet,
And I will lie for ever there."

Are you still indifferent and insensible? Remember that no judgments are so fearful as those which will be pronounced by Him who will most assuredly appear to avenge the honours of his outraged grace.

No less accordant with the circumstances of the believer, than with the condition of the sinner, is this dispensation of mercy. To have described salvation as the reward of merit, would have had the effect of placing him who received the statement in the situation of a slave working for a task-master, desirous that his toils should be diminished to the lowest point, and ended as speedily as possible. But the exhibition of salvation, irrespective of merit, and as flowing entirely from the free favour of God, demands the presentation of the body as

the living sacrifice of pure, ardent, and supreme affection. Here the declaration is heard, "You have had much forgiven, therefore love much." Nothing short of entire devotedness is an appropriate tribute from those who, deserving hell, have heaven brought down into the soul before it arises to the heaven that is above. Thus our duty is our privilege: he is most happy who is most fully conformed to the will of God, and he who habitually consecrates to his heavenly Benefactor all he has and all he is, practically recognizes his solemn obligation to "the exceeding riches" of Divine grace.

It only remains to remark, that this administration of mercy secures all the glory of salvation to God. Were heaven purchased by merit, its inhabitants might occupy themselves in celebrating their own virtues; but now, not one note of self-gratulation do they ever raise. John saw in vision "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," standing before the throne. See Rev. vii. 9, 10. They were gathered not only from every part of the earth, but from every period of time. Yet, diversified as they were in rank, and age, and privilege, their song was one. There was not one song for the rich, and another for the poor; not one song for the child, who proved that

> "A flower, when offered in the bud,
> Is no vain sacrifice,"

and another for the man who was snatched as a brand from the burning after spending his maturity in sin; not one song for the believer in patriarchal times, and another for the disciple of Jesus, or the convert of his apostles; not one song for the British Christian, and another for the Hindoo who has renounced his idols, or the African who once knew not that there was a God: no; one rapturous chorus burst from that immense assemblage, without a feeling or a sound to disturb for a moment the blissful harmony, and its burden is this, "Salvation to our God which sitteth upon the throne, and unto the Lamb."—W.

MY AUNT PRISCILLA.—No. IV.

HER HABITS AND METHODS.

I SCARCELY know which to speak of first, the methods which my kind aunt intentionally practised, or the habits by which she was, almost unintentionally, governed. I suppose that the latter grew out of the former; for, as a good and conscientious woman, she accustomed herself to deliberate on any new act, and satisfy herself of its propriety, lest the one act should prove like a staple, on which to fix a long and powerful chain of habit. It makes all the difference in character, whether a long succession of acts be good or evil; that long succession of acts is—habit; and though an effort of the understanding and the will was necessary to its commencement, in course of time it acquires such force, that each several act seems almost as though performed unconsciously. I can remember some things which my aunt used regularly to do in a certain manner while she lived with my grandfather, but which, after his death, she omitted, or performed quite differently. These, I suppose, were her practice while the occasion lasted, but neither the methods which she deliberately chose as the best, nor habits to which she had so accustomed herself that she could not easily break them off when the occasion existed no longer. I recollect, when a child, copying into a common-place book, at my aunt's suggestion, the following very striking description of habit. "Habit, like a complex mathematical scheme, flowed originally from a point, which insensibly became a line, which unfortunately became a curve, which finally became a difficulty not easily to be unravelled." "This," said my aunt, "is applicable only to a bad habit; but now get a straight rule, and draw a straight line, and let the succession of single acts be kept closely along it; and thus a good and powerful habit may be formed and practised, till it becomes delightfully easy and natural. The straight rule is the holy law of God. Take care that you keep close to it, while you draw along it, as straight as the feeble hand of a fallen creature can draw, a line of principles for the guidance of your daily conduct. Then, whatever you are about to do, try whether it will harmonize with the line of right principles: if not, forbear the single act; if it will, perform a succession of these good acts, and you will have formed yourself to good habits."

One of my aunt's habits was that of asking questions. I never knew any person less disposed impertinently to pry into the affairs of other people; yet she was always on the watch to increase her

stock of sound, practical knowledge; and never lost an opportunity of asking information of any intelligent person in the particular line with which he was most familiar. The carpenter, the smith, the gardener, and the philosophical lecturer, were alike laid under tribute; and the stores she thus acquired were carefully treasured up, to be applied to practical purposes, or to be communicated to others, as occasions might arise. This habit of my aunt, as it no doubt tended much to enrich her own mind, so, also, was very useful to young people under her care. I am sure she taught us to think, by saying to us, "Why?" or, "How do you know that?" Nothing superficial was suffered to pass with her; and, oh, how this tended to humble us, by making our little modicum of knowledge shrink into its proper compass in our own esteem! At this distant period I have a distinct recollection of the cheek-burning produced, on more than one occasion, by the interposition of my aunt Priscilla's "Why?" when I was disposed to congratulate myself on the easy acquirement of some second-hand assertion, which, if it were capable of being reasoned out at all, certainly had not been reasoned out by me; and when not so much personally interested, I have often been amused, by observing the pompous and oracular assertion of prejudice put to silence and confusion, by my aunt's quiet "Why?" Ill-natured or impertinent questions should be avoided; but, from the example of my aunt Priscilla, I am fully convinced that it tends much to correctness of thinking, and correctness of acting too, habitually to ask ourselves "why?"

My aunt was one of the first to discard from the nursery certain customs rendered venerable by antiquity, if not respectable by reason. When a young mother, she confessed her inexperience, and was willing to learn; but she would not suffer herself to be blindly led into a practice which did not commend itself to her own common sense, and which might be injurious. "Why, what is that for?" inquired my aunt, in reply to some of the old nurse's demands for spirits, and other things then in common use, but now entirely discarded from every well-regulated nursery. The old woman stared in astonishment at the presumptuous inquiry, and, with some acrimony, answered, "Why? why, because it is proper; it is what every body does." That answer was not perfectly satisfactory to my aunt. She referred the matter to her medical adviser, and was assured that the measure proposed was neither necessary nor proper, but exceedingly injurious. I need hardly say that my aunt did not yield to the clamour of prejudice, but stood firm in adhering to the course, recommended by enlightened skill and judgment.

It was in opposition to established custom, and in defiance of the dire prognostications of some of the old school, though not without the sanction and direction of one in whom she justly confided, that my aunt adopted the cool regimen for her children under the small-pox. She remembered having herself, under that malady, been kept in a hot room, from which every breath of fresh air was carefully excluded, and a large fire kept up, though it was in the heat of summer. She had some idea of her danger, and more of her protracted sufferings, which she justly thought were aggravated by the suffocating heat to which she was subjected. One of her first questions to the physician was, Is it necessary, and why is it necessary, to pursue such a course? He assured her that the course referred to was altogether unnatural and injurious; explained to her the principles on which to proceed in the management of the disease, what was to be combated, and what regulated. Thus instructed, she proceeded with intelligence, confidence, and success; and her knowledge and experience in this, as in many other particulars, proved a blessing beyond the little circle of her own family.

My aunt observed method in the allotment of time. In her youth, she acquired a habit of early rising; and from her experience of its happy influence on health, temper, comfort, improvement, and usefulness, she endeavoured to promote the habit in others.

I remember a young lady visiting at my aunt's, who indulged in the bad habit of morning indolence. It was her daily practice to require several times calling before she could take resolution to rise; and she rarely made her appearance at the breakfast table, until every body else was nearly ready to leave it. While staying with my aunt, this young lady was busily engaged in accomplishing some work for a present to a friend in India; and an opportunity of conveyance occurred, of which she was desirous to avail herself. By dint of very close application, the task was accomplished just in time, and the young lady comforted herself by pointing

to her success in this particular instance, notwithstanding her late rising; and quoted the ancient saying, "A good contriver is better than an early riser." My aunt observed to her, that both these grounds of satisfaction were fallacious. "I do not say," she continued, "that every early riser is a good contriver. It is possible for a person to rise early, and yet fritter away the day in trifling pursuits, or desultory bustle; but I never yet knew a good contriver, who could afford to lie late in bed. It seems to me a contradiction in terms, to speak of a person contriving well for the employment of time, who lets a sixth or a twelfth part of his available resources run to absolute waste. And then, my dear, that success can scarcely be called complete, which has been purchased at the sacrifice of other objects of equal value. If you allow yourself to reflect on the occupation of the last fortnight, you will perceive, that had you, in addition to dexterity, expedition, and perseverance, added early rising, you would have been able, not only to accomplish that one object, but several others of no small importance, which have been neglected. A good long letter to a friend so far distant, might have accompanied your present, instead of a hasty line just to say where it came from. You have also mentioned one or two other letters which must remain unanswered until you had sent off your parcel for India. And then, that interesting volume which you were obliged to return unread; and your own pale cheeks that tell of want of exercise; and, perhaps, my dear girl, a neglected Bible and closet, (do I judge harshly, or does conscience confirm the supposition?)—all concur in testifying, that whatever you may have done by diligence alone, you might have done much better by diligence and early rising combined."

The young friend to whom these remarks were addressed, profited by them; and in after days, when she, like myself, was engrossed with the cares of a family, has spoken with grateful recollections of my aunt and her example, as having taught her something of the art of redeeming time.

Her habits, in this particular, were under the guidance of method. She said that she liked to have in her mind's eye a map of the day before her, with all the several duties in which she expected to engage marked out, not only in their proper places, but also in their relative size. "I must not," she would say, "make a city of a village, but confine each within its proper limits, reserving always a due portion of *terra incognita*, and assigning to it a provisional destination, to be so employed, provided no unforeseen duty arise to prevent." By this habit of keeping things distinct, her time was well filled, without confusion.

She had always at hand some little matter of needlework, such as could be taken up and laid down without injury, and as did not require any particular light. This quietly found its way to her hand as soon as visitors were seated, especially mere callers. My aunt had a few very particular friends, whom she had not very frequent opportunities of seeing, and whose sentiments and remarks she so highly valued, that she considered all her time and attention well employed in treasuring them up; but with ordinary chit-chat people she found that she could pay them every needful attention, while pursuing some merely mechanical employment, and she did not consider it a necessary point of etiquette to sit unemployed.

She also generally carried about with her some little sententious book, to fill up odd minutes; and it has sometimes been matter of astonishment to me, to observe how much work, and how much valuable reading, she got through, by thus improving the shreds and patches of time. While others were waiting for an opportunity of leisure, to bestow days on some particular object of this kind, she had accomplished it in these little and almost imperceptible fragments of time, which she often compared to sands of gold, minute in bulk, but far too valuable to be lost.

One of my aunt's good rules, was never to begin a work of importance, when she could not command time enough to get thoroughly into it, and get it into such a state of forwardness, that it might be taken up again without going over the same ground; nor even to permit trifles to break in upon a long quiet morning. "No," she would say, "that is too small a matter to give morning time to: it would be like changing a guinea to buy a halfpenny worth of sugar-candy, and trusting the errand to a treacherous messenger, who, perhaps, might never bring back the change."

Those who economize time, generally economize other property as well. My aunt did so. Her expenditure of money,

and her habits in reference to furniture, apparel, provisions, and all other domestic acquirements, were alike distinguished by prudent care, and wise liberality. Meanness and waste were alike abhorrent to her. It is certainly much easier to manage well with sufficiency, than in straits; but enough and too little are comparative phrases, not absolute ones; one person's plenty would be another's destitution, according to the scale of living to which they have been accustomed. Good management consists in taking things as they are, and making the best of them; and I have often thought that my aunt's scale was so complete and well arranged, that it would have been capable of easy adaptation to any change that might have taken place in her outward circumstances.

I have often heard my aunt express herself much pleased at a saving of expense; but then it was always coupled with some liberal device, which it would enable her to accomplish. Like the amiable wife of Howard, who, when on casting up the accounts of the year, a considerable sum remained on hand, which her husband placed at her disposal, turned away from the mention of jewels, decorations, and pleasure-taking, and desired that it might be appropriated to the erection of some neat cottages for the comfort of virtuous and aged poor; so my good aunt, though she was not able to practise liberality on so large a scale, possessed a soul as liberal; and, whatever she gained, or whatever she saved, she took pleasure in it, not as the food of avarice or luxury, but as the means of doing good. On the other hand, if any loss were sustained, or any expense incurred, through disaster or carelessness, she would always find some plan of meeting it, by sacrificing her own gratifications, not by withholding the hand of beneficence. To her, indeed, it was habitual; the habit of a new and generous nature, produced by the power of Divine grace, to look not on her own things, but also on the things of others; and to take pleasure in personal sacrifices, by which the comfort of others, and especially the cause of Christ might be promoted.

My aunt was unostentatious in her habits of every kind, especially in her acts of benevolence and piety. Nothing, with her, was done for the sake of display, or appearance. She did what she considered right to do, as the call of duty dictated; or, as the generous feeling impelled, and duty did not clearly forbid; but it was no matter of calculation with her, how her name would appear on the subscription list in comparison with those of others: she rather

"Did good by stealth, and blushed to find it fame."

Very many of her habitual acts of kindness were brought to light only by her death; and, doubtless, many more will be disclosed at the resurrection of the just.

My aunt's methods with her children were considerably in advance of her day. It may be that the defects of her own education led her to guard against errors, of which she felt the injurious influence. She avoided the stiffness of set tasks and forced performances, and aimed rather to instil a spirit of inquiry, and then gratify it by instruction. She never thought it too much trouble to answer the inquiries of children, and never laughed at their blunders, but gently corrected them, and was always patient in going into a matter, till the child had given unequivocal indications of thoroughly understanding it. Oh! I think I see her now, with a little one on her knee, and two or three more hanging round her; each inquiring eye fixed on her lips, on which dwelt the instructions of wisdom and the law of kindness. And she was equally well skilled in teaching them how to feel, and how to act, as how to think. How she was always on the watch to promote and cultivate good feelings, and to repress, in the very bud, such as came of evil, or tended to evil! How habitually she studied to make one child the medium of conveying gratification to another, or the intercessor for another! But I do not wonder at the excellency of her methods and habits with her children, though I have often admired them; for I am sure that she constantly kept in view, and, in her humble measure, imitated, the conduct of our Father in heaven to *his* children. His will was the rule of her own conduct, and all her endeavours were directed to bringing their minds and habits into conformity with it. With all her tenderness, she was firm in resisting evil. Most of her children were, indeed, trained up in the nurture and admonition of the Lord; and though there were some in her family who proved great trials to her, it could not be said of her, as it was of Eli, that her sons made themselves vile, and she restrained them not. No, in their wildest wanderings, the subjects of her maternal solicitude bore testimony to her faithful, tender, consistent efforts; and the remem-

brance of her pious and holy habits ultimately proved the means of reclaiming them from the paths of error and sin. But to this subject I shall again revert in my reminiscences of my aunt and her household. For the present, I will close, by saying, that she habitually walked with God. She was "in the fear of the Lord all the day long." She as naturally fled to the word of God, and the throne of grace, for directions, counsel, support, and consolation, as the doves flock to their windows. Every thing was with her a matter of principle and of prayer. "Is it right that I should do it? If not, let me instantly abandon it, however seemingly desirable. If it be right, let me fearlessly attempt, and steadily prosecute it, however arduous. Teach me to do thy will, O my God. Let thy strength be made perfect in my weakness. Let me be a partaker of the salvation that is in Christ Jesus. Let me bear the mark of being His, by the impress of the Holy Spirit; and in all I do let me glorify God. Let me not live to myself, but to Him who died for me, and rose again. Let me be entirely His, living, dying, and for ever."

C.

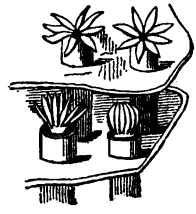
NEW RAILWAY SIGNALS.

A NEW system of signals for railroads has been invented by Mr. Hall, intended to supersede the red and white flags now carried and exhibited by policemen at certain distances. The new signal, which Mr. Hall calls the "panel or fan signal," has, when put in operation, the appearance of an upright post, of about twelve feet high, surmounted by a piece of wood-work, resembling in shape that of a closed fan. Where they both join is a strong iron framework. In the upper wood-work three panels are encased, which are worked by machinery, and, when brought down to the iron framework before described, assume the appearance of a crimson quadrant, of a span sufficient to be visible in a straight line for two miles. When a train is due to start, the three panels are lowered. As soon as it has started and reached the signal, the man in charge of it sets in motion a piece of machinery, which gradually works up the three panels in fifteen minutes, and the signal at the end of that time presents its original appearance. By this arrangement, engine-drivers will be able accurately to calculate the time which has elapsed since a train has passed; one panel indicating five minutes, two ten, and three a quarter of an hour. The new signal will, in a few days, be put in operation on the Eastern Counties Railway.—*Times.*

SPONGES AND ZOOPHYTES.—No. IV.

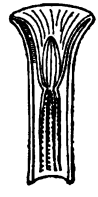
WE shall now pass to the compound tubular zoophytes, animals inclosed in a calcareous, or horny tube, and consequently differing materially from the group, to which we have hitherto invited attention. Our first example is the beautiful *Tubipora musica*, (so called from its resembling a cluster of organ pipes in miniature) a native of the Indian sea.

Though the fine red tubes of this zoophyte are compacted together, often closely, and secured by transverse floors, or stages, whereon one set of pipes opens above another, the animals inhabiting them appear to be distinct from each other; that is, they are not vitally united together, but merely build up a sort of town, the result of their combined labours, each constructing its own tubular domicile. From the open end of each tube issues a little membranous polype, of a grass-green colour, with eight leaflike



Polype of *Tubipora.*

tentacula, surrounding a small disc with an oral orifice. When these tentacula are contracted, (as in our sketch, in which an imaginary section of the tube is made to show it,) and the creature withdrawn, the latter is seated at the bottom



Polype of *Tubipora* contracted.

of a membrane resembling an inverted cone. The edge of this membrane expands outward, and is in fact a continua-

tion of the margin of the hard tube, into which it is reflected as a fine lining, extending to where a calcareous interruption bounds the residence of the zoophyte. The calcareous tube is indeed itself produced by a gradual petrification of the membrane itself as it rises: when this membrane attains a certain elevation, its funnel-shaped edge expands horizontally, and doubling itself, forms, by the deposition of calcareous particles in its substance, a stage composed of two plates soldered together.

As all the polypes act in the same manner, at the same time, and upon the same plane, the stages are produced which bind the bundles together; for the margins of the extended membrane of each polype meet and coalesce. This being effected, the polype increases, and the lining tissue rising, continues the cone-like orifice of the tube. From the base of the tentacula extend eight filaments, running through the tube, and attached to its lining membrane. On these the germs of the future race are attached by a neck or stalk, like minute eggs. How they are expelled, whether during the polype's life or not; and how they cluster together and form bundles of pipes upon the old ones, or in new situations, are points utterly unknown. The limestone rocks of Derbyshire abound with fossil tubiporæ.

Few have visited the sea, who have not picked up, on the beach, zoophytes attached to shells and stones, which they have regarded, but erroneously, as belonging to the tribe of sea-weeds, and consequently as vegetable productions. Delicate in structure, and elegant in form, they spread, in a frondescent manner, and their wavy branches are adorned with miniature vases, and cups of various patterns. They excel, indeed, all other zoophytes in gracefulness, and an examination of them cannot fail to please.

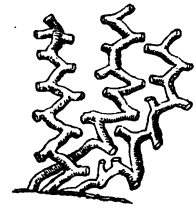
The numerous genera into which these zoophytes, with flexible stems and branches, inclosing a living thread are divided, range themselves under two groups, or sections, namely, *Tubulariæ* and *Sertulariæ*.

In the *Tubulariæ* we are presented with simple, or branched horny tubes, from the open extremities of which the polypes emerge and expand their tentacula. One species, (see the figure,) the *Tubularia indivisa*, found on our shores, resembles a portion of straw, two or three inches in length, from the orifice of which protrudes the polype, with two

Tubularia indivisa.

circlets of tentacles, one immediately surrounding the mouth, the other circlet lower down, and near a second aperture or mouth communicating with the body enclosed in the tube. The space between these two circlets is perpetually changing its form, being alternately distended with some fluid, and alternately contracted.

It is remarkable that the head, or polype of this zoophyte, is deciduous. When specimens are taken from the sea, the head falls off, or perishes; if, however, the animals be kept in their congenial fluid, a new head is gradually reproduced from the pulp within the sheath. The head is also reproduced when the stem is cut into two parts, and thus the creature may be multiplied. To this sec-



Tibiana fasciculata.

tion belongs the genus *Tibiana;* the tubes are zigzag, and at each angle is a little projection, with an orifice for the protrusion of the polypes, as in the sketch. In the

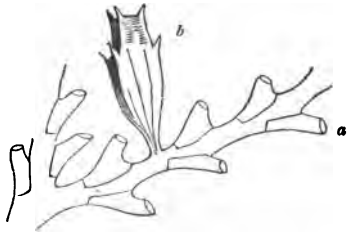
Campanularia urnigera, showing three polype cells and an egg vesicle.

genus *Campanularia,* the stem is branched, the ends of the branches assuming

the form of a bell in which the polypes reside. See sketch at bottom of page 149.

The *Sertulariæ* are for the most part frondescent, presenting a horny stem and branches, slender and flexible, and apparently jointed at regular intervals. The joints are mere breaks in the continuity of the sheath, occasioned by periodical interruptions in its growth. At the extremities, or along the sides of the branches, are the cuplike cells of the polypes arranged in definite order.

Sertularia Margarita.

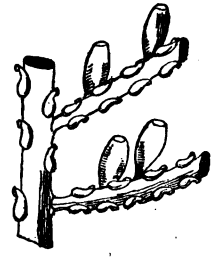


Sertularia Margarita. A magnified portion. *a*, polype cell; *b*, egg vesicle.

Sertularia pumila.

The above sketches represent the *Sertularia Margarita*, Hassall, and a magnified portion, together with a sketch of a portion of *Sertularia pumila*, with the polypes. In *Thuiaria* the polype cells are sessile, that is, resting closely on the branch, as seen in the following

Thuiaria articulata.



Thuiaria articulata. A portion magnified.

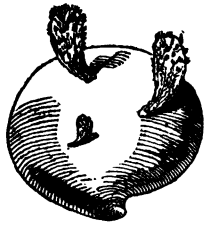
figures, which represent a portion of the *Thuiaria articulata*, and a portion magnified, showing the egg vesicles, and the polype cells.

The tubes of these zoophytes, whether of the *Tubulariæ* or *Sertulariæ*, are formed by the hardening of the tegumentary membrane of the living pulp; and hence we can easily conceive how it comes to pass, that in the sertulariæ we find the stems and branches so often covered with egg vesicles larger than the cells, and clustered together. In the vesicles are developed the gemmules of a succeeding race. When mature, they escape by a disruption of the top, or falling off of a lid; after this, the vesicles wither and disappear. The gemmules, on their escape from the vesicle, are provided with minute cilia; they row themselves about, and ultimately fix upon a congenial site, throwing out root-like fibres, after the manner

of a plant, in order to fix themselves securely. They then push up a shoot, the commencement of the future stem; polypes and polype-cells are evolved on its sides; branches are given off, and a cluster of living polypes, connected by a living thread, constitute a family whose objects and interests are identical, and whose workings are all regulated by one harmonious instinct.

The growth of these beautiful zoophytes is extremely rapid, and their duration often short. Some appear to have but a summer's existence; many are probably annual; and those which attach themselves to sea-weeds cannot prolong their existence beyond that of the frond to which they are affixed. But those which root themselves upon rocks, stones, and shells, are doubtless less perishable, and may, perhaps, continue for several years to develope new branches and new polypes.

Of the cartilaginous compound polypifera, the genera *Alcyonium*, *Tethya*, and *Cydonium*, afford examples. The annexed figures represent the *Alcyonium*



Alcyonium hirsutum, natural size, on a shell.

Alcyonium hirsutum magnified.

hirsutum, of the natural size, and magnified. In these beings, we are presented with a semi-cartilaginous mass, intersected by fibrous bands, and sometimes with calcareous spiculæ dispersed through its substance. The forms assumed by the different species are very various; but all are fixed on other substances, as stones and shells. The upper surface is dotted with cells, in which the polypes reside, and when they are all protruded, they cover the common pulpy mass with clusters of flowers, or stars. From the cavity of the stomach of a polype of *Cydonium*, (of which a single one is here represented, removed from the mass, and magnified,)

Polype of *Cydonium*.

each of these polypes extends a tube, conveying nutriment to the general mass; a tubular filament also opens into the stomach; this filament contains the gemmules of a future progeny. When mature, they pass from the tube into the digestive cavity of the parent polype, and thence through the oral orifice into the sea.

Though these polypes and the common mass participate in one common life, as far as nutrition is concerned, yet there appears to be no community of feeling between the polypes, for they expand and contract independently of each other. When one is rudely touched, it withdraws itself; but the rest remain unaffected. Local injury, on one portion of the general mass, seems to be unperceived, or unfelt at a remote portion; but a general shock being given, the whole mass, and the polypes, contract together.

Highest among the polypifera, in the scale of organization, are the fleshy polypes, namely, the *Actiniæ*, or sea anemonies. The actinia consists of a soft fleshy cylindrical body, the base of which acting as a sucker, enables the animal to adhere to rocks, stones, and pebbles. The opposite extremity presents a striated disc with a central oral orifice, and is surrounded by a tentacula, either in a single row, and adorned by enlargements, covered with minute suckers, as in *Actinia alcyonoidea*, from the South Pacific,

or by two or more rows of simple tubular tentacula, as in *A. senilis* and *equina*, of our own shores. These tentacula are capable of being expanded, contracted, and moved in every direction. They are the arms by which the animal seizes its prey, and drags it to the mouth. When fully expanded, while the creature waits for its victim, they present a most beautiful flower-like appearance, increased by the fine colours which they usually exhibit.

In the actiniæ, for the first time in the present class, we recognize distinct muscular fibres, giving to the body the power of contraction and expansion, and even locomotion. It is not only on being touched that these creatures contract; so extreme is their sensibility, that a dark cloud passing over the sky, is sufficient to make them draw in all their tentacles; and the *actinia senilis* will, at once, bury itself in the sand on the approach of an intruder.

We shall not repeat our details of the general structure of these animals, which will be found in the *Visitor* for 1840, pages 254-5, and to which we refer our reader. Closely allied to the genus *Actinia* is that termed *Zoanthus:* the polypes, indeed, essentially resemble the actini; but they are united together upon a common base. Hence they are less independent, individually, than the actiniæ.

If our reader will review the course of our observations, he will find that, proceeding through a series of forms, from the sponges to the highest of the polypifera, namely, the sea anemonies, or actiniæ, an increase in the development of organic structure characterizes the successive links of the chain. To complete our sketch, however, we must briefly notice a group of polype-bearing animals, which, in the structure of their frame, rise still higher than the actiniæ, and which, though formerly placed by naturalists with the ordinary zoophytes, are now with justice removed, and form a distinct section of a higher sub-kingdom (mematoneura) than the acrita. We refer to the "Polypes à Cellules," of Cuvier; the "Bryozoa," of Ehrenberg.—M.

CHARACTERISTICS OF IRISH BEGGARS.

The beggars in the various towns have their distinctive characters, and they differ essentially from those who beg in the country. In the towns it is usually a "profession;" the same faces are always encountered in the same places; and they are very jealous of interlopers, unless good cause be shown for additions to "the craft." In Dublin, they are exceedingly insolent and repulsive; in Cork, merry and good humoured, but most provokingly clamorous; in Waterford, their petitions were preferred more by looks than words, and a refusal was at once taken: in Clonmel, (we were there during a season of frightful want,) they appeared too thoroughly depressed and heart-broken to utter even a sentence of appeal; in Killarney, they seemed trusting to their utter wretchedness and filth of apparel, as a contrast to the surpassing grace and beauty of nature all around them, to extort charity from the visitors; and in Wicklow, where we encountered far fewer than we expected, (always excepting Glendalough,) they laboured to earn money by tendering something like advice as to the route that should be taken by those who were in search of the picturesque. One had followed a friend of ours, to his great annoyance, for upwards of a mile, and on bidding him good-by had the modesty to ask for a little sixpence. "For what?" inquired the gentleman; "what have you done for me?" "Ah, then, sure haven't I been keeping yer honor in discoorse?" In the country, where passers-by are not numerous, the aged or bed-ridden beggar is frequently placed in a sort of hand barrow, and laid at morning by the road side, to excite compassion, and procure alms: not unfrequently their business is conducted on the backs of donkeys; and often they are drawn about by some neighbour's child.—*Hall's Ireland.*

ANCIENT AND MODERN TRAVELLING.

At the recent opening of the Strasburgh railway, a grand dinner was given on the occasion. Among a number of appropriate inscriptions on the walls of the room was the following:—"In 1500, the journey from Mulhausen to Strasburgh occupied eight days; in 1600, six days; in 1700, four days; in 1800, two days; in 1841, two hours!"

SATAN'S EMPIRE.

The empire exercised by Satan over mankind is to be regarded, not as the power of a prince, but as that of an executioner.—*Charnock.*

ADVICE ON RECOVERY FROM SICKNESS.

(A Letter from a Father to his Son.)

MY DEAR ———,

As you are now returning to business, I think it right to offer some reflections which occur to me, on review of what is past, and with reference likewise to your future comfort and advantage.

The circumstance of your late long and alarming illness, demands your particular notice. You have had time to think seriously of your former danger and happy recovery;—and as we know that God has some intention in sending heavy afflictions, it is your duty to inquire what salutary lessons they were intended to convey, as to the forming of your judgment, and the regulation of your views and pursuits. The language of Scripture respecting painful dispensations of Divine Providence, is this: "Hear ye the rod, and who hath appointed it," Micah vi. 9. To lose the benefit of such correction and instruction through perverseness or inattention, would be therefore criminal and highly dangerous.

Your illness was sudden, and soon deprived you of the free use of your reflecting powers. We who saw the whole process of it, in its stupifying, debilitating, and morbid effects, could not but lament the distress we so long witnessed; and besides the painful and melancholy apprehensions we felt for the event, as to your life, which we knew to be in extreme danger, the impossibility of communicating any religious ideas to your mind, or of obtaining any satisfactory knowledge of the state of your soul, gave rise to numberless anxious thoughts. Our prayers indeed were offered up, in the family and in private, with a frequency and energy which we can never forget. Our fears and hopes were alternately excited, by what we saw in the symptoms of your disorder, and by the reports of our medical attendants; whose visits were as frequent, and their exertions as great as the alarming case required. All this time you alone were in a state of mental torpor, or hurried into the wildest delirium from bodily disease. But what we saw and felt then, it seems right for you to consider now, that you may judge of the hair-breadth escape you have had, may be duly sensible of your present great obligations to recovering mercy, and having that space now granted which was then by all of us most ardently desired for your advantage, (but not at all expected,) you may look upon your life as redeemed from the grave, and your soul from the invisible state; and may make the acknowledgment of the psalmist, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Adding, with him, "I will walk before the Lord, in the land of the living;" or, as he says, in another place, "I will go into thy house and pay thee my vows," etc. See Psa. cxvi. The language of Saul of Tarsus, when the Divine light broke in upon his soul, may well be supposed to express the desires of your heart, in your present circumstances, taken in contrast with those from which you have so lately been delivered, "Lord, what wilt thou have me to do?" Acts ix. 6.

This, I say, one would hope and expect, that you should say from the heart, when duly sensible of the mercy you have experienced, and of the increasing responsibility you are under to improve the residue of your days to the glory of him who has thus unexpectedly (I had almost said, miraculously) prolonged them; I believe, indeed, few of your friends would have thought such an expression too high for the present occasion.

Remember, then, you are now entering upon a new era of your life, in which your obligations to your Maker will be heightened by the recovery he has wrought for you; and should you fail of the improvement that ought to be made of it, you will have to answer for corrections slighted, as well as for blessings abused; and you will in that case have so much the heavier account to pass at a future day.

But I would hope better things of you, and things that accompany salvation, though I thus speak. I would hope that from your experience of the precarious nature of worldly enjoyments, and the seriousness of a subject in which you are so much interested, as well as from the attention you formerly gave to my written advice, you are now disposed to inquire what are the particular duties to which I would call your attention.

First, then, redeem the time, Eph. v. 16. That we are in general too thoughtless of its value, cannot be disputed by any one who considers how soon the precious talent may be taken from us; how soon the time of probation may be at an end for ever; and how strict the account we shall have to render of our improvement of it. "Now is the accepted time; behold, now is the day of salvation," 2 Cor. vi. 2.

You will remember the case of the foolish virgins, and their fruitless desire of regaining what was lost; but "the door was shut." See Matt. xxv. It might have been shut upon you some months since, but it still stands open. Strive then to enter; another opportunity may not be granted you.

Much of your comfort, safety, and improvement, depends upon the manner in which you spend your leisure hours. They may be called your own, for the hours of business are pre-occupied. It is for your leisure hours you will have to answer. Recreation is allowable, nay, necessary; but much caution is required of a Christian (I know you wish to be of that description) respecting the quality of his recreations, the time they take up, and the company they lead him into. In each of these particulars do not think it beneath you to be very careful. If your amusements swallow up the greatest part of your time, or leave on your mind a bias unfavourable to seriousness and reflection, they may then be considered as truly dangerous, and you should instantly resolve to alter your plan. This may be done with better effect now, after your long absence from your former companions, than at any other time; and before you are insensibly drawn into habits of listlessness and gaiety.

A certain portion of time must be regularly (as regularly as possible) devoted to the duties of retirement, reading the word of God, reflection, and prayer. The effect of a serious improvement of the space allotted for these useful purposes, will extend to your general conduct, conversation, and temper of mind; so that neither of them will be inconsistent with your own convictions, desires, or resolutions, as formed in your closet, and "thy Father which seeth in secret shall reward thee openly," Matt. vi. 6.

I have on a former occasion cautioned you as to the choice of your companions, and certainly nothing can be of greater importance as to your reputation or safety. We readily fall in with the views and pursuits of those with whom we associate; we think and act as they do. This is the general opinion of mankind; and they will judge of your principles and conduct from those of your companions, which they may, perhaps, be better acquainted with than you may suppose.

If, therefore, you have observed any thing wrong in the character and conduct of any one with whom you have hitherto been intimate, now is the time to avoid such intimacy, and you may do it with less difficulty or offence than at any other. You have had sufficient opportunity for knowing the dispositions of those in your office, and you ought to discriminate accordingly; not to suffer any one whom you cannot esteem, and whom it would be dangerous to imitate, to continue on your list of friends. See Psa. ci. 2—7.

Your expenses must, in some measure, depend upon the company you keep. I have before now taken occasion to hint at the necessity of your being more careful in this particular. You know your income; and it is your duty, and will be greatly for your comfort, to lay down a plan for the year, lest you should be betrayed into such schemes or engagements as you may afterwards find it difficult to manage. You should be cautious, not only of keeping your current expenses in due bounds, but also of giving orders to your tradesmen. The principal of these should be minuted down with the probable amount of their bills, that you may not find yourself straitened before you are aware. This has always been my practice, and I have found the benefit of it.

In recurring to the circumstances of your late illness, it would be inexcusable to omit guarding you respecting the care of your health, the greatest blessing of life, and the loss of which so often endangers life. I do not wish you to be a valetudinarian, for that implies an excessive care and solicitude about trifles; and, after all, we must look up to an overruling Providence, upon whom depends our "life, and breath, and all things," Acts xvii. 25. But a reasonable care of health every man should exercise; and, having done so, you must refer all to the God in whom you live, and move, and have your being, ver. 28. To him you owe your present excellent state of health, which many of your colleagues may be disposed to envy, and which you should guard with additional caution from your late experience of its worth, and the dangers to which it may be exposed. Expose it henceforth to no danger unnecessarily. Regard your constitution and your reputation as the most valuable of earthly advantages, and improve them as the means of being happy and useful, happy in yourself, and useful in society; so will you rejoice the heart of a parent, and prove a comfort to him in his declining years; and if what he has written now, or on a former occasion, may contribute in any degree to

your temporal and spiritual welfare, he has his reward.

And now "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," Acts xx. 32.

G. F.

THE ACQUISITION OF KNOWLEDGE OPEN TO ALL.

It is asked, "What has the artizan to do with science? What will he be the better for his studies? The labour of his hands is to procure him bread; and all the book learning you can give him will not make him a more skilful workman, or a worthier citizen." Such inquiries we must meet with the broad, unqualified assertion, that man, as an intellectual creature, endowed with a capacity for acquiring knowledge and for retaining it, has a perfect right to learn all he can. So long as other duties be not neglected, and the claims of God and his fellow men on his time be honestly satisfied, it is his high privilege, whatever be his station or position in society, to exert his faculties, and to enrich his mind, to the uttermost. In this matter the distinctions of birth and fortune have no place. We could as soon argue that the artizan was not permitted to gaze into the starry heavens, or to breathe the perfume of the garden, or to drink in the melody with which God has filled the groves, as say that he may not travel freely over the wide fields of knowledge which is spread before him. To rich and poor alike are given those senses which connect us with the visible and material world; and hence we are sure that our Maker intended both to see and admire His works. To rich and poor alike are also given those faculties of the inner man by which truth is sought, and reasons are weighed, and knowledge is stored up; hence, to us at least, it is equally evident that He invites both to explore the vast world of thought, and to gather from it what spoils they can to enrich others and themselves. If I tell a man that he should shut his eyes because the sky and the fields are mine to look upon, and not his, I should be laughed at for my folly. He will answer, and answer truly, "He who made the firmament so beautiful meant it to be seen, and He who fashioned my eye so curiously meant it to look abroad upon his handywork. Each fits and suits the other in my case as in yours, and what better proof can there be that these pleasures at least we are to share in common." The same answer, with precisely the same force, may be given here. The man who forbids his neighbour to think deeply, or to read extensively, is bound to produce the patent by which he claims a monopoly of knowledge. Such a nobility, if it exists, can only be of Heaven's making, and he must show when and how the privilege was granted, or we shall take the liberty of disputing his pretensions altogether. In other words, the rich man has nothing to show for his right to learning but his ability to take it in, and the pleasure which he finds in doing so; and if the poor man has the like ability and the like pleasure, then in this matter, as in their common nature, and common hopes, and common responsibilities, they stand side by side. The parting line, where it exists, is drawn by a most unchristian self-sufficiency on the one side, or by voluntary and contented ignorance on the other. God has not drawn it, and neither reason nor religion can approve it.—*From Rev. J. H. Gurney's Lecture to the Lutterworth Mechanics' Institute.*

OLD HUMPHREY IN A DIFFICULTY.

Well do I remember, that many years ago, a man of talents, a professional friend of mine, a member of a philosophical society, gave a lecture on phrenology to a goodly assembly of both sexes. In the course of his remarks, he pointed out the difference of structure in the head of a man and the head of a woman. Carried away by his subject, which was then comparatively novel, he made some observations which seemed to give the palm of intellect so necessarily and decidedly to man, that no small offence was taken by his female auditors, who were hardly disposed to concede that, which he appeared to take for granted as a thing of course. The lecture occupied, I think, about two hours; but it took more than as many years to blot out the unfavourable impression against himself which it left on the mind and memory of his fair friends.

Now, though I have a very vivid remembrance of the penalty imposed for my friend's inadvertent transgression, yet am I about to set my foot on ground almost as tender as that on which he ventured to tread. We are always persuading ourselves that we shall succeed where others have failed—that we shall

be able to stand where others have fallen; and it may be owing to this common infirmity that I now hope to find a way where many have lost themselves, and to reply to a difficult inquiry, without, on the one hand, giving offence, or, on the other, withholding just and profitable information.

It is a common thing with me to have questions proposed, and inquiries made, to which I do not feel equal to reply. In such cases, I usually pass them over, trusting to the consideration and kindness of my friends to put a fair construction on my silence. This course, however, cannot always be taken; and at the present moment, I feel that I ought not to refuse a reply to the following questions, proposed for my consideration, by an intellectual and well informed lady:—

"When is the manifestation of a masculine mind unbecoming in woman?

"Why should woman be considered so inferior to man, as to be deemed an intruder the moment she begins to think for herself, and to express her opinion?

"Why should not women acquire some of the characteristics by which men are pre-eminently distinguished, without losing any of their own?"

You will see at once that I am in a dilemma, that my position is one of considerable difficulty, and that it will require some little tact to maintain it with credit. Come, then, speed, with thy flying fingers; wit, with thy ready tongue; truth, with thine eagle eye; knowledge, with thy mental stores; wisdom, with thy thoughtful brow; and experience, with thy chastened judgment; assist me to give a meet response to my fair questioner. But, first, let me fancy her in the very imposing and picturesque attitude of sitting in an elevated chair, an ostrich feather or twain waving in her new cap, with the crimson riband, demanding, with an influential toss of the head, an expressive consciousness of the rights of woman, and a resolute and inflexible determination to preserve them inviolable visible in her countenance. "Why should woman be considered so inferior to man, as to be deemed an intruder the moment she begins to think for herself, and to express her opinions?"

Willingly, had I leisure, would I ring a few lively changes on the musical bells of my imagination, as a kind of prelude to my graver strain; but old father Time, as he passes me with his scythe and hour-glass, holds up his aged hand, and knits his aged brows. "Give the lady an answer," says he, "in a gentlemanly manner, at once; for she deserves it." In obedience to my venerable monitor, I thus proceed:—

TO MY RESPECTED CATECHIST.

Your communication on the mind of woman lies before me; and I, as in duty bound, though but ill qualified for the task, will give you my poor thoughts on the matter. On several occasions has the inquiry been made, whether the intellectual faculties of women are equal to those of men, and the question has usually been decided according to the views of the parties engaged in it.

Those who contend for equality of intellect in both sexes, bring forward female instances of great learning, sound judgment, and general ability; and when told that such instances are few compared with celebrated characters among men, reply, that this is sufficiently accounted for by the superior opportunities men possess of acquiring knowledge, and the great difference in their habits and education. For my own part, much rather would I leave the general question in abeyance, than have it decided in a proud and arbitrary manner; for certain it is, that often, in the presence of well educated females, I have blushed with the consciousness of my own inferiority. Still, in dealing faithfully with the inquiry, I would not willingly shrink from giving an opinion.

By some general agreement, when entered into, or on what precise grounds, I cannot say, the opinion has long been almost universally entertained, that man has the advantages of bodily strength and mental power, and woman those of external charms, elegance, sweetness, delicacy, feeling, patience, and a hundred other excellent qualities, in agreement with the declaration of Milton:

> "For contemplation he, and valour formed,
> For softness she and sweet attractive grace."

Nor do I see that either man or woman can, with justice, call in question or complain of this generally received opinion. If it be no just cause of disparagement to either animal, that the lion has not the grace of the antelope, nor the antelope the power of the lion, in like manner, it cannot be a just ground of reproach, either that man possesses not the sensibility and delicacy of woman, or woman the bodily and mental force of man.

You are too reasonable not to concede this, and therefore I will venture the con-

clusion, that the proper cultivation of the animal and intellectual powers of man and woman depends on its fitness to qualify them usefully to fill the stations they are severally called on to occupy. Man is the guide and protector, as well as the friend and companion of woman: his bodily and mental endowments, then, should be called out in a full, bold, energetic, and decisive manner, that he may properly sustain his position; while woman, as the affectionate sharer of his joys, the kind soother of his cares, the meek corrector of his stormy passions, the prudent director of his household, and the amiable instructress of his children, especially in their younger years, should be educated suitably for these important objects. Should she, on the contrary, fit herself to take the lead, and man only qualify himself to follow, the usages of mankind, with the authority of holy Scripture, would be reversed, and a door opened for the introduction of unnumbered evils. These preparatory remarks being made, not arrogantly, but with the very spirit of fairness and candour, I will consider the knotty questions you have propounded.

1. When is the manifestation of a masculine mind unbecoming in woman?

I should say, as a general reply, when it wounds by its severity, offends by its pride, or disgusts by its boldness. As a high-bred steed requires a strong rein to control its spirit, so a masculine mind in woman requires a double guard of feminine qualities. When strength of understanding is possessed by one of agreeable form and features, elegant demeanour, humility of mind, and sweetness of temper, it is doubly delightful. In such a case, agreeable manners give an added charm to intellect, and intellect imparts a lustre to amiability.

2. Why should woman be considered so inferior to man, as to be deemed an intruder the moment she begins to think for herself, and to express her opinion?

No sensible and right-minded person, surely, would either think or act in the manner here supposed. If a woman reflects with judgment, and expresses herself with modesty, good sense, and ability, she must instantly become, in the estimation of the discerning, an object of respect, and will receive that attention to which she is justly entitled. When surrounded by the vain and thoughtless, or when she expresses her opinion in an assuming spirit, the case may be otherwise.

3. Why should not woman acquire some of the characteristics by which men are pre-eminently distinguished, without losing their own?

I can really see no good reason why she should not, if these characteristics will make her more useful, more amiable, more companionable, or more happy. You are justified, certainly, in attaining any of our characteristics, so long as you do not lose any of those peculiarly your own. This appears to me the point on which the question turns, and the point wherein, I fear, even learned ladies have erred. They have not usually succeeded in eminently attaining our characteristics, without a fearful modification of their own. You will allow me to speak plainly. In cheerfulness of demeanour, in the prudent management of a household, in cleanliness, punctuality, forethought, and attention to the comfort of a husband and children, I would match many women of limited education against all the learned ladies in the world.

It is well known to you that the Christian world have set themselves against cards and dice, those unoffending pieces of pasteboard and ivory, and with some reason too; for these things have been so frequently perverted to bad purposes, on account of the fatal facility they afford to people to do wrong, that they are regarded with suspicion, and set aside. Something like this has taken place with respect to learning among females; learned ladies have been avoided, censured, and even ridiculed, however creditable their talents, and estimable the information they have gained, simply because, in the endeavour to attain our characteristics, they have compromised their own.

Learning has imparted, in some cases, a masculine boldness to woman, and we cannot part with her retiredness without a pang. The loss of

> "Those graceful acts,
> Those thousand decencies that daily flow
> From all her words and actions,"

and that winning diffidence and modesty that marks her mien, would be but ill supplied by all that languages can give, or books impart.

It has fallen to my lot to know a few fair, I am almost tempted to say a few of the fairest specimens of females of talent, whose unusual powers were unmingled with aught that was unwomanly; and willingly would I see the number of such abundantly increase.

Shall I tell you a secret that is well

worth knowing? It is this: We, "lords of the creation," venerate woman for her piety; we honour and respect her for her integrity and judgment; we admire her for her wit, talents, and accomplishments; and we love her for her personal charms and her feminine qualities and virtues. She, then, who would be venerated, respected, and admired, must excel in piety, integrity, judgment, wit, talent, and accomplishments; while she who would be loved, must cultivate with care the personal charms God has bestowed upon her, and guard, as the apple of her eye, her feminine qualities and virtues.

I have said more than I intended, and only wish that it was more worthy your perusal. Time is hastening onwards, and we are hastening on too: let not, then, our contention be, which has the higher faculties, but rather, which shall apply them to the best advantage. If led on by infirmity of purpose, we may commit many errors in the pursuit of knowledge; but hardly shall we err, if our objects are really the Redeemer's glory, and the welfare of those around us for time and eternity. Whatever be our attainments, may the language of our hearts be, "Not unto us, O Lord, not unto us, but unto thy name give glory," Psa. cxv. 1.

I remain, yours,
With true respect, and Christian regard,
OLD HUMPHREY.

A CAST IRON LIGHTHOUSE.

A CAST IRON LIGHTHOUSE has been constructed by Messrs. Bramah and Robinson, under the direction of Mr. Alexander Gordon, and was lately to be seen towering above the adjoining buildings at their manufactory at Pimlico. It is to be erected on the east coast of Jamaica. The following particulars are from the *Times*. The height from the foundation to the roof is one hundred and five feet, fifteen feet of which will be sunk into the solid rock, and loaded in and out with rubble and concrete. The whole tower is formed of iron plates, one inch in thickness, and of these plates there are nine tiers, eleven plates at the bottom, and nine at the top; the whole are bolted together with iron flanges, and when permanently fixed will also be cemented with iron cement, and thus in effect, become one entire whole. To reduce the heat in the interior, which the strength of a tropical sun acting on a building of metal only one inch in thickness would render unbearable, the whole will have an interior lining of slate, with an interval of one inch and a half between it and the iron, by which a current of air will constantly be in circulation over the whole. The diameter of the tower is eighteen feet six inches at the base, and decreases at the top to eleven feet six. The entire weight of the whole fabric is exactly one hundred tons. This lofty fabric was erected entirely without the aid of scaffolding, the expense of which, both here and on its final location in Jamaica, would have been very considerable: at present it stands upon the ground, and merely rests on a plane of temporary timber, etc. The manner in which this was effected is simple: the lower plates were secured together; a cross-beam passed over them, from which a derrick and cradle or windlass were fixed; by this the second tier of plates was elevated, and thus continued till the whole were placed in a very short time, and very few hands were necessary to effect it. The entrance is elevated from the ground ten feet, and is reached by steps of iron. It is little more than two months since the order was given for the erection of this structure, and it has been some time entirely finished. The whole expense, including the plan, the building, the passage over the Atlantic, and the erecting it, will not exceed, it is said, 7,000*l*. At the top, the platform is a square of sixteen feet, which consequently projects over the sides; this is surrounded by a rail, three feet in height.

PROGRESS OF POPERY.

NEW chapels have been recently opened at the following places:—Swinburne Castle, Northumberland; Derrytresna, St. Columb, Waterside, Warrenpont, and Ballyscullion, in Ireland.

"Holy guilds," as they are called, are now in operation in many places, in the midland and northern counties. They are ostensibly charitable associations, formed for the purpose of supplying assistance in sickness, and defraying the expenses of funerals. The Romish bishops grant them charters of incorporation. The members wear peculiar habits and distinctive badges. The ceremony of investiture is performed by a bishop before the high altar. On occasion of the death of a member, all the members, male and female, (they form separate guilds,) attend the funeral, at-

tired in the dress of the guild, and walk in solemn procession, first to the church, and then to the grave. These exhibitions attract the attention of multitudes, who are thereby induced to attend the popish service for the time. On the feast of the nativity of the Virgin Mary, the members of the guild of St. Chad, Birmingham, one hundred and fifty in number, were "invested with the collar and shield of the association," in the cathedral, by Dr. Walsh, assisted by Dr. Wiseman. The charter of incorporation declares the guild to be formed, "under the patronage of our blessed Lady, and her spouse St. Joseph, in our cathedral church of the same St. Chad;" and the members are empowered to seek, collect, and administer alms in the town or elsewhere; to hold chapters, pass resolutions, elect officers, and to construct a burial place, for the brothers only; "provided always, that in all things they be subject to us and our successors, under the direction of some one priest in the service of the said church, to be named by ourselves and our successors." The reason for this last provision is obvious. Everything must be brought under the power of the priesthood. An association so constituted and governed will be always at the beck of the ecclesiastics; it is a trained band, ready to co-operate in the execution of any purpose which may be formed, especially if it be for the exaltation of the church.

The Abbé Sorin, a French priest, accompanied by six lay assistants, has lately sailed for America, for the purpose of establishing schools, on Romish principles, in the state of Kentucky.

On the 13th of October last, the new church of the Jesuits at the Hague, was consecrated by the bishop of Curium, assisted by a numerous body of the clergy, in the presence of an immense crowd, on whom it is said, "the touching ceremonies, which had not been witnessed for several centuries in the city, made a deep impression." A choir of one hundred and thirty musicians was engaged on the occasion. "The church is one of the finest and largest built in modern times, and is dedicated under the invocation of St. Theresa."

The Romish missions in the East Indies have received strong reinforcements. Eleven missionaries, all monks, arrived at Bombay the month of May last. Since then, Dr. Fenelly, a bishop, has sailed from London for Madras, "accompanied by one priest, six candidates for holy orders, three Christian brothers" (who are engaged in education), "and six religious ladies."

It is reported that the foreign missions of the church of Rome are about to be placed under the management of the Jesuits, the present general of which order is a man of extraordinary zeal.

THE USE OF A FEATHER.

Some one has said, "Add a feather to a shaft, and it becomes an arrow." Old Roger Ascham, however, finds in the goose, to which we are chiefly indebted for feathers, a subject on which he may dilate. "Well fare the gentle goose," he says, "which bringeth to a man, even to his door, so many exceeding commodities. For the goose is man's comfort in war, in peace, sleeping and waking: what prayse soever be given to shooting, the goose may challenge best part in it. How well doth she make a man fare at his table; how easily doth she make a man lie in his bed; how fit even as her feathers be, for shooting, so be her quills fit only for writing."

English archers, in war, always had their arrows plumed with white. Their rapid and thick flight is often illustrated by the old historians, by the figure of a snow storm. Froissart, when describing the battle of Cressy, paints the confusion of the Genoese bowmen, in the pay of the French, as arising from the English archers, who "stepped forth one pace, and let fly their arrows so wholly together, that it seemed as snow piercing through heads and breasts. The French knights then rushed in to slay the Genoese for their cowardice; but the 'deadly snow' of the English slew them and their horses too."

The distance to which a practised archer would send his shaft, was far greater than might be imagined. According to an act of Henry VIII., no man who had reached the age of twenty-four years, was permitted to shoot at any mark less than two hundred and twenty yards off; and Carew states that the Cornish archers shot with ease four hundred and eighty yards. There are some accounts of the shaft being sent the distance of half a mile, by some of the strong-armed bowmen of olden time.

The prizes for archery appear to have been various. We often hear of a complete suit of forest green, a deer, or a

butt of wine. When the latter was the prize, the butt was commonly set up for a mark, and it was gained by him who cleft the bung. A round-headed arrow, called a bolt, was used for this purpose. The sign of a well-known inn, in London, the "Bolt in Tun," refers to this custom; and as inns are remarkable for retaining their original signs, it is not improbable that its first owner had gained a butt of wine by his archery.

It would be easy to continue such statements: they serve to throw light on the character and habits of the people of former days; but our space forbids. It must suffice to remark, that intemperance in any is an awful evil, and that every benevolent mind must desire that war may for ever cease. Would that with the disuse of arrows, men had laid aside the sinful passions of which they were sometimes the instruments, and which at others they tended to excite!

The oldest certain account of quills being used for pens, is said to be in some writings of Isidore, who died in 636. When enumerating the materials used in writing, he mentions not only reeds, but feathers. A poem on a pen, formed from a quill, was written in the same century, and is still extant. For a long time, however, quills for such purposes were very scarce.

A physician of Coventry, named Philemon Holland, translated Pliny's Natural History into English with a single pen; and in the following verse he celebrates his performance:—

"With one sole pen I wrote this book,
Made of a grey goose-quill;
A pen it was when I it took,
A pen I leave it still."

Had not others, since his day, used these articles far more freely, a house in Shoe Lane, London, would not have cut, as it has done, about six millions of pens yearly. About six years since, notwithstanding the extensive use of steel pens, the number produced was greater than that of any former year.

The pen may be used for good or evil. Cowper says:—

"The sacred implement I now employ,
Might prove a mischief, or at best a toy;
A trifle, if it were but to amuse;
But, if to wrong the judgment, and abuse,
Worse than a poniard in the basest hand;
It stabs at once the morals of the land."

Instances are not wanting, unhappily, in which it has been used for the worst purposes: it is well that there are others in which it has been employed for the best. To communicate valuable knowledge, especially that which is calculated to lead the mind, under a sense of sin, to the only Saviour, is indeed to use it well. For such a service great genius is not required; persons of humble powers may, in this way, be useful. An old writer has said, "The letter from a Christian friend, which has nothing about Christ in it, is not worth the postage, though it stated that he who received it was entitled to a valuable estate." Let it then be the concern of every reader, to obtain a personal interest in the Saviour, and by all the means that can be employed, to urge others to seek his mercy. A sentence, a few words, even a single word, has been rendered effectual by the Holy Spirit, to a sinner's salvation.—W.

THE OLD IRISH SAILING-PACKET

Was a small trader, schooner or sloop; the cabin, of very limited extent, was lined with "berths;" a curtain portioned off those that were appropriated to ladies. In the centre was a table, seldom used, the formality of a dinner being a rare event, each passenger having laid in his own supply of "sea store," to which he resorted when hungered or athirst; finding, however, very often, when his appetite returned, that his basket had been impoverished by the visits of unscrupulous voyagers who were proof against seasickness. The steward was almost invariably an awkward boy, whose only recommendation was the activity with which he answered the calls of unhappy sufferers; and the voyage across was a kind of purgatory for the time being, to be endured only in cases of absolute necessity. It was not alone the miserable paucity of accommodation and utter indifference to the comfort of the passengers that made the voyage an intolerable evil. Though it usually occupied but three or four days, frequently as many weeks were expended in making it. It was once our lot to pass a month between the ports of Bristol and Cork; putting back, every now and then, to the wretched village of Pill, and, not daring to leave it even for an hour, lest the wind should change and the packet weigh anchor. But with us, it was "holiday time;" and our case was far less dismal than that of an officer to whom we recently related it—his two months' leave of absence had expired the very day he reached his Irish home.—*Hall's Ireland.*

The Spotted Bower Bird.

ON SOME REMARKABLE BOWER-BUILDING BIRDS OF AUSTRALIA.—No. II.

II.—THE SPOTTED BOWER BIRD AND THE GREAT BOWER BIRD.

THE spotted bower bird, (*Chlamydera maculata,*) though placed in a distinct generic group, is closely allied to the satin bower bird, which it greatly resembles in habits and manners. It is, however, less in size, being little larger than the common thrush. The general colour above is dark brown, each feather being tipped with buff, which produces an elegantly mottled plumage. The under parts are yellowish or greyish white. At the back of the head there is a broad, fan-like, pendant crest, composed of elongated feathers, and of a fine bright rose pink. This crest or frill is present in both sexes, but is wanting in young birds of the year. The spotted bower bird inhabits the interior of the country, leaving the mountain ranges and the coast to the preceding species. It has probably a wide range over the central portions of Australia. Mr. Gould, during his excursion into the interior, found it in tolerable abundance at Brezi, on the river Mokai, to the northward of the Liverpool plains. It was also numerous throughout the low bushy ranges in the neighbourhood of the river Namoi, as well as in the open tracts of bush which intersect the plains stretching from its borders.

The shyness of this bird is so great, and its disposition is so suspicious, that travellers not in quest of objects of natural history may traverse its native districts without observing it; and it is only under peculiar circumstances that it can be approached near enough to distinguish its colours. When its haunts are intruded upon, it utters a harsh, grating, scolding note, and betakes itself to the topmost branches of the loftiest trees, or at once darts off, on rapid wings, to a distant locality. Its voice often betrays its presence, when it is concealed from sight.

Mr. Gould observes, "I found the readiest way of obtaining specimens was by watching at the water holes where they come to drink; and on one occasion, near the termination of a long drought, I was guided by a native to a deep basin in a rock which still held water from the rains of many months before, and where numbers of these birds, as well as honeysuckers and parrots, were constantly assembling throughout the day. This natural reservoir had seldom, probably never, been before visited by the white man, being situated in a remote mountain, and presenting no attraction to any person but a naturalist.

"My presence was evidently regarded with suspicion by the feathered visitants to the spot; but while I remained lying on the ground, close to the

water, and perfectly motionless, their thirst overpowering their fear, they would dash down past me, and eagerly take their fill, although an enormous black snake was lying coiled upon a piece of wood near the edge of the pool. Of the numerous assemblage here congregated, the spotted bower birds were by far the shyest of the whole; yet six or eight of these displaying their beautiful necks, were often perched within a few feet of me. The scanty supply of water remaining on the cavity must soon have been exhausted by the thousands of birds that daily resorted to it, had not the rains, so long withheld, descended soon afterwards in torrents, filling every water-course, and overflowing the banks of the largest rivers."

The arched avenue which this beautiful species constructs is more extraordinary than that of the satin bower bird, and it is ornamented in a different style.

In the first place, the bower is far more extensive, often exceeding three feet in the length of the run; in the second place, grasses are used as a lining; and, thirdly, the ornaments consist of pebbles, bleached shells, and bones whitened by exposure to the sun and air.

These bowers are found both on the plains studded with myalls, a species of acacia, (*Acacia pendula*,) and other small trees, and on the bushy slopes of the lower hills; and no one who sees them for the first time, ignorant of their architects, would imagine those architects to be birds.

Outwardly they are built of twigs, but their inner lining consists of tall smooth grass, beautifully arranged, and so disposed, that their bending heads nearly or completely meet, overcanopying the avenue; while around them are hoarded shells, and bones, and pebbles, the latter of which form the floor of the avenue, as well as of the surrounding court-yard.

"Evident and beautiful indications of design are manifest throughout the whole of the decorated bower, formed by this species, particularly in the manner in which the stones are placed within it, apparently to keep the grasses, with which it is lined, fixed firmly on their places. These stones diverge from the mouth of the run, on each side so as to form little paths, while the immense collection of decorative materials, bones and shells, are placed in a heap before the entrance of the avenue, this arrangement being the same at both ends.

"In some of the larger bowers, which had evidently been resorted to for many years, I have seen nearly half a bushel of bones and shells at each of the entrances.

"In some instances, small bowers, composed almost entirely of grasses, apparently the commencement of a new place of rendezvous were observable. I frequently found these structures at a considerable distance from the rivers, from the borders of which alone they could have procured the shells and small round pebbly stones. The collection and transportation of these materials must, therefore, be a task of great labour and difficulty.

"As these birds feed almost entirely upon seeds and fruits, the shells and bones cannot have been collected for any other purpose than that of ornament; besides, it is only those that have been bleached perfectly white in the sun, or such as have been roasted by the natives, and by this means whitened, that attract their attention. I fully ascertained that these runs, like those of the satin bower bird, formed the rendezvous of many individuals; for, after secreting myself for a short space of time near one of them, I killed two males which I had previously seen running through the avenue."

The great bower bird (*Chlamydera nuchalis*) is closely allied to the preceding species, differing principally in size, being larger, and in a greyer tone of general colouring. It was first described by Sir W. Jardine and Mr. Selby, from some specimens in the museum of the Linnean Society; but neither the part of Australia of which it is a native, nor any particulars relative to its habits were known to those naturalists.

It is now ascertained that this bird inhabits the north-west coast, a portion of Australia which has been as yet but little visited. Specimens were procured by Messrs. Bynoe and Dring, two of the officers of the Beagle; but they could learn no account of its economy.

Captain Grey on his return from an expedition to the north-west coast, informed Mr. Gould that he had frequently found, during his rambles, a most singular bower, made in every way like that of the spotted bower bird, and which was always an object of great interest to him. Unable to satisfy himself as to what animal had constructed it, or even whether it was the work of a bird or quadruped, he felt inclined to attribute it to the latter, but without direct evidence.

These bowers, he states, were formed of dead grass and parts of bushes, and sunk a slight depth into two parallel furrows, in sandy soil, and were nicely arched above; but the most remarkable fact connected with them was, that they were always full of broken sea shells, and large heaps of these protruded from each extremity of the bower. In one of these bowers, the most remote from the sea that he discovered, was found a heap of the stones of some fruit, which had evidently been rolled in the sea. Neither bird nor quadruped was ever seen near them, but this circumstance will not excite surprise when we know the recluse habits of the bower birds; for that these bowers were the work of this species, cannot be doubted. Neither the nests of the great, nor those of the spotted bower bird, have yet been discovered, probably because they are most artfully concealed in hollow trees, or amidst the densest foliage. A fine specimen of the avenue and its ornaments of the spotted bower bird, brought to England by Mr. Gould, may be seen in the British Museum.—M.

UNDESIGNED COINCIDENCES OF SCRIPTURE.—No. X.

"And Joses, who by the apostles was surnamed Barnabas, a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet," Acts iv. 36, 37.

I HAVE often thought that there is a harmony pervading every thing connected with Barnabas, enough in itself to stamp the Acts of the Apostles as a history of perfect fidelity. In the verse which I have placed at the head of this paragraph, we see that he was a native of Cyprus; a circumstance upon which a good deal of what I have to say respecting him will be found to turn.

1. First, then, we discover him coming forward in behalf of Paul, whose conversion was suspected by the disciples at Jerusalem, with the air of a man who could vouch for his sincerity, by previous personal knowledge of him. How it was that he was better acquainted with the apostle than the rest, the author of the Acts does not inform us. Cyprus, however, the country of Barnabas, was usually annexed to Cilicia, and formed an integral part of that province, whereof Tarsus, the country of Paul, was the chief city.* It may seem fanciful, however, to suppose that at Tarsus, which was famous for its schools and the facilities it afforded for education,† the two Christian teachers might have laid the foundation of their friendship in the years of their boyhood. Yet I cannot think this improbable. That Paul collected his Greek learning, of which he had no inconsiderable share, in his native place, before he was removed to the feet of Gamaliel, is very credible; nor less so, that Barnabas should have been sent there from Cyprus, a distance of seventy miles only, as to the nearest school of note in those parts. Be that, however, as it may, what could be more natural than for an intimacy to be formed between them subsequently in Jerusalem, whither they had both resorted? They were, as we have seen, all but compatriots, and, under the circumstances, were likely to have their common friends. Neither may it be thought wholly irrelevant to observe, that when it was judged safe for Paul to return from Tarsus, where he had been living for a time to avoid the Greeks, Barnabas seized the opportunity of visiting that town in person, "to seek him," and bring him to Antioch. A journey which, as it does not seem to be necessary, was possibly undertaken by Barnabas partly for the purpose of renewing his intercourse with his early acquaintance.

2. Again, in another place we read, "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch," Acts xi. 20—22. Here no reason is assigned why Barnabas should have been chosen to go to Antioch, and acquaint himself with the progress these new teachers were making amongst the Grecians; but we may observe, that "some of them were men of Cyprus;" and having learned elsewhere that Barnabas was of that country also, we at once discover the propriety of despatching him above all others, to confer with them on the part of the church at Jerusalem.

3. Again, when, at a subsequent period, Paul and Barnabas went forth together to preach unto the Gentiles, we perceive that they "departed unto Seleucia;

* Cicer. Epist. Familiar. lib. i. ep. vii. See also Maffei, Verona Illustrata, vol. i. p. 352.

† See Westein on Acts ix. 11.

and from thence they sailed to Cyprus," Acts xiii. 4. And further, in a second journey, after Paul, in some heat, had parted company with them, we read that Barnabas and Mark again "sailed unto Cyprus," Acts xv. 39. This was precisely what we might expect. Barnabas naturally enough chose to visit his own land before he turned his steps to strangers. Yet all this, satisfactory as it is in evidence of the truth of the history, we are left by the author of the Acts of the Apostles to gather for ourselves, by the apposition of several perfectly unconnected passages.

4. Nor is this all. "And some days after," so we read, chap. xv., "Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus."

A curious chain of consistent narrative may be traced throughout the whole of this passage. The cause of the contention between Paul and Barnabas has been already noticed by Paley; I need not therefore do more than call to my reader's mind, as that excellent advocate of the truth of Christianity has done, the passage in the Epistle to the Colossians, iv. 10, where it is casually said, that Marcus was "sister's son to Barnabas"—a relationship most satisfactorily accounting for the otherwise extraordinary pertinacity with which Barnabas takes up Mark's cause, in this dispute with Paul. Though anticipated in this coincidence, I was unwilling to pass it over in silence, because it is one of a series which attach to the life of Barnabas, and render it, as a whole, a most consistent and complete testimony to the veracity of the Acts.

One circumstance more remains still to be noticed. Mark, it seems, in the former journey, "departed from them from Pamphylia, and went not with them to the work." How did this happen? The explanation, I think, is not difficult. Paul and Barnabas are appointed to go forth and preach. Accordingly they hasten to Seleucia, the nearest seaport to Antioch, where they were staying, and taking with them John, or Mark, "sail to Cyprus," Acts xiii. 4. Since Barnabas was a Cypriote, it is probable that his nephew Mark was the same, or, at any rate, that he had friends and relations in that island. How reasonable, then, is it to suppose, that in joining himself to Paul and Barnabas in the outset of their journey, he was partly influenced by a very innocent desire to visit his kindred, his connexions, or perhaps his birthplace, and that having achieved this object, he landed with his two companions in Pamphylia, and so returned forthwith to Jerusalem! And this supposition, it may be added, is strengthened by the expression applied by St. Paul to Mark, that he "went not with them to the work;" as if, in the particular case, the voyage to Cyprus did not deserve to be considered even the beginning of their labours, being more properly a visit of choice to kinsfolk and acquaintance, or to a place at least having strong local charms for Mark.—*Rev. J. J. Blunt.*

THE CRUSADES.—No. III.

THE THIRD CRUSADE.

Redoubted king, of courage leonine,
I mark thee, Richard! urgent to equip
Thy warlike person with the staff and scrip;
I watch thee sailing o'er the midland brine;
In conquered Cyprus see thy bride decline,
Her blushing cheek, love vows upon her lip,
And see love emblems streaming from thy ship,
As thence she holds her way to Palestine.
My song, a fearless homager, would attend
Thy thundering battle-axe as it cleaves the press
Of war; but duty summons her away
To tell—how, finding in the rash distress
Of those enthusiasts a subservient friend,
To giddier heights hath clomb the Papal sway.

WORDSWORTH.

BALDWIN III. died without male issue, and was succeeded in his kingdom by his brother Amaury, or Almeric, who after a reign of eleven years, transmitted the precarious throne of Jerusalem to his son Baldwin IV., B.C. 1173. This prince had given his sister Sybilla, widow of William, surnamed Longsword, in marriage to Guy of Lusignan. This caused a division among the grandees of the kingdom, and when, after the death of Baldwin IV., B.C. 1184, and his heir Baldwin V., B.C. 1186, the ambitious Guy took the crown of Jerusalem, an alarming dissension took place among the barons, some of whom refused to take the oath of allegiance, and even offered the diadem to Humphrey de Thoron. An open rupture, however, was prevented by the prowess of one common enemy,

whose arms were more terrible than those of Noureddin. This was the renowned hero of the crescent, Saladin.

Saladin, surnamed the great, reigned over the Mussulmans in Egypt and Asia. He had received various provocations from several of the Christian warriors; and, failing to obtain redress from the government of Jerusalem, he took the field in order to chastise the aggressors. Saladin encamped near the Lake of Tiberias, where Guy unadvisedly resolved to meet him, thereby staking his kingdom upon the issue of a single conflict. During the whole day, the two armies stood opposed to each other in suspense, and at night the Latins retired to some rocks in the neighbourhood. At the approach of dawn they again drew near each other; and, when the sun arose in its oriental magnificence, the crusaders raised their war cry, and the Turks sounded their trumpets and atabals, thereby challenging each other to the conflict. At the same time, the bishops and clergy ran through the ranks, cheering the warriors of the cross. To inspire them with courage, a fragment of the true cross was entrusted to the knights of the holy sepulchre. Around this relic the broken squadrons frequently rallied, and renewed the fearful struggle. But the crescent triumphed. The king of Jerusalem, the master of the templars, and the marquis of Monserrat, were taken prisoners; and the piece of holy wood in which they had placed their confidence, fell into the hands of the infidel. B.C. 1187.

Thousands of Christian warriors fell on that fatal day. Those who escaped fled to Jerusalem, hoping to avoid the swords and fetters of the Turks. It was a vain hope. The inhabitants of Jerusalem, rejecting offers of mercy from the brave and generous Saladin, he swore that he would enter their streets, sword in hand, and retaliate upon them the carnage which their ancestors had committed in the days of Godfrey.

Two weeks were spent in an incessant struggle for the possession of the holy sepulchre. At the end of that time, the besieged, finding further resistance in vain, appealed to the clemency of the conqueror. Saladin listened to the appeal, and it was stipulated that the military and the nobles should be escorted to Tyre; and, that the inhabitants should become slaves, unless ransomed at certain rates to be fixed by the victor.

Four days were consumed by the wretched inhabitants in weeping over and embracing the holy sepulchre, and other sacred places. The Latins then left the city, and wended their way through the enemies' camp. Children of all ages clung round their weeping mothers, while their fathers bore away some small remnant of their household furniture. The clergy, queen, and her retinue of ladies followed in procession. The conqueror advanced to meet them, and his heart melted with compassion when he saw them approach in the attitude of suppliants. He uttered some expressions of pity; and the women, encouraged by these expressions, exclaimed, "Our fortunes and our possessions you may freely enjoy; but restore to us our fathers, our husbands, and our brothers. With these dear objects we cannot be entirely miserable. They will take care of us; and that God whom we reverence, and who provides for the birds of the air, will not forget our children."

Saladin responded to their petition with knightly generosity. He released all the captives demanded; and, at the same time, loaded them with presents. He exhibited, also, the same spirit within the walls of Jerusalem. Hearing of the tender care with which the military friars of St. John treated their sick countrymen, he allowed ten of their order to remain in the hospital, to complete their work of charity.

The holy city was once more under the dominion of the crescent. The great cross upon the church of the sepulchre, was taken down, and soiled with the mire of the streets; the bells which had summoned the Christians to their devotions were melted, and the mosque of Omar purified by a copious sprinkling of rose water.

Ascalon, Laodicea, Gabala, Sidon, Nazareth, and Bethlehem, could oppose no force against the victorious Saladin, and they opened their gates to him. Tyre, only, which was garrisoned by a body of soldiers under the gallant Conrad, resisted his power; and this city triumphed over the conqueror of Tiberias. After having laid siege to it for some time, he was compelled to retire.

The news of these reverses at length reached Christendom. William, bishop of Tyre, the historian of those days, carried the tidings to Rome, and pope Urban III. is said to have died of terror and chagrin.

As on former occasions, the clergy,

forgetful of the genius of the gospel, which is peace, preached war to the death of the infidel. They descanted on the honour and duty of assuming the cross, and of dying in the service of the Redeemer of the world. But enthusiasm was on the wane. Almost every family had to weep over the loss of kindred in the battles of the former crusades, or in the bonds of a hopeless captivity; whence the war cry of the priests was unheeded by the community.

At length, however, letters full of lamentations were sent from Rome, under the pontificate of Gregory VIII., to summon the princes of the west to recover the holy sepulchre. Philip Augustus, the French king; the emperor Frederic Barbarossa, of Germany; and the celebrated Richard Cœur de Lion of England, answered to the summons. Instigated by ambition rather than superstition or duty to the Church, these princes raised a formidable army, with the view of wresting the Holy Land once more from the thraldom of the Saracen.

To obtain the means for this enterprise, the kings of France and England imposed a tax, amounting to the tenth of all moveable goods; but, as the clergy were exempted from this burden, the laity aspired to the same immunity, asserting that their duty obliged them to assist the crusaders with their prayers alone. But their complaints were unheard: those who could not readily advance the sum were allowed to mortgage their property for three years, in order to raise it, which was the only indulgence they could obtain.

Philip of France received the staff and scrip at St. Denys; Richard received his at Tours. It was remarked, as an omen, that, as the latter leaned on his staff, it broke under his weight. Their armies, which amounted to one hundred thousand men, who were the chivalry of Europe, met at Vezelay; and they marched in company to Lyons. At this city they separated, the French pursuing the road to Genoa, the English to Marseilles. The island of Sicily was named as the place of their next rendezvous.

The emperor of Germany marched his forces through Hungary, spread terror among the Greeks, defeated the army of the Seljukes, and arrived at the frontiers of Syria. The difficulties to which Louis and Conrad had submitted in Asia Minor were surmounted by this veteran of war. He triumphed over the perfidy of the Greeks and the snares of the sultan of Iconium; but it was to die without glory. He perished by bathing in the cold waters of the Saliph, the ancient Cydnus; an accident that Alexander the great had nearly incurred before him from similar imprudence. His second son of the same name conducted the army to the Holy Land.

In order to avoid the disasters of former crusades, Richard and Philip Augustus proceeded to Palestine by sea. They wintered in Sicily, where the foundation of their future jealousy and hatred, which forms a conspicuous feature in the annals of French and English history, was laid. With these evil passions cherished in their bosoms, they passed on in the spring of B.C. 1190 to the enterprise.

The conquests of Saladin had put him into possession of Ptolemais, or Acre, which was one of the most valuable ports on the coasts of Syria. The crusaders resolved to recover this city, whatever expense of life and treasure it might demand. It was thus that the confederate kings found them employed on their arrival in Syria. At first, the mutual jealousies of Richard and Philip prevented their acting in unison. Each, with his separate force, endeavoured to scale the ramparts of Ptolemais, and were repulsed with great slaughter. They saw their error, and a transient reconciliation took place for the furtherance of the common cause. It was resolved that the one should attack the walls, while the other guarded the camp from the approaches of Saladin. But the garrison was now disposed to sue for terms of peace. In vain did Saladin endeavour to inspirit the minds of his people; they wrung from him permission to capitulate. Accordingly, they were allowed to purchase their safety by consenting to deliver the city into the hands of the two kings, together with the true cross, five hundred Christian prisoners confined in the city, and a thousand other captives to be selected by the allies. It was stipulated, also, that, unless the Mussulmans paid to Richard and Philip the sum of two hundred thousand pieces of gold, within forty days, the inhabitants of Acre should be at the mercy of the conquerors. Crime followed close upon the heels of victory. Richard, so celebrated in history for his knightly bearing, caused upwards of two thousand captives to be massacred, and Philip imitated the outrage.

It was alleged that this was committed by way of reprisal for the conduct of Saladin, who put to death those prisoners taken in the battle of Tiberias whose tonsure marked them as belonging to the order of the templars. It was thus that the ferocity of oriental manners was infused into the generous spirit of chivalry—thus that the French learned to be sanguinary and merciless towards their religious enemies—thus that they learned to destroy those whom they called heretics at home, which is the foulest blot upon their page of history. This is one of the bitterest results of the crusades.

During the siege of Acre, Richard's gallantry and spirit of enterprise appear to have given him an ascendancy over Philip. This widened the breach between them, and the latter, unwilling to remain where he felt himself only second in authority and influence, availed himself of a plea of illness to return to Europe. As a mark of favour and good wishes for the success of the enterprise, he left ten thousand infantry and five hundred cavalry under the command of the duke of Burgundy, with pay for them during three years.

Richard now stood alone opposed to the renowned Saladin. It was on the 12th of July 1191, that Ptolemais was recovered by the Europeans; and, in the following month, Richard gained a victory over Saladin at Azotus. His name now spread terror throughout Asia. Unopposed, he marched to Jaffa. Like all the rest of the fortifications of Palestine, this fortress had been dismantled, when the tide of conquest flowed toward the Moslem. Richard spent some time in restoring the works of this ancient town, and, while thus employed, the enemy was recruiting his forces, and preparing to contest the laurels gained by the victor at Azotus.

Nothing daunted, however, Richard demanded of Saladin the surrender of the kingdom of Jerusalem as it existed in the reign of Baldwin IV. Saladin modified the terms by offering to yield all Palestine between the river Jordan and the Mediterranean. Some time was spent in negociation, but the wily Mussulman was not in earnest. He merely sought to profit by the delay gained by the negociations.

In the mean time, the seeds of strife were sown in the ranks of Cœur de Lion, and had grown up in the foul weeds of dissension. The chief sower of discord was Conrad, marquis of Tyre and Montserrat, who became the leader of the French faction. This man opposed the counsels, thwarted the plans, and severely criticized the actions of Richard. But Conrad did not live long to oppose him. At this time there was a petty prince in Asia, called "The old man of the mountain," who had acquired such an ascendancy over his subjects, that they paid the most implicit deference to his commands. They esteemed assassination meritorious, when sanctioned by his mandate; they courted danger, and even death, in the execution of his orders, fancying that, when they sacrificed their lives for his sake, they purchased the joys of paradise for their inheritance. Conrad perished by the hands of two assassins, and historians are divided in their opinions whether they were urged to the deed by "The old man of the mountain," or Richard Cœur de Lion.

All the continental chronicles declare that the assassins, when led to execution, named Richard as their employer; the oriental historians testify the same thing; and Richard had no better defence to make, when accused of the crime, than some letters which he produced as having been written by "The old man of the mountains," which some conceive to have been a forgery. The secret will be made manifest at the last great day!

It was thus that the winter was spent. On the return of spring, 1192, the armies of Richard and Saladin again appeared in the field. Political disturbances, however, demanded the presence of Richard in England, and he endeavoured to negociate with his enemy. He made known to him that he would be satisfied with the possession of the holy city, and of the true cross. Saladin replied, that Jerusalem was as precious to the Mussulman as to the Christian, and that he would not be guilty of conniving at idolatry, by permitting the worship of a piece of wood.

Richard now proposed a union of the Christian and Mohammedan interests by establishing a government at Jerusalem, partly Asiatic, and partly European. The union was to be cemented by the marriage of Saphadin, the brother of the sultan, with the widow of William, king of Sicily, but it was thwarted by clamours raised against it by the Moslem imans and priests, who declared aloud against the scandal to the Islam faith.

Richard now marched towards Jerusalem, declaring his fixed determination

to redeem the holy sepulchre. Hymns and thanksgivings followed this declaration. On the side of the Christians, everything wore the face of joy, while on the part of the Mussulmans there was the aspect of terror. Even the brave Saladin himself trembled for the event. But Richard failed in his resolution. Arriving at Bethlehem, his stout heart began to waver. He doubted whether his forces were adequate to undertake the siege, and being confirmed in these doubts by the opinion of the barons of Syria, the templars and hospitallers, he resolved that the attack on Jerusalem should be deferred, and that the army should proceed to other conquests.

Saladin resolved to profit by the wavering conduct of Richard. He advanced with hasty steps to Jaffa, which he captured, putting such of the inhabitants as could not defend themselves in the great tower, or escape by sea, to the sword. The battering rams were prepared to demolish that fortress, when the patriarch, and some English and French knights, agreed to become the prisoners of Saladin, stipulating for the ransom of the citizens, if succours should not arrive during the next day. Richard reached Jaffa before the next morning, and he attacked the town with such resistless fury that the Turks immediately deserted it, and the army, which was encamped at a little distance, made a hasty retreat as soon as they saw the standard of Richard waving on the walls.

Both Richard and Saladin were now alike desirous of peace; the one to return to his distracted country, the other to give repose to his subjects. Negociations were entered into, and a truce was agreed upon for three years and eight months. The fort of Ascalon was dismantled; but Jaffa and Tyre, with the intervening territory, were surrendered to the Europeans. It was stipulated, also, that the Christian pilgrims should be at liberty to pursue their way to the holy sepulchre without being subject to the taxes imposed by the Moslem princes.

The name of Richard was so terrible to the Saracens, that, we are told, when a horse trembled without a visible cause, they were accustomed to say he had seen the ghost of Richard. But these were the only immediate results of his career. The city of Jerusalem and the holy sepulchre were still in the hands of the infidels. The blood of thousands and the riches of France and England had been spent in vain, and no lesson was learned by the issue of the crusade. The city was yet doomed to a fatal martyrdom from Frank and fiery Saracen.

E. F.

WATERING PLACES.

It would afford a curious speculation, and perhaps some instruction, were it in our power to take a hundred persons, promiscuously, from one of the steam vessels as it arrives at Margate or Ramsgate, and oblige them to reveal their real motives for visiting that place. We cannot look into the heart, and they might, therefore, put us off with a false account of themselves and their desires. By their works, however, we may know them; and how fully do some, who visit watering places, tell all the secrets of their hearts by their conduct. We see much to pity, and much to deprecate at these places. The sufferer who is drawn through the busy streets, surrounded by a gay and healthy throng, claims our sympathy; the bleached skin, the livid lip, the languid eye, show us that his visit is intended to arrest the progress of disease. In the faces of some of these afflicted ones, hopeful appearances of recovery are observable, but upon others death has set his mark; a little while, and they must have done with all things below, to appear before Him who holds the sea in the hollow of his hand, and to whom the secrets of all hearts are known.

An interesting sight arrests our attention at watering places, in the number of lovely children diverting themselves on the shore, delving busily as the money-getting world, among the yellow sands, which the next tide will sweep away; they write their names, they pile up heaps, and toil till fatigue and sleep overtake them. While at their play, the evident marks of good or bad training may be perceived. "Even a child is known by his doings," Prov. xx. 11. Wilful, turbulent, and sly, many too surely prove our fallen state by nature, showing that folly is bound in the heart of a child.

We gaze with admiration on the passing ship; we observe her shifting sails, first shadowy, and then glistening in the sun, as she "treads the waters like a thing of life." Let us not forget that she is freighted with human souls on their passage to eternity. Have we ren-

dered any help to those who are engaged in the spread of the gospel among sailors?

Have any of the children of the peasantry, whom we meet during our rides and rambles by the sea-side, and in surrounding villages, received a suitable tract at our hands? or have we only admired them as little rustic figures, adorning the picturesque landscape, and never considered that they were immortal beings?

The cabins of fishermen are often studies for a painter; their wild and romantic situation, the weather-worn materials of which they are rudely composed, the nets and strings of drying fish which festoon their walls; the crazy windows and broken and patched roofs, over which the changing sky casts a thousand beautiful varieties of light and shadow from dawn to sunset, will please the man of taste. But as we watch the fisherman's preparations to leave his humble home, his wife and children, that he may procure supplies for our tables, frequently at the hazard of life, let us remember, that it is in our power to place in his hands, and those of his family, cheap books, which, with the blessing of God, may make them wise unto salvation.

Let us not, then, while we inhale renewed health with every breeze; while we gaze with the love of a child, upon "that white, that pale-faced shore" of our native land; while the "treasures of the deep" are cast up at our feet; "rainbow-coloured shells," plants, and living creatures, forget to lift our hearts in adoration to God, the great Creator of all, or to speak well of his name, to those who know not him nor his purposes of mercy to lost mankind; but on the contrary, strive to make our visit an opportunity for increased usefulness.

If we observe the different methods of conducting their visits to watering-places, adopted by opposite characters, it may afford us instruction, by proving a stimulus to emulate the good, or a warning to avoid the evil of their ways. Let us offer to the notice of the reader, a sketch from real life, in the visit of an inconsistent professor of religion to a watering place, under the name of Mr. Garland.

As that season of the year approaches, which is considered the most genteel for quitting town, Mrs. Garland and her daughters begin to complain of various ailments, for which change of scene and sea air are usually recommended. These intimations are commonly met, on the part of Mr. Garland, first, by sundry declarations, that his mother, who was a woman of amazing industry and very robust health, never visited the sea side; and that the buxom lasses, his sisters, who are now hardy maiden ladies, leading a monotonous country life, never think of sea bathing, or change of air: secondly, by a repetition of the bad state of trade just now, or the heavy losses sustained by himself.

These remonstrances the ladies one and all vociferously attempt to overcome. The wife smiles at her husband's partiality for setting up his mother upon every occasion; and by the high colour which mounts to her cheek, and her tart reply, we are inclined to believe that the subject is rather an unpleasant one to her taste. The daughters burst into a laughing chorus, as they point to the two portraits of their aunts, in antiquated dresses, hanging upon the parlour wall, in gilded frames of elaborate workmanship, and cry out, in their merriment, against their father, for drawing a comparison, for one moment, between those ladies and themselves. This usually brings on as sharp a rejoinder from him; he wishes they would imitate the economy of their aunts, who have saved a fortune by their thrifty habits; and as to requiring change of scene to secure health, he is sure such laughing, giddy romps as his daughters cannot be very ill.

After much more of this kind of conversation has past, if the ladies see it a more politic course to coax papa, that mode is adopted; and, notwithstanding much significant shrugging of the shoulders, shaking of the head, and assurances of not being able to afford the expenses, and so on, it produces the desired effect, and papa yields. The time for starting is fixed upon, and forthwith the important preparations for the visit commence.

Where shall we go? is the first question; one place is voted too dull; another is vulgar; a third is rejected by Mr. Garland, as too expensive. Where, (combined with the other advantages which we propose to ourselves,) can we best enjoy the benefits of a gospel ministry? where can we be most useful to the poor, and to the church of Christ during our visit? are points not regarded as of much importance in their determinations.

Extravagant anticipations of pleasure fill the minds of the daughters; and Mrs. Garland usually displays so much anxiety respecting their gay dresses, as well as

her own, that it is evident something more is thought of than inhaling saline breezes for health, or than the soothing and tranquillizing effect produced by the beauties of the country, or the grandeur of the ocean.

After much pains and expense in completing their wardrobe, and attending to the careful packing of various fragile ornaments, which are usually half spoiled by travelling, the family proceed to their place of destination. Apartments are chosen in the gay part of the town, and the family enter upon a round of dissipation, at which they would hesitate when at home.

"It is too late for family prayer to-night," said Mr. Garland, after a party of pleasure had exhausted the energies of all, "and we were in such haste to depart this morning, that I believe it was then also forgotten. Perhaps we had better attend to it; and I will make it a short exercise."

"My dear," said Mrs. Garland, "it is impossible, at a watering place, to be as punctual as we are at home. What will be the use of calling those sleepy girls together? it is very late, and I wish them to retire as soon as possible."

The devotion of the family was given up, therefore, a second time; and the next morning prayer was again jostled out, by the late hours of the pleasure takers.

"Papa," said the elder Miss Garland, "you will let us go to the —— Gardens, and you will not object to our hearing ——? They say, also, that —— is wonderfully clever; and that we must not think of leaving without being present once at ——. The laughable things I hear of ——, also, I should like better than all."

Papa looked rather grave, for he knew better than to allow that these things were consistent with his profession of religion.

"My dear," said Mrs. Garland, "you know it is impossible, at a watering place, to be as particular as we are at home. How can we amuse ourselves? we must have something to employ our time; and as we are come out to enjoy ourselves, I would not teaze the poor girls, by denying them the pleasures that they see other young people enter into." So papa yielded, and one place of public amusement after another attracted them. They mingled with the profane and the thoughtless, and swelled the tide of dissipation, which is always to be met with in that "Fair of Vanity," a gay watering place.

"How very late we were in our attendance at public worship this morning!" said Mr. Garland, one Sunday at dinner-time, while he helped his family to a first course of such fish as can only be procured and served in equal perfection at the sea side.

"Tell the cook," said Mrs. Garland to the waiter, taking no notice of her husband's observation, "that this fish is prepared exactly as we approve; she has succeeded well to-day." The servant ventured to assure her that much time and pains had been bestowed that morning, in order to give satisfaction.

"How very unbecomingly those young ladies were dressed, who sat in the pew before us," said Charlotte."

"Oh, I could see nothing but the awkward, ungainly manner of the preacher," said her sister. "I really wonder, papa, that you should choose to attend at Mr. A——'s, when such a preacher as Mr. B—— is to be heard."

"My dear," said the father, "there is more truth in the sermons of Mr. A—— than in the showy harangues of Mr. B——."

"That may be, my dear," said Mrs. Garland, "but you know, young people judge differently to old ones; and if the girls really cannot relish Mr. A——'s discourses, you know it is but for a short time; and I do not know that it particularly matters."

"Mr. B—— is a very different preacher to our own pastor at home," said Mr. Garland; "if his eye were upon us, I think his advice would be, 'Go not for the sake of having your eye pleased with graceful action, or your ear tickled by eloquent language; but go where the truths of the Bible are best set forth and explained.'"

"Perhaps so," said Mrs. Garland; "but at a watering place it is impossible to have our own pastor; and I would yield for once to the request of our girls."

Thus was the pliable father induced to leave the green pastures, where the voice of the great Shepherd, through the medium of a faithful minister, was listened to in meekness by a flock hungering for the bread of life, to wander after the crude productions of

"Some soft and seraph-spoken youth
Snatch'd immature from academic bowers,
To dress up truth in artificial flowers."

Thus from day to day some new inconsistency crept in among these careless professors of principles which they continually contradicted by their conduct.

No attention was manifested to the wonderful works of God, with which we are brought in contact by a visit to the shores of our island, or to those inland scenes of beauty, which some prefer. They saw nothing to admire in the sky, and the water, and the fields; these were merely sky, water, and fields to them. They could not sit on the chalky cliffs, to enjoy a thousand delightful meditations, because their silk dresses would be spoiled. The glowing sun would tinge their complexions, if they walked. The varieties of marine plants were to them "dull incurious weeds;" and shells were rubbish not worth collecting, or carrying home. Little, very little, was the sum of real enjoyment, which had been purchased with so much effort and expense.

Meanwhile time was passing, not indeed so rapidly, as at their first arrival, for *ennui* had overtaken them. Signior —— had left, the public rooms were almost deserted; and, discontented and peevish, they longed to return home.

As much dissatisfied as the rest, Mr. Garland, with an inward feeling of self-reproach, for having compromised his duty, made the needful arrangements for departing the next morning early; and, having discharged the many and exorbitant claims upon his purse, sat down in silent chagrin.

"Our expenses have been extravagant," said he to his wife, showing her a list of charges which, for a moment, startled the lady; but recollecting that it was for him to provide, and for her and her children to enjoy, she assumed a smile, told him he could very well afford it for once, and reminded him that it was impossible to regulate one's expenses at a watering place as one could at home.

The young ladies, also, with something like a sneer, told "Pa" that he must not "get stingy."

But Mr. Garland was annoyed, perplexed, and uneasy; he felt that he had been lavish in expending money upon frivolity and luxury, which had nurtured the vanity of his daughters, and yielded no solid satisfaction to himself. He looked back with shame upon his weakness of character, in complying with what he knew to be inconsistent with his profession of religion; and it galled him to think, that this might perhaps have been noticed by some, who are ever ready to scandalize the holy cause of God, on account of the careless conduct of those who declare themselves its advocates.

"My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts," Jer. ii. 13, 19. "O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise," Jer. xvii. 13, 14.—M. J. M.

TRADITION INTRODUCES "ANOTHER GOSPEL."

The bishop of Calcutta in a recent sermon on "the sufficiency of the Holy Scripture as a rule of faith," shows that the attempt to set up catholic tradition, and the teaching of the church, as a joint rule of faith, directly tends to bring in what the apostle terms "another gospel," Gal. i. 6. He adds,

What this other gospel is, and how tradition tends to bring it in, I will now state. Grant me still your attention.

The grand spiritual blessings of our redemption are, pardon, renewal to holiness, and peace of conscience; all resting on the one meritorious sacrifice of the Son of God. These constitute the gospel. Tradition weakens them all.

1. It first tends to sap the doctrine of St. Paul, and of our reformed church, as to the vital and fundamental blessing of man's pardon and justification.

The gospel on this topic, as expounded by our reformers, is, that the penitent sinner, returning to God in Christ Jesus, is accounted and dealt with as righteous before the tribunal of God, only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for his own works and deservings; wherefore, that he is justified and accounted righteous by faith only is a wholesome doctrine, and very

full of comfort; his subsequent personal obedience being the fruit of faith, the evidence of his sincerity, and following after justification.

The opinion of our new divines, so far as I can understand their very confused statements, is, that justification is a habit of holiness, infused into the soul by the Holy Ghost, and admitting of growth and advance; springing, indeed, from the merits of Christ, but consistent with a man's doings being considered as a joint cause of his obtaining pardon and eternal life. Between this tenet and the doctrine of the council of Trent, I confess I can see no material difference. I believe it to be the nucleus of the whole complicated system of popish merits, self-righteousness, and superstition. I look on it as the first-born of the false principle in the rule of faith, which I am opposing.

2. Tradition, again, tends to weaken the gospel as to the operation of the Holy Ghost in the renewal and sanctification of fallen man after the image of God, by an overstrained theory on the grace of the sacraments. These sacraments no one venerates more highly than the opponents of tradition. Not a thought of disparaging their high importance and efficacy, or of weakening one single expression regarding them, as laid down either in Scripture, or in the services of our church, ever crosses our minds. But the tradition scheme seems to us to lead men to confound the spiritual and determined change in the understanding, will, and affections of the soul, from darkness to light, from sin to holiness, and from the power of Satan and the world to the love and obedience of God, with the grace and blessings communicated to the faithful in baptism and the supper of the Lord. Or rather, the heavenly birth and new creation in Christ Jesus, Eph. ii. 10, are insensibly lowered, in order to bring the broad and undeniable facts of the case, as they stare us in the face every day in the mass of baptized persons, into harmony with their overstrained and unscriptural theory on these subjects. The result is, that, instead of the enlightened, holy love of God and man, and activity in all the real good works which are enjoined in the gospel, a kind of monkish life of penances and austerities, of fear and voluntary humility, of vows and prostrations, of forms and ceremonies, is too much, if not encouraged, yet palliated and excused. Sanctification is thus lowered, and the "form" substituted for "the power" of godliness, 2 Tim. iii. 5. This is Popery again.

3. And how, then, can peace of conscience be produced? Can reserve, in preaching on the atonement of our Lord, tend to anything but distress of mind? Can the alteration we have noticed in the very ground of pardon and the nature and motives of holiness have any other effect? And what can the duty and necessity, which is now enforced, of a state of doubt to the very last as to our acceptance with God, and the fear infused as to the full comfort of remission of sins after baptism, result in, but what the apostle calls a "spirit of bondage?" Rom. viii. 15.

The whole hangs together. It constitutes "another gospel." It makes man his own saviour. It repeats the very errors of the Galatian churches which drew forth St. Paul's awful denunciations. It overturns the grand peculiarity and centre tenet of all the reformed churches. It is a covenant of works, not a salvation by grace through faith. It is a sort of mitigated law, in which sincerity, good intentions, and imperfect works, done through grace, are accepted, by virtue of Christ's merits, in the place of perfect obedience.

Of course, all is uncertainty, torment of conscience, darkness, depression, and doubt, in the penitent's mind; instead of that "joy and peace in believing," Rom. xv. 13; that rejoicing "in hope of the glory of God," Rom. v. 2; that "Spirit of adoption," Rom. viii. 15; that constraining love of Christ, 2 Cor. v. 14; that "patience in tribulation," Rom. xii. 12; and that consolation and fellowship of the Spirit, Phil. ii. 1; which the gospel generates and teaches us to aspire after.

ONE OF OLD HUMPHREY'S HOMELY CHAPTERS.

It is no uncommon affair for young people to measure themselves two or three times a year, and it would be no bad thing if we were all in the habit of measuring ourselves in after life; not to see the height of our poor perishing bodies, but to know the state of our minds; to find out whether or not we are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This remark is capable of application by all; at the present moment, it will be applied by me.

When stealing a glance at the many

subjects on which my poor pen has been employed, and on the manner in which I have treated them, some fear is entertained by me, of having, at times, lost sight of that unaffected homeliness and simplicity with which I began my observations in the *Visitor*, and which I intended should characterize all that fell from my pen. I am quite inclined to believe, that the indulgence awarded me, and the kind manner in which I have been welcomed, has been mainly owing to the plain, familiar, and friendly style I have adopted. My readers have felt at home, they have not been afraid of me; they have found me willing to learn as well as to teach; and, while I have faithfully pointed out their infirmities, I have not been backward in acknowledging my own.

This being the case, it behoves me, now and then, to look over my earlier productions, that I may not depart from a course which has secured me much good will, and certainly more reputation than I deserve. Among my first pieces printed in the *Visitor*, were those: "On the Price of Things," "Plain and pithy Remarks," "The Toppers," and "On Fits;" and I really am afraid, that since then, no single article of mine has appeared more likely to be useful, or more generally acceptable to my indulgent readers, than they were. This is rather a humiliating truth, and it makes me anxious to measure myself: to go back to years gone by, and see if haply I may not profit from the past, by comparing the stream with the fountain. Not willingly, as the furrows increase on my brow, would I decrease in usefulness, or in the estimation of my friends.

I have taken up my pen, on the present occasion, to write a plain and homely chapter, on the bodily afflictions of such of my fellow pilgrims as I meet with in my daily walks, thinking that this subject will come home to the hearts of others as well as to my own. Just at this time I feel more than ordinarily desirous of the attention of my poorer readers. I should rejoice to be a means of usefulness among the inhabitants of Hanover Square; but greatly should I prefer to be popular in an almshouse.

In walking out yesterday, a sharp twinge or two of rheumatism in my shoulder, disposed me to sympathize with every one I saw that appeared to be at all afflicted.

The first man I met that seemed out of health was tall, and walked on slowly and carefully; I did not, however, pay much attention to him until he stopped to cough. Now stopping to cough is a simple expression, but it means a great deal. I often meet men of strong frame, whose cough denotes health rather than sickness; whose loud "hem!" proceeding from hearty lungs, rather courts attention, than seeks to avoid it; but when a man stops to cough, leaning one hand on his stick, and placing the other on his loins, it tells a tale; it says plainly that he is ailing, and that coughing and walking at one and the same time, are more than he can well manage.

Well, as the tall man walked on, I observed how thin his legs were, how dependent he was on his stick, and how loosely his great coat hung on his slender frame. "Are you ready," said I to myself, "to be placed in the same circumstances? Hale and strong as you now feel yourself to be, the time is hastening on, when you must reasonably expect to become a little like him." Once more the tall man stopped to cough, and my wish was, that as his flesh and heart were failing him, God might be the strength of his heart, and his portion for ever.

On turning into one of the squares, I met a short fat gentleman, in a little carriage, which was drawn along the pavement by one servant in livery, and pushed along by another. When I looked at the handsome livery of the servants, I thought the gentleman must be rich; but when I regarded his face, I knew him to be poor; he had no health, no intellect, no enjoyment. This sad state of things was too plainly told to be misunderstood. Had a hard-working labourer been present, he might have thanked God for his tough crust and pallet of straw. I was present, and I walked on, more thankful than ever for my numberless mercies, thinking within my heart, that a healthful body and a grateful spirit were worth more than all the riches, and all the livery servants in the world.

The next afflicted person that attracted my attention was a Jew, with an old clothes bag on his back: he was in years, his nose large, his low forehead covered with deep wrinkles, while a long beard descended from his chin. If the clothes in his bag were no better than those on his back, they were worth but little. Neither his face, nor his clothes, nor his bag, however, caught my attention so much as his infirmity. One of his legs

was so terribly swollen that he could scarcely drag it along. I regarded him with pity, though low cunning was visible in his quick-glancing eye.

I thought of Moses, the lawgiver, and of Aaron, arrayed in his brave apparel. I thought of the goodly glory of Solomon's temple, and then of the fallen state of the people of God, when they were carried away captive, and those who carried them away captive, required of them a song; and then came the remembrance of the touching reply, "How shall we sing the Lord's song in a strange land?" Psa. cxxxvii. 4. So vividly did the picture come before me of the ancient Jews, hanging their harps on the willows, and sitting down to weep by the rivers of Babylon, that I could almost have lifted up my voice and wept. Neither the dirty wretchedness, nor the low cunning of the old Jew, prevented me from regarding him with strong sympathy and compassion. I longed to heal his infirmity, to array him in braver garments; to take away the blindness that has fallen on Israel, and to hear him cry out to the Saviour, with Thomas of old, "My Lord and my God!" John xx. 28.

A pale-faced woman, neatly clad, hobbling along on a pair of crutches, heaved a sigh as I passed her, that seemed to come from her soul. Though I knew not her ailment, seeing that she was a daughter of affliction, I commended her to Him who can make the halt strong of foot, and the cripple to run like the roe.

He who walks abroad in quest of bodily infirmity, will not go far without accomplishing his errand. A day labourer was borne by me, lying at full length on a door, that rested on the shoulders of four of his fellow workmen. He had fallen from a scaffold; and one of the accompanying throng told me that some of the poor fellow's bones were broken. A great coat had been thrown over him, so that I saw not his face. If kindly feelings and unaffected sorrow could have set his fractured limbs, he would have had no need to have entered the hospital.

A young man with a short leg, lengthened out by a kind of patten, and a taller figure, with an empty sleeve pinned across his breast, came in sight nearly together. I felt grateful for my hands and my feet.

Many ailing people passed me, but my eye lighted on one apparently in perfect health. He was a big-breasted man of a powerful frame. His look was confidence, and his stride was strength, but he had a wooden leg. I thought of what he must have passed through. What occasioned the loss of his leg I know not; perhaps a bold attack on the field of battle, or a fall from his hunter in a desperate fox chase; for he was certainly not a man to take things by halves, nor to be intimidated by common danger. Had he known that I pitied him, perhaps he would have despised me, for he evidently pitied not himself. There was rampant resolution in his countenance, a defiance of fear, a demeanour which, put into words, would be these: "I have lost my leg, but am still unsubdued; and had I a dozen legs, and were to lose them all, my spirit would remain unbroken." He strode past me with a bustling gait, as one proud of his power, and prodigal of his resolution, and I looked after him with pity.

But why did I pity him? why, for those very qualities on account of which he valued himself; for the great strength of his giant body, and the dauntless resolution of his mind. "How much of sufferance and trial," thought I, "will be required to pull down that strong-knit iron frame, and that lofty spirit." I have seen a huge and strengthy horse, struggling in the death grapple, and marvelled at his desperate energy. But I will pursue the metaphor no further. We are all in God's hands for life and death; and whether we are strong as Samson, or weak as infancy; high-minded as Belshazzar, or meek as Moses, he will deal with us according to his good pleasure.

As I turned the corner of a broad street, I well nigh stumbled against a little slender man, and was quite disposed to consider that the fault lay with him, as he did not give way an inch at my approach; but we are too often hasty in our judgments. A glance at his green shade set me right, for I then perceived it was his infirmity rather than his fault, for his sight was too imperfect to enable him to see distinctly the impediments in his path, or the people that were passing by him. His tread was uncertain, and he rather groped his way, by the aid of his stick, than pursued it directed by his eyes. How much do our infirmities bind us to our fellow-pilgrims, who are afflicted in the same way as ourselves. Having weakened my own eyes, by reading small print in my youth, a sad fault, and by poring over books late at night in my

age, a fault yet greater, I have need, in my studious hours, of all the assistance that spectacles and green shades can afford me. No wonder, then, that I regarded the little slender man with commiseration. Eyesight is a precious sense; the diamonds of the earth are as dust to it. Close your eyelids for an instant, and try to fancy that you are never to open them again, and you will gaze around you afterward with delight, and, I hope, with thankfulness also.

I was standing still, and watching the movements of the green-shaded passenger, when a short, thick-set man came waddling along, with slits cut along the sides of his shoes. How softly did he move, and how carefully did he put down his poor feet to the ground. It would manifest but little shrewdness on my part, were I to suspect that he had both corns and bunions; for the case was so plain, that to have doubted it would have been a libel on my powers of perception and understanding. If mole hills did not literally become mountains to the tender-footed pedestrian, at least it may be asserted with truth, that a very small stone was to him a source of very great annoyance. On he went, as I stood still, waddling, limping, and treading tenderly, according to the smoothness or roughness of his path.

You must not suppose that these cases of bodily infirmity came before me one after another, trudging, as it were, on each other's heels. No; it was in the course of a walk of some length, that I observed them among many others; and at this moment I feel more thankful for sound lungs, tolerably good sight, and the use of my limbs, than if I had not made these homely comments on my afflicted friends. How is it with you? Are you hale and upright, or ailing, infirm, and afflicted, in mind, body, or estate? we are sure to be tried at one time or another. Oh, let us take our infirmities of whatever kind they are, to the great Physician: for he who cured Naaman of his leprosy, can assuredly make us whole, or cause patience to have "its perfect work," if suffering be continued.

ON SELFISH MOTIVES IN RELIGION.

"Doth Job fear God for nought?" These are the words of Satan, and it is easy to discern his motive in using them. God had been extolling his servant Job. "The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, He is, I acknowledge, a worshipper of thee! and no wonder; he has found it the way to grandeur and wealth. It has procured for him seven thousand sheep, and three thousand camels, and five hundred she-asses, and a very great household; so that he is the greatest man in the east: he has found godliness gain, and now makes gain godliness. Doth Job serve God for nought?"

Here we see how well Satan is called the accuser of the brethren. He accuses them to God; and as many of the articles are true, they would have reason to fear; but they have One in court to nonsuit him; they have an Advocate with the Father. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." He accuses them before men. We see, from the early defences of Christianity, how much they were defamed. At their private suppers, they devoured their own infants. At their nocturnal meetings, they committed every crime that could disgrace human nature. If there was a fire or a famine, they caused the one and occasioned the other. In the Acts of the Apostles we read, that Christians were a sect every where spoken against. It is so still: and some of the brightest characters that have adorned the church, and served their generation, in modern times, have been blackened by every vileness of imputation.

See the malignant cunning of this adversary, who goeth about seeking whom he may devour or distress. He can bring nothing against Job's conduct; this was undeniably fair and righteous; he therefore insinuates a charge against his motives. Are there none that follow his example? "He is so and so, he does so and so; and, This would be very well, but it is to please his connexions, to aid his business, and to gain a name. Ah! were it real! but it is all outside, all show, all pretence." Now nothing can be more devilish than this. There is a great difference between judging ourselves and judging others. In the one case, we cannot be too severe; in the other, we cannot be too candid. Yet the reverse of this commonly prevails. We should not

judge ourselves only, or principally, by our actions, but by our motives, which enter so essentially into their morality. But we should judge others wholly by their conduct, and not by their motives; for these are cognizable only to God. It is his prerogative to search the heart. He will not condemn us for our ignorance of it. Charity thinketh no evil. It will always be far more honourable to be mistaken in any of our fellow-creatures, than to be suspicious of them.

Satan was right in the principle of his insinuation: namely, That there was little to admire in Job's excellency, had he been a mere mercenary wretch who, in all he did, had no regard to God, but to his own advantage only. Such actors there have always been. Thus Laban pressed Jacob to continue with him, not from affection or respect, but because, says he, I have learned by experience that the Lord hath blessed me for thy sake. In the same way the Shechemites reasoned: "Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us." Jehu said, "See my zeal for the Lord:" but it was to aggrandize himself and his family; and he was even punished for actions which fulfilled the will of God. Our Saviour did not commend those who followed him, because they did eat of the loaves and fishes; and early applied a test which would evince a regard for himself in those that adhered to him. He that forsaketh not all that he hath cannot be my disciple. And we always, in the conduct of our fellow-creatures, value a trifle that is done from pure regard, while we despise the splendid service that aims at the performer's own advantage. Yet, though there was force in Satan's reasoning, first, nothing could be more vile and false than his application of it to Job. And therefore God permitted him to be tried, that his rectitude might be found unto praise and glory and honour. Satan said, "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Then says God, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." But he bears well the destruction of the whole. Then said Satan, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life." And he is now covered with sore boils, from the crown of his head to the sole of his foot. But in all this he sinneth not, nor charges God foolishly; and instead of cursing him to his face, he exclaims, "Blessed be the name of the Lord!"

And, secondly, we must distinguish between unprincipled selfishness and excitements to gratitude and encouragement. The supreme reason, as well as the grand rule of obedience, is the will of God. And the language of the Christian is, Lord, what wilt thou have me to do? And the providence of God will often afford him opportunities to evince, that the Divine glory is dearer to him than his secular advantage. But it cannot be wrong to think of the promises, and be animated, in our difficulties, by the view of what the Scripture has proposed to us, for the very purpose. Thus Moses is not censured for having respect unto the recompense of the reward. And Jesus, for the joy that was set before him, endured the cross, and despised the shame.

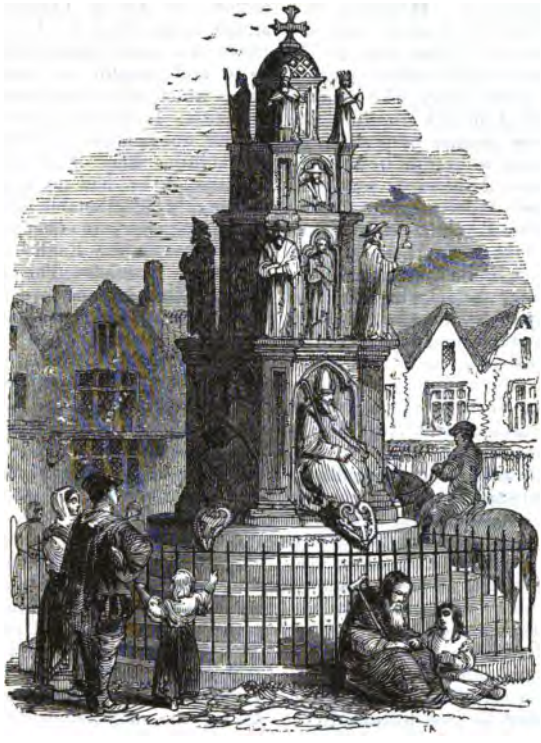
And, thirdly, though we ought not to serve God for gain, as the motive, we cannot serve God for nought as to the result. He is a good Master; and while his work is honourable and glorious, he deals well with his servants; and in keeping his commandments there is great reward. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—*Jay.*

CAST-IRON ORNAMENTS.

The raw ore, from which these ornaments are manufactured at Berlin, does not cost more than 1*s.* 6*d.* per cwt., but wrought into ear-rings the value becomes 2,734*l.* 2*s.* 6*d.* per cwt., and made into shirt buttons, about 3,000*l.* per cwt. It would not be easy to point out any other metal in which art can increase the value of the raw material forty thousand fold.

CHRISTIAN COURAGE.

Christ will make timorous *hares* to own his cause, when those that think themselves courageous *lions* turn their backs upon him. Paul had the most transcendent affection for the church, though at one time their bitter persecutor. And Peter, after the coming of the Spirit, was as courageous as before he was cowardly in his Master's cause.—*Charnock.*



The Cross in Cheapside. See page 178.

ENGLISH HISTORY.

JAMES I.

The king showed his determination to set at nought the parliamentary claim for privilege, by causing Coke, and several of the most active members, including the earls of Oxford and Southampton, to be imprisoned. For a time the government was wholly in the power of the court, under the rule of the imperious favourite, the duke of Buckingham, whose arbitrary views were strengthened by two prelates, who, about this time, came into power. Williams, bishop of Lincoln, united to his pastoral duties those of presiding as Lord Chancellor, under the title of keeper of the great seal. This was restoring one of the worst practices of the papal ages, the placing ecclesiastics in ruling offices of state.

Buckingham and Williams urged the promotion of Laud to the see of Exeter. Though Laud was a royal chaplain, the king objected, saying, that he had disgraced himself, by marrying his former patron, lord Mountjoy, to an adultress; and that he had been urged by Laud to break his word given to the Scots, and insist on their consenting to further ecclesiastical proceedings. But the king was obliged to yield to the importunity of his favourites, telling them, however, that they would repent of Laud's advancement, and he thus truly anticipated the result of this promotion.

The power of these ecclesiastics was increased by the circumstances in which the primate, archbishop Abbot, was placed. In 1621, while shooting at a deer with a crossbow, the bolt glanced aside, and killed a gamekeeper. The homicide, though wholly accidental, disqualified Abbot from the public discharge of his functions. The monarch, however, declined taking his goods thus forfeited to the crown; but Williams and Laud, refusing to be consecrated by one whose hands they said were stained with blood, it was found desirable that his privileges should be formally restored by the

king, which was done. Humbled, and deeply affected by the deed he had unwittingly committed, Abbot was unable to oppose, as before, the course pursued by the leading ecclesiastics, who induced the king to send orders, limiting the clergy as to their manner of preaching; and urging them to refrain from subjects which opposed the views known as Arminian, which rapidly spread among the clergy of the Establishment, widening the breach between them and the Puritans. These limitations immediately followed an order for relaxing the laws against the Papists, which rendered them still more unpopular, and had the usual effect, ever to be expected in such cases, of restricting and excluding men zealous in discharging their spiritual duties, while the careless and worldly-minded at once consented to them.

Abbot had always been decidedly opposed to Popery, and all that savoured of it, or could be considered as facilitating its again assuming the ascendency. He gave a strong proof of this when vice-chancellor of Oxford, on being consulted as to the erecting again a crucifix with popish ornaments on the Cross in Cheapside. He wrote his reasons against so doing, and among other matters stated as follows: "It is very likely it (the crucifix) might at first be used historically, to put us in mind of Him that died for us; and inasmuch as sensible and visible things do much affect us, this memorial might stir our devotion to remember Him by whose stripes we are healed. But, I think, I may boldly say, if it had never began, the church had been freed of a great deal of superstition, which afterwards grew to little less than blasphemy. I remember in that college where I first lived, a young man was taken, praying and beating his breast before a crucifix in a window, which caused the master and fellows to put it down, and set up other glass; which example makes me nothing doubt, but that the cross in Cheapside hath many in the twilight and morning early which do reverence before it." He then mentions one instance that had come to his knowledge. The result was a compromise; the cross was re-edified in a plainer manner; but a few years later, the ecclesiastics, who now came into power, did not scruple to bring back many of the ornaments, and much of the garniture of popery into the churches, and to adopt additional ceremonials.

The vanity of James, with his high notions of kingly dignity, kept him steady to his desire for the Spanish alliance; that court played with his eagerness, and sought, in return, to exact terms which should weaken the Protestant cause. Lord Digby, afterwards earl of Bristol, was charged with the negociation: his abilities were of no common order, and though he had no scruples against this highly objectionable alliance, he used his utmost efforts to effect his mission, on such terms as the English nation might not utterly reprobate. The obstacles were, that England insisted on the recovery of the palatinate, which the Spanish king had joined in seizing; while Philip required that the English Papists should be freed from all disabilities in matters of religion. The treaty, though long protracted, was advancing to a favourable conclusion, when it was terminated by one of those proceedings in which Divine Providence overrules the folly of man for beneficial ends.

The duke of Buckingham then ruled England; but the declining health of the king threatened the continuance of his power, and it was most important for him to secure the favour of prince Charles. This he sought by a variety of means, and apparently considered that he should especially succeed by personally undertaking the negociation for the Spanish alliance, thereby gaining the credit for its favourable completion. The idea of Buckingham and the prince going by some means to Madrid in person, occurred to the mind of the former. It suited his impetuous temper; Charles adopted it, asking his father's permission for the journey, in a private audience at which Buckingham alone was present. The degree of wisdom which the king certainly possessed, and his constitutional timidity, made him at once decidedly averse to the project, and he desired to consult the council. The duke and prince objected; but at a second interview, the king again hesitated, and called in sir Francis Cottington, to ask his opinion. They had intended taking him with them. Cottington was a faithful, experienced counsellor, well acquainted with Spain; he immediately said, that to have the prince at Madrid, would not fail to give the Spaniards an advantageous opportunity to raise their demands. The poor king then threw himself on his bed, exclaiming, that he knew it would be so, and that he should lose "baby Charles," upbraiding "Steenie" as the cause: these were un-

dignified nicknames by which he usually called the prince and the duke. After another stormy discussion, in which Buckingham threatened Cottington, even in the king's presence, James was obliged to comply.

On February 11, 1623, the prince set out, accompanied by the duke, by Endymion Porter, an attendant of the court, and only one servant. They travelled through France on horseback as private individuals; and on March 6, in the dusk of the evening, the duke entered the house of the English ambassador at Madrid, carrying his own portmanteau, and announcing that the prince was in the street close by. Lord Digby had received intimation of this project, and though he highly disapproved it, endeavoured to make the best of what he could not prevent. At first, the romantic expedition pleased the Spanish nation; public rejoicings were made, while the people in general said that all difficulties ought to be removed, and the prince at once united to the object of his choice. But the cooler heads of count Olivarez, and other counsellors, saw the advantage they had gained; their demands rose; stimulated by the Romish agents, they required still more favour and indulgence for Papists in England. The result was, that two more concessions were secretly made. These were, that the English monarch should do all in his power to have all the penal laws against English Papists repealed in three years, and that any children by the marriage were to be left in the care of their mother, consequently to be brought up in the Romish faith till the age of twelve, instead of ten, as before agreed, thus leaving them exposed to superstition, at a period which would probably allow its chains to be riveted on their minds. The prince also received a cajoling letter from the pope, and in reply, did not hesitate to assure his holiness that he would earnestly endeavour to put an end to those divisions which prevailed among Christians. He well knew that this could only be done by turning all to the faith of Rome, which allows no toleration to any who are not its active servants, or passive slaves.

These delays, and the foolish actions of Buckingham, effectually destroyed the negociations. The imperious and indecorous conduct of the favourite, who did not hesitate to give the lie direct to the Spanish prime minister, with his unbounded influence over the prince, were most repugnant to the grave and habits of the Spaniards. Some of counsellors did not scruple to say, they would as soon throw their princess into a well, as consent to her marriage with the English prince. Buckingham then determined to break off the match, he prejudiced the prince against it, though Digby knowing his sovereign's inclination, prevented an open breach. But the death of the pope caused a further delay, in order to obtain the consent of his successor; this furnished a pretext for the prince to return to England, before the final completion of the affair. Buckingham also wished to be at home to stop the devices of his opponents.

On their return, a plausible pretext was immediately used for breaking off the match. The king of Spain was required, as a preliminary condition, to procure the restoration of the elector palatine to his own dominions. Hitherto only his best endeavours after the marriage had been required. Philip perceived the intention, and gave the engagement required, throwing the blame on the English ruler; and no other pretext occurring, the English ambassador was ordered to proceed no further in the treaty.

Doubtless this journey, with its result, had a bad effect on the character and future prospects of the prince. The plan was formed with secrecy, and even duplicity; the negociations were carried on in the spirit of deceit: on the one hand Philip evidently promised what he meant not to perform, while James engaged himself to measures which he dared not avow, and knew his subjects would not allow him to carry into execution. The prince made himself a party to this system of deception; and when, after their return, a parliament was called, and the duke of Buckingham made a false statement as to what had passed, prince Charles who stood by, did not hesitate to confirm it, while the Spanish envoy in vain asked the lords to allow him to answer these calumnies against his master. The modern Romish historian says, "Buckingham delivered a long and specious narrative of the proceedings with Spain. The prince, (so early was he initiated in the art of deception,) stood by him to aid his memory, and to vouch for his accuracy; and the two secretaries attended to read a few garbled extracts from despatches, which tended to support his statement. The only man who could have exposed

the fallacy, the earl of Bristol, was, by order of the council, confined to his house." Another, and more estimable source of information states, that "It is now well known that this relation was partial in most respects, and directly false in others; nor have the advocates of the character of Charles any mode of saving his sincerity, except by representing him, at the age of three and twenty, as incapable of judging with respect to things that he saw and heard!" The substance of the duke's allegations were, that nothing had been done in the treaty at Madrid before his arrival; that the Spaniards had acted treacherously from first to last, and that the prince had been unhandsomely treated by them. This was indeed far from the truth, and though at the time these proceedings made the duke and the prince popular, they must have felt conscious that they deserved no such credit.

Buckingham had ventured to assemble the parliament on account of the absolute necessity for raising money, trusting that he had gained popularity from breaking off the Spanish alliance. The parliament listened to his statement, and voted 300,000*l.* to carry on a war with Spain, an enterprize to recover the palatinate was also planned, but failed. The earl of Bristol was recalled and sent to the Tower; but was soon after released, although not allowed to take his seat in the house of Lords. Before he left Spain, Philip warned him of his danger in England, and invited him to remain where he was. Bristol nobly declined, and stated his resolution to obey the call of his sovereign, whatever might be the result.

Buckingham did not hesitate to use his short-lived popularity, by urging forward proceedings in the House of Commons against his opponents. One measure was to accuse Cranfield, earl of Middlesex, for misconduct and bribery in his office as lord treasurer. The king in vain endeavoured to protect his servant; the most eminent official persons in that period, were by their conduct justly exposed to such charges. Middlesex was impeached by the House of Commons, though the king saw the evil of such transactions, and in his vulgar phraseology, told the prince, that "he would live to have his bellyfull of parliamentary impeachments." This course, no doubt, strengthened the power of the Commons. The earl was fined 50,000*l.* and condemned to imprisonment in the Tower, from which the king caused him to be immediately released. At the present day, we cannot refer to the impeachments of this and the preceding parliament, without being surprised at the evils which then accompanied the adminstration of justice. Bacon was only one among several other eminent judicial characters, who were called to account for delinquencies and taking bribes. In some instances, these prosecutions might arise from political or personal hostilities; but there were, it is evident, many unjust judges who escaped. During the preceding century, increased attention had been given to legal transactions; instead of appeals to arms in civil warfare, suits, and prosecutions, had often been resorted to as the most effectual means of humbling an adversary. The possibility of prevailing by bribery increased the evil, and tended much to fill up the measure of national iniquity, for such a course never will continue long unpunished. It is written, "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they," Eccles. v. 8.

The king was anxious for the marriage of his son. A French princess was next selected, Henrietta Maria, sister to the reigning monarch, Louis XIII., whom Charles had seen when passing through Paris, on his late journey to Spain. Here, again, was a treaty of marriage with a Papist; and though the prince had lately made a solemn public declaration, that if he formed a union with any one professing that faith, she should have no liberty, except for herself and her own immediate attendants, yet a secret article was agreed to by the king and the prince, that all Papists lately imprisoned should be released; that the fines against them should be remitted, and the private worship of the Romish faith allowed. The constant and unyielding efforts of the royal Papists to advance the cause of false religion, by their state treaties and alliances, strongly rebuke the indifference, almost invariably shown to these matters, by the chief rulers of Protestant nations. With this duplicity the treaty for the marriage was completed, to the great joy of the king; but before the union could take place, James departed this life, on March 27, 1625, after a short illness of fourteen days. The disease was

partly ague and partly gout, brought on by his habits of self-indulgence and excess in food, rendered worse by his aversion to medicine. Towards the close, some unskilful treatment took place, chiefly at the instance of Buckingham, which exposed him to the charge of hastening the king's death, and that even by poison; but for this there were no real grounds. The imperious, wayward conduct of the favourite, sufficiently accounts for his proceedings.

Thus died King James I., leaving his successor in no enviable situation. Coming events of a disastrous character already cast their dark, lengthening shadows before, and it is impossible not to admit, that the course pursued by James hastened them. He was well acquainted with religious truth, and thoroughly decided in his adherence to peaceful measures. His disposition was naturally mild; and he had strong, though not lasting regard, for those whom he employed and esteemed. But these virtues, and they were not of small account, were clouded. His high notions of kingly power and prerogative, with his dislike to those who advocated the liberty of the subject, inclined him to favour Papists, and use harsh measures towards the Puritans; while his religious knowledge was rather notional than practical, and certainly did not influence his conduct: although nominally the chief Protestant monarch in Europe, he was always tampering with Popery, and making concessions to Rome. His habits were sensual; he was strongly suspected of very gross, though concealed vices; but his frequent drunkenness and profanity of language were matters of notoriety. The inestimable national advantages from his adherence to peace were diminished by his profuseness, and disregard to the public welfare, at home and abroad, with the vacillating conduct which marked his proceedings. His regard for those he favoured led to the disgusting system of favouritism which his court displayed, while his mildness did not prevent him from using severe and harsh measures towards all whom he considered opposed to his kingly authority. The actions of James I., indeed, give but too much countenance to the severe lines of a coarse satirist:

"The pedant scholar, he forgot the prince,
And having with some trifles stor'd his brain,
Ne'er learned, or wished to learn, the arts to reign.
Enough he knew to make him vain and proud,
Mock'd by the wise, the wonder of the crowd,
False friend, false son, false father, and false king,
False wit, false statesman, and false every thing."

Or the account of this monarch may better be closed in the words of Scripture, He "departed without being desired," 2 Chron. xxi. 20.

FLOWERS AND FRUITS OF THE PRAIRIES.

The following description by Catlin will be read attentively by such of our readers as feel an interest in the fruits and flowers of North America.

The scenery of this day's travel was exceedingly beautiful, and our canoe was often run to the shore, upon which we stepped, to admire the endless variety of wild flowers, "wasting their sweetness on the desert air," and the abundance of delicious fruits that were about us. Whilst wandering through the high grass, the wild sun flowers and voluptuous lilies were constantly taunting us by striking our faces; whilst here and there, in every direction, there were little copses and clusters of plum trees and gooseberries, and wild currants, loaded down with their fruit; and, amongst these, to sweeten the atmosphere and add a charm to the effect, the wild rose bushes seemed planted in beds and in hedges, and every where were decked out in all the glory of their delicate tints, and shedding sweet aroma to every breath of the air that passed over them.

In addition to these, we had the luxury of service berries without stint; and the buffalo bushes, which are peculiar to these northern regions, lined the banks of the river and defiles in the bluffs, sometimes for miles together; forming almost impassable hedges, so loaded with the weight of their fruit, that their boughs were every where gracefully bending down, and resting on the ground.

This last shrub, (*shepperdia*,) which may be said to be the most beautiful ornament that decks out the wild prairies, forms a striking contrast to the rest of the foliage, from the blue appearance of its leaves, by which it can be distinguished for miles in distance. The fruit which it produces in such incredible profusion, hanging in clusters to every limb and to every twig, is about the size of ordinary currants, and not unlike them in colour, and even in flavour, being exceedingly acid, and almost unpalatable, until they are bitten by the frosts of autumn, when they are sweetened, and their flavour delicious; having to the taste much the character of grapes: and, I am inclined to think, would produce excel-

lent wine. The shrub which bears them resembles some varieties of the thorn; though, as I have said, differs entirely in the colour of its leaves. It generally grows to the height of six or seven feet, and often to ten or twelve; and in groves or hedges, in some places, for miles in extent.

We several times took a large mackinnaw blanket which I had in the canoe, and spreading it on the ground, under the bushes, where they were the most abundantly loaded with fruit; and, by striking the stalk of the tree with a club, we received the whole contents of its branches in an instant on the blanket, which was taken up by the corners; and not unfrequently would produce us, from one blow, the eighth part of a bushel of this fruit; when the boughs, relieved of their burden, instantly flew up to their native position.

Of this beautiful native, which I think would form one of the loveliest ornamental shrubs for a gentleman's park or pleasure grounds, I procured a number of the roots; but which, from the many accidents and incidents that our unlucky bark was subjected to on our rough passage, I lost, and almost the recollection of them, as well as many other curiosities I had collected on our way down the river.

THE PERAMBULATOR.

THE LAKES OF CUMBERLAND AND WESTMORELAND.

The homeless wanderer, who goes abroad through necessity, or with the forlorn hope of bettering his condition, the ruined spendthrift, or the imprudent and penniless outcast,

> "——— who never knew
> The world's regard that soothes though half untrue;
> Whose erring heart the lash of sorrow bore,
> And found no pity when it err'd no more;"

in roaming these northern counties, must, of necessity, find the keen bracing air of the mountain and the moor often provoking a most inconvenient appetite. The case, however, is far different with him who visits these interesting counties in search of pleasure. To him, hunger is a boon, a benefit, a luxury; for he has wherewith to satisfy his necessities, and he finds

> "That every want that stimulates the breast,
> Becomes a source of pleasure when redrest."

It is so with me! With health, a buoyant spirit, and a thankful heart, I am roaming from one fairy scene to another, repairing, when it suits me, to the nearest village inn, to satisfy my hunger and to slake my thirst.

Truly, I have a goodly treat before me; for not only do I mean to visit the lakes, and climb many of the mountains of this delightful neighbourhood,—Skiddaw, Helvellyn, and Saddlebach,—but also to explore what vestiges are yet to be found of the old Roman wall, from sea to sea. I purpose to perambulate from Carlisle to Newcastle; nay, even to set my foot in "bonnie Scotland;" but I am babbling about distant scenes, instead of describing those which are before me.

Westmoreland presents a bold and sterile aspect; its mountains are many; its moors bleak and barren; and its waterfalls, in the rainy seasons, without number. Stone walls form the boundaries of its enclosures, instead of hedges; and not only walls, but barns, and even houses, are constructed of loose stones, irregular in form and size, with no cement whatever, the gravity of the stones, and the compactness with which they are placed together, rendering them sufficiently strong and durable. The manner of procuring slate is worthy of attention.

A slate mine, or quarry, in some cases assumes the form of a crater, or vast basin, the bottom of which communicates with a passage mined under the mountain; so that as the masses of slate are broken down from the top or sides, they are conveyed, in carts, through the passage below. Men wearing wooden clogs descend the precipice with iron crows, each having a strong cord fastened round his waist, the other end of which is held by another man, standing on the verge of the precipice. The workmen who descend the craggy precipice find a precarious footing on the pointed rocks, depending partly on themselves, and partly on the vigilance of their fellow labourers above. Breaking the strata of slate with their iron crows, from the rocky sides of the quarry they drop other pieces of slate in the fissures, to act as wedges: when a sufficient portion is loosened, they adroitly move on one side, and the rude mass thunders down the rocky precipice. It is a dreadful occupation! In the event of the workman's foot slipping, which it repeatedly does, he is entirely dependent on the strength and watchfulness of his companion above. A fall would, in many cases, inevitably occasion death.

Who has not heard of the lakes of Cumberland, Westmoreland, and Lancashire? And who, not having seen them, has not longed to revel in their beauties? The fame of Windermere is gone abroad to the world. Derwent and Ullswater have become almost a proverb for their attraction; and Coniston, Grasmere, Bassenthwaite, Wastdale, Loweswater, Rydal, Buttermere, and others, make glad the heart of the spectator.

And I, also, shall see the lakes! Nay, in part, I have seen them already; and am, even now, in the midst of their varied beauties. It is not easy to suppose, that these delightful scenes could become common-place and unattractive even to one residing among them; and yet every heart is not tuned in unison with moors and mountains, woods, and streams, and waterfalls. One man goes to his farm, and another to his merchandise; some engage in studious pursuits, and others in the healing art; absorbed too much in their several callings to revel in that prodigality of natural beauty which affords so much delight. This variety in taste and feeling confers many advantages on mankind, and provides for the discharge of many a duty that would otherwise be left unperformed. To one who is a stranger to the lakes, and who thirsts after the sweet, the lovely, and the romantic in nature, Westmoreland and Cumberland are delightful.

* * * * * *

I am now running to and fro among the hills and valleys, with no definite object; following out the whim of the moment; attracted by every sight and sound, and pleased with every thing.

Hark! There is one singing in a clear and thrilling voice, a verse of the Evening Hymn.

> The sacred song the valley fills,
> And winds around the rocks and hills;
> But hills and rocks refuse the strain,
> And rudely fling it back again.

This is, indeed, a banquet, and a rich one. At one time I am on the hill, at another in the valley. Now I gaze on the headlong cataract, and then muse silently beside the still waters. In the gloom of the projecting rock, my reflections are calm, weighty, and solemn; but my fancy is awakened on emerging from the shade, for there await me silvery clouds, and dazzling rays of light; illumined cliffs, with deep and rugged chasms; lakes glistening in the sunbeam, and spiry-topped, romantic mountains! Umbrageous woods are wanting, yet here and there are trees well clothed with verdure.

> The glowing scene delights my wondering eyes!
> I gaze around me with unfeigned surprise;
> With rapture hail the charms that day adorn;
> Exulting breathe the purer breath of morn,
> While soothing sounds, and objects of delight,
> Enchant mine ear, and burst upon my sight.

We are told in the holy Scriptures, that Daniel "kneeled upon his knees three times a-day, and prayed, and gave thanks before his God," Dan. vi. 10. And if we were to give thanks to the High and Holy One five times a-day for the benefit and blessing of our five senses, it would be none too often. When we think for a moment, amid such scenery as this, how much we enjoy that the blind cannot partake of, our tongues and our hearts should be eloquent with praise. "O give thanks unto the Lord; for he is good: because his mercy endureth for ever," Psa. cxviii. 1.

For the last day or two, the Salutation Inn, at Ambleside, has been my head quarters. Thence have I gazed on Windermere, and thence have I strolled into the surrounding neighbourhoods of the four cardinal points of the compass. Whether at the river Leven, Fellfoot, Grathwaite, Coniston, or Langdale, on the south and west, or at Troutbeck, Kentmere, and Potterfell, on the north and east, there has always been enough of beauty to delight me. I have been to Skelgill, Rothay Bridge, and Loughrigg Fell. I have mused over the waterfalls of Rydal; roamed in the park; visited Grasmere, Brathay River, Langdale Pikes; and pondered over the Blea Tarn, the scenery of which place drew from the poet Wordsworth the following lines:

> ——— "Behold,
> Beneath our feet, a little lowly vale,
> A lowly vale, and yet uplifted high
> Among the mountains; even as if the spot
> Had been from eldest time by wish of theirs
> So placed, to be shut out from all the world!
> Urn like it was in shape, deep as an urn,
> With rocks encompassed, save that to the south,
> Was one small opening, where a heath-clad ridge
> Supplied a bound'ry less abrupt and close;
> A quiet, treeless nook, with two green fields,
> A liquid pool that glittered in the sun,
> And one bare dwelling; one abode, no more!
> It seemed the home of poverty and toil,
> Though not of want; the little fields made green
> By husbandry of many thrifty years,
> Paid cheerful tribute to the moorland house.
> There crows the cock, single in his domain;
> The small birds find in spring no thicket there
> To shroud them; only from the neighbouring vales
> The cuckoo, straggling up to the hill tops,
> Shouteth faint tidings of some gladder place."

I have visited Dungeon Ghyll Water-

fall, as well as Duddon Vale, Walna Scar, and Black Comb Mountain, frowning, as it does, in solitary majesty. If ever you should reach the base of this mountain, be not satisfied till you have achieved the enterprise of climbing to its summit, for there you will be amply rewarded for your toil. It has been said, that you may see farther from this elevated spot than from any other place in England.

* * * * * *

The sun is rising, and the Lake of Windermere fifteen miles in length, with its island promontories, is at my feet. I am breathing the morning air, listening to the warbling birds, and gazing on the goodly, glowing scenes. My eye, my ear, and my heart, are filled with pleasure. The mountains to the north-west are habited in their misty robes; by and by they will "walk abroad" in their sunny vestments, and call forth the admiration of the spectator. This peerless princess of British lakes, this Windermere, adorned with unwonted beauty, is not to be regarded by a stranger without emotion. As yet, the crystal flood is scarcely ruffled by the breeze, and not a skiff is sailing on the tranquil waters. Happy as I now feel, let me not be unmindful that earthly joy is ephemeral. Dangers are always round us, and our only safety is in being under the care of our heavenly Father!

When a flow'ret is blooming on Windermere's side,
And its fragrance is widely shed;
A blight from the east, and a blast from the north,
And that beautiful flow'ret is fled.

When a snow-wreath adorns the bleak brow of Helvellyn,
All pure and lovely and lone;
A beam from the sun, and a breeze from the south,
And ah! where can that snow-wreath be gone?

Thus the flow'ret of joy, and the snow-wreath of peace,
May allure and look lovely to-day;
But some unlook'd-for power, in an unlooked-for hour,
May destroy them, or drive them away.

* * * * * *

It is evening, and I am standing on the brink of Derwent water, while the setting sun is flinging abroad its golden beams. To-day have I ascended the Skiddaw, finding, long ere I reached the summit, the clouds rolling beneath my feet. The glowing description of Goldsmith was literally realized:

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway meets the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Not only is the lower landscape to the west adorned with glory, but the south and south-eastern mountain tops are refulgent with golden, purple, and rosy rays of light. What a glorious mingling of hues of all kinds! What a bewildering, yet delightful haze, intercepts itself between the enraptured eye, and the retiring king of day, gorgeous in his glowing robes. The everlasting hills, here and there rifted into shadowy hollows, contrast well with their illuminated pinnacles. Whether I gaze on the glowing heavens above, or regard them mirrored in the lake, they appear equally arresting.

Were I now at Windermere, the sun would be setting among the eternal, cloud-capped hills, instead of appearing, as it now does, in the less elevated distance to the north-west. How beautiful are the trees and green turf of the islands reflected in the lake below them, and how boldly does the giant Skiddaw raise his broad breast and towering head to the clouds! Picturesque are the mountains of Borrowdale, and noble the steeps of Wallow Crag, Ladore, and Newlands! Hardly can I decide which pleases me best—Keswick Lake, seen from the vicarage, Friar's Crag and Crow Park; or Keswick Lake, seen from the side of Latrigg and the foot of Skiddaw.

The mistake is often committed by tourists, of supposing that, in proportion to the beauty of a prospect, will be the delight of the spectator; but this supposition is very erroneous. The mood of mind of a tourist is even more important to his pleasure than the view on which he gazes. One man will look around him with more pleasure in the fens of Lincolnshire than another will find when gazing from the summit of Snowden. It may be well for a tourist to rub the glass of his telescope, but far better to stir up the powers of his mind, and the thankfulness of his heart.

Before visiting the lakes, an hour will be profitably bestowed in glancing at a good map of Cumberland, Westmoreland, and Lancashire; and in reading a guide to the several waters, not so much to enable the visitor to find his way without difficulty from one celebrated place to another, as to give him that general information which will enable him to wander where he will, without danger of allowing the principal points of attraction to escape him. Order, system, and punctuality are all well in their places; but away with them on visiting the lakes. Joy go with the man who can lay down

his plan for the day—be at Windermere at eight o'clock, at Derwent at twelve, at Grasmere at three, at Rydal at four, and sit down to his dinner, ordered in the morning at Ambleside, punctually at five. Joy, I say, go with him, and peace, and content, and pleasure; but he shall not have me for a companion.

* * * * * *

My foot has trodden the pass of Kirkstone, I have pondered over the rocky fragments that lie scattered around, and

> "Marked the block whose church-like frame
> Gave to the savage pass its name:
> Within the mind strange fancies work,
> And deep delight the bosom thrills,
> When passing through the gloomy fork
> Of those fraternal hills."

Some love the light and fair in scenery, and others the extended, and both have their attractions; but, for producing a deep impression on the mind, give me the stern and sterile; the dark, the deep, and the exalted.

> The yawning gulf, and rifted crags that rise
> In awful, gloomy grandeur to the skies.

Many a fairy scene will cease to be remembered by those who visit Westmoreland, while the pass of Kirkstone can hardly be forgotten.

Scawfell and Helvellyn both lift up their summits more than three thousand feet above the sea, but I have ascended neither, and scarcely feel at ease in making the admission; for there is a strange delight in being on the top of a mountain.

Ullswater have I seen by day, in its whole river-like form, as well as in its yet more beautiful parts, when the limitation of its winding length has apparently increased its breadth. Beauty and sublimity reside here, and many an enamoured visitor has pitched an imaginary tent, and built up an airy castle on the margin of the lake. Glorious it is, while the ear drinks in the thunder of the Ara Force, to gaze on the scene when the surrounding lofty fells, as well as the lake itself, are lit up with sunshine; but it is now night, and the moon is riding high in the heavens.

The clouds are piled one above another in calm tranquillity, with silvery edges, and the moon sailing onwards is now obscured, and now again revealed. Calm, deep, solemn thoughts come over me; for the arresting loveliness is almost oppressive. What a pigmy is man when contrasted with yonder gigantic mountains, and how poor his proudest works when compared with the handywork of the Almighty! The moon in the skies above has a rival in the lake below, and both are passing beautiful. The night breeze hardly waves her wings, and silence is rather soothed than broken by the soft murmur of the gushing rills. A goodly night is this to walk abroad accompanied by one's own shadow alone, to muse and meditate, not only on creation, but on high and holy things, even on the highest and the holiest. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psa. viii. 3, 4.

* * * * * *

I have now completed my rapid tour of the lakes, and am at Whitehaven, on the Frith of Solway; but my memory and imagination are busy with the past.

What a wild profusion of fells and falls, cliffs, vales, and lakes is in my remembrance! the towering heights of Pikos, Scawfell, Helvellyn, Great Gravel, Bowfell, and Saddleback mingle with the spreading woods of Lowther Castle, and the crystal waters of Derwent and lovely Windermere. I hear the thunders of Rydal Falls, Ara Force, Lodore, and Kirkstone torrents, and I see the green patch in Grasmere Lake, the rocks in Ennerdale and Devockwater, and the fair cluster of islands on beauteous Windermere.

With what vast variety has the Almighty Maker of all things clothed the fair portion of our native isle that I have left behind me! The calm unruffled flood, the rippled surface of the broad waters, the murmuring rivulet, and the tumbling torrent succeed each other; the smooth-faced rock and the rugged crag, the shadowy rift and the sun-lit pointed pinnacle, are in strong contrast. Though no longer at Hawswater, Donnerdale, Buttermere, or the Lake of Loveliness, which is Ullswater, their several beauties are crowding upon me. Black Comb Mountain and the Pass of Kirkstone, Gowbarrow Park and deer, with the bays of Stybarrow Crags are yet before me. The sand piper flits along the stony margin of the desolate Lake of Wastdale, the stately heron still stands in the shallow water, on the fine blue gravel of the edge of Bassenthwaite, and the wild duck is even now plunging beneath the rock-bound, reedy,

water-lilied surface of Loughrigg Tarn. Grateful for all that I have seen, and felt, and enjoyed, fain would I lift up my heart and tongue in his praise who spread the joyous banquet before me, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits," Psa. ciii. 1, 2.

SPONGES AND ZOOPHYTES.—No. V.

BRYOZOA, OR MOSS CORALS.

THE last paper was concluded by a reference to a group of beings, placed by Cuvier and others, among the zoophytes, and termed "Polypes à cellules;" but which, as recent microscopical observations prove, belong to a higher sub-kingdom, the *Nematoneura*, (distinguished by the presence of a very simple nervous system,) of which they constitute one of the groups.

To these animals, almost all of microscopic minuteness, Ehrenberg has given the title of *Bryozoa*,* or moss corals. Of these remarkable moss corals, hundreds of microscopic fossil species have been recently detected by the researches and unwearied labours of Ehrenberg and D'Orbigny; and it would appear that their shelly cases, or cells, enter into the composition of chalk beds, compact mountain limestone, the flints of the Jura limestone, the seasand of Europe, the Mauritius, the Sandwich and adjacent islands, and the sands of the Lybian desert. Many are invisible to the naked eye; others resemble minute grains.

Of these fossil forms of bryozoa, not a few are found still existing in a living state. Ehrenberg has determined fifty-seven living species (in the Adriatic sea and open ocean) to be identical with fossil species.

Some idea of the minuteness of various species of these fossil moss corals may be formed, when it is known, that in the finest levigated whiting, multitudes are present without having suffered change in the preparation of the chalk; and that, by the aid of the microscope, a mosaic work of moss-coral animalcules may be seen, of varied and beautiful forms, on the chalk-coating upon the walls of a room.

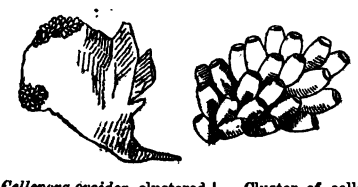
The best way of observing these minute fossils is, to place a drop of water on a delicate film of mica, and add to it a little fine chalk powder, as much as the top of a penknife will take up: spread this out like a very thin layer, and drain off the water, and with it the floating particles. When the layer is quite dry, coat it over with pure Canada Balsam, (the turpentine of the *Abies balsamea*,) holding it during the addition of the balsam over a spirit lamp, till the balsam becomes slightly fluid; but clear and without froth. In the management of this, some dexterity and practice are requisite; but when effected with delicacy, the preparation generally proves successful.

When the powder, thus prepared, is examined through a good microscope, it will be found to be chiefly composed of minute cells, the relics of moss corals.

To the *Bryozoa*, according to Ehrenberg, must be added the *Foraminifera* of D'Orbigny, a group of beings, regarded by the latter as allied to the nautilus and ammonites, but which Ehrenberg terms "many-chambered bryozoa," order *Polythalmia*.

As examples of the *Bryozoa* we shall select the following, from which a clear idea of the ordinary structure and appearance of those animals with their coverings, or polyparies, may be formed. We shall first adduce the *Celleporæ*.

In the *Celleporæ*, the polyparies present the appearance of a cluster of minute cells, or open vesicles, of a calcareous structure, and forming patches, of greater or less extent, on all marine productions, vegetable, animal, or inorganic. Their minuteness often causes them to be overlooked, as they appear like simple concretions; nor is their true character to be discovered, excepting by microscopic examination. The cellepora ovoidea, found on a seaweed (*Fucus*) of Australia, represents their common mode of growth. The cells are each inhabited by a polype, which extends at will its ciliated tentacles.



Cellepora ovoides, clustered on a leaf of sea-weed. | Cluster of cells magnified.

Another species, (*Cellepora mangue-*

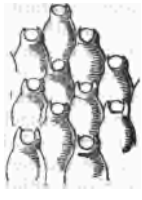
* Βρύον, Bryon, sea-moss, or weed; Ζῶον, Zoon, an animal.

villana,) found in the Bay of Cadiz, presents a different form and arrangement of the cells which are clustered on the seaweed.

Single cell magnified.

Cellepora manguevillana, clustered on a stem of weed, natural size.

In other species, as the *Cellepora bimucronata* of the coasts of Europe, we find a still different arrangement.



Cellepora bimucronata. Cells magnified.

We may next adduce the *Flustræ*.

These *Bryozoa* vary considerably in the form and character of their cells, or polyparies, which are of a horny, or nearly membranous consistence, and disposed in a regular series, side by side. Sometimes they appear as a cluster of minute cells resembling those of a honeycomb in miniature, and extended on fronds of seaweed, as in *Flustra eriophora*.

Flustra eriophora, clustered on sea-weed.

Cells magnified.

Others present stems, or leaves of a horny texture, sometimes cellular on one side only; sometimes on both. A large foliaceous flustra, common on our coasts, (*F. foliacea ?*) has cells on both sides, with elevated margins; the margin of each being armed, at its upper part, with two spines. The extension of the cells of the

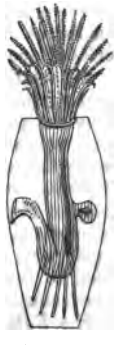
Portion of *Flustra foliacea.*

A few of the cells magnified.

flustra takes place laterally, the innermost, or most centrical, being often destitute of polypes, while the external series of cells are tenanted. There are, however, limits beyond which the extension of the polyparies of the flustræ does not proceed. In many instances, the cells have a lid, which shuts down when the polypes retire within for repose.

In the *Flustra carbasea*, or flaxen flustra, found on the coasts of Scotland, the expansions are foliaceous, and the cells long.

The polypes of this species have been mi-



Polype of *Flustra carbasea.*

nutely examined by Dr. Grant. The tentacles are twenty-two in number, with about fifty cilia in a single row down each side. There are about one thousand eight hundred cells on each square inch of surface; and the expansions of an ordinary specimen present about ten square inches of surface; so that there are about eighteen thousand polypes on a single zoophyte.

On the *Flustra foliacea* there are at least twice as many, or thirty-six thousand living beings, all actively employed in the seizure of food; all working their

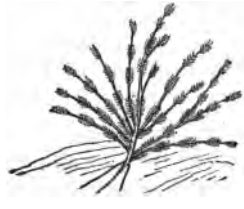
tentacles, and rapidly vibrating the cilia which cover them.

With regard to the cells of these polypes, it must be observed that they constitute an integrant part of the animal itself; they are not, like the shell of the snail, merely a calcareous, or horny deposition, moulded on the body of the animals, but are, in fact, a portion of the tegumentary covering of the polypes, which, by the secretion of calcareous particles in its tissue, assumes a firm consistence, without ceasing to receive nutriment. Thus, then, the cells clustered together, form a vital and organic bond of union between the polypes, which may be regarded as so many seizing and digesting organs labouring for the good of the general mass, or common skeleton.

At different ages, the cells undergo certain modifications of form; a proof that they are in vital connexion with the animal, and not extraneous.

In species where the young spring from the sides of those first formed, and there remain, examination will satisfy that the configuration of the cells not only changes with age, but that it is upon the external surface that these changes are chiefly effected. If, then, we take up a flustra, (as *F. foliacea*,) we may regard the whole, with justice, as a living skeleton, "presenting a long series of generations linked to each other;" the relative ages of the individuals, composing the general whole, being indicated by the position they occupy; those along the margin, and at the extremity, being the last produced.

The genus *Valkeria* comprehends a very singular group of *Bryozoa*, of which the cells, in dense clusters, are irregularly scattered on the polypary, or stem, which is usually attached to the common seaweed, (*Fucus vesiculosus*.) The best known species is the *Valkeria imbricata*, which, when in its early stage of development, is, according to Mr. Hassall, the *Bowerbankia densa* of Dr. Farre.

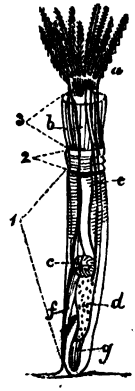


Valkeria imbricata, adult. Cells in dense patches on the polyparies.

In this stage the cells do not spring from a stem, or raised polypary, but spread in a simple layer over the surface of the seaweed; and afterwards a stem rises. Mr. Hassal gives a figure of the perfect zoophyte, from which the annexed figure is taken.

It is, however, to Dr. Farre (Phil. Trans. part ii. 1837) that we owe our knowledge of the structure of this singular animal; and his account, bearing in mind that it refers to the immature of the species, we shall give as briefly as possible.

The polype inhabits a transparent horny tube, about a line in length; and of these tubes small clusters, arising from a common base, may not unfrequently be detected. When protruded from the orifice of its tubular cell, the polype spreads out ten long slender tentacles surrounding the mouth. On their outer surface is a row of stiff spines; and besides these, a number of minute vibrating cilia, which are thrown continually into the most rapid movements, so as to produce a vortex, a mimic whirlpool, gyrating to the mouth, and carrying with it particles of food. Sometimes the tentacles themselves grasp minute objects, and draw them in. The mouth, surrounded by the tentacles, *a*, is a simple orifice leading into a capacious gullet, *b*: this gradually narrowing,



Polype and cell of *Valkeria imbricata* (young) magnified. 1, horny base; 2, soft part of tube; 3, bristles supporting a filmy transparent web.

terminates in a muscular gizzard, *c*, of a rounded figure, with fibres radiating from two dark spots, and internally furnished with minute bruising teeth. To this succeeds a stomach *d*, apparently furnished with numerous glands.

The intestinal canal, *e*, emerges from the upper portion of the stomach, and running upwards, terminates below the base of the tentacles.

When the animal withdraws into its cell, by the aid of certain muscles, the alimentary canal is thrown into tortuous folds. Two of these retractor muscles may be seen, one, *f*, arising from the lower part of the tube, and inserted into the upper part of the gullet; the other, *g*, into the bottom of the stomach. But besides these muscles, there is a set connected with the tentacular apparatus for closing them up; in order, however, to understand how this is effected, we must attend more minutely to the cell itself.

The cell may be divided into three portions: 1. A basal horny transparent portion, firm and unyielding; 2. A soft flexible continuation; and 3. A marginal circle of bristle-shaped appendages, connected like the rays on the fin of a fish by a most delicate tissue.

When the animal withdraws itself, the tentacles are first folded up into a close bundle, and then retracted; the gullet being drawn down at the same time. With the descent of the æsophagus the soft part of the tube begins to be inverted, and the setæ, or bristles, gradually close together. These are then drawn inwards till they disappear, the soft tubular part forming a sheath around them, the whole constituting a sort of stopper, shutting up the animal in its horny case. The muscles by which this retraction of the tentacles is effected are six in number; they arise from the horny part of the shell, and are inserted into its flexible portion on which they act.

It would seem that the polypes of the *flustræ*, *celleporæ*, etc., are organized upon the same plan as the *valkeriæ*, differing only in minor details; but their great minuteness, and the incomplete transparency of the cells, renders their examination difficult.

So far have we endeavoured to give a summary outline of the leading characteristics of the singular animals commonly called zoophytes,

> ——— "things that are
> Curious and unfamiliar;"

and of which it may be said, in the words of the Roman naturalist, Pliny, "In these beings so minute, and as it were nonenties, what wisdom is displayed, what power, what unfathomable perfection!" Nat. Hist. i. 11, c. 2. To the Christian they appeal as bearing testimony of Him "who is wise in counsel, and wonderful in working"—the God of nature and of grace.—M.

THE THAMES TUNNEL.

As this grand undertaking will shortly be completed for public use, we deem it appropriate to record the following brief history of its progress. In the year 1823, sir Isambard Brunel exhibited his plan for constructing, on a useful scale, a double and capacious roadway under the Thames, which was liberally supported by many gentlemen of rank and science. The spot between Rotherhithe and Wapping, selected for the intended communication, is the only one situate between London Bridge and Greenwich, where such a roadway could be attempted, without interfering essentially with some of the great mercantile establishments on both sides of the river.

An act of Parliament having been obtained on June 24, 1824, and sir I. M. Brunel appointed engineer to the undertaking, he began his operations by making preparations for a shaft of fifty feet in diameter, which he commenced at one hundred and fifty feet from the river, on the Rotherhithe side. This he effected, by erecting a substantial cylinder of brickwork of that diameter, forty-two feet in height, and three feet in thickness, which was sunk *en masse* into the ground. Upon the top of the cylinder was placed a steam engine for pumping out the water, and for the purpose of raising the excavated earth. By this means the cylinder was successfully forced through a bed of gravel and sand twenty-six feet deep, full of land water, constituting, in fact, a quicksand, in which the driftmakers formerly had been compelled, as well to suspend their work, as to reduce the dimensions of their shaft from eleven to eight feet. While this operation was in progress, sir I. M. Brunel received an intimation from eminent geologists, apprising him of the existence of a bed of sand lying at a greater depth, and advising him to go as little as possible below the bed of the river. This information corresponded with the account given before by the driftmakers respecting the existence of a quicksand, and its depths beneath the level of high water. The shaft having been sunk to the depth of sixty-five feet, another smaller shaft, twenty-five feet in diameter, destined to be a well or reservoir for the drainage of water, was also sunk from this lower level; but at the depth of about eighty feet the ground suddenly gave way, and sunk several feet at once, sand and water blowing up at the same time. Thus was

the previous intelligence confirmed, of the existence and the nature of the bed of sand in question, and which governed the engineer in the level he had proposed originally to take for his horizontal structure. The shaft and reservoir having been completed, the excavation for the body of the tunnel was commenced at a depth of sixty-three feet; and in order to have sufficient thickness of ground to pass safely under the deep part of the river, the excavation was carried on at a declivity of two feet three inches per hundred feet. The excavation is thirty-eight feet in breadth, and twenty-two feet six inches in height, presenting a sectional area of eight hundred and fifty feet, and exceeding sixty times the area of the drift which was attempted before. The base of this excavation, in the deepest part of the river, is seventy-six feet below high water mark. It is by means of a powerful apparatus of iron, which has been designated a "shield," that this extensive excavation has been effected, and that the double roadway and paths have, at the same time, been constructed. This shield consists of twelve great frames, lying close to each other. They are twenty-two feet in height, and about three feet in breadth. They are each divided into three stages, or stories, thus presenting thirty-six chambers, or cells, for the workmen.

On March 11, a break in the clay being passed, and the shield again under a bed of clay, the work proceeded, and on June 30, 1826, advanced under the bed of the river, increasing daily in its progress. By April 30, 1827, the tunnel had advanced four hundred feet under the river: these four hundred feet of the tunnel were excavated, and the double archways substantially completed with brickwork in ten months and a half. On May 18, 1827, and again in the month of January, 1828, the river broke in, and filled the tunnel, thereby occasioning the apprehension, that this unprecedented undertaking, which had excited so much interest, not only in England, but throughout Europe, might be abandoned. After, however, filling the chasms in the bed of the river with bags of clay, and clearing the tunnel of water, upon re-entering it, the structure was found in a perfectly sound and satisfactory state; and the strongest proof is afforded of the efficiency of the system of constantly protecting, as much as possible, every part of the soil during the excavation, and finishing the structure in the most solid manner as the work proceeded, by the instrumentality wholly of the shield. Subsequent to these irruptions of the river, the works remained suspended during seven years, when they were recommenced, and have been steadily continued to the present time. Approaches for carriages will be hereafter made by circular roadways two hundred feet in diameter, the declivity of which will not exceed four feet upon one hundred. The shafts at each terminus of the tunnel are fifty feet in diameter, and for the accommodation of passengers on foot.—*Polytechnic Journal.*

THE BEAUTY OF THE LORD.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple," Psa. xxvii. 4.

READER, hast thou ever beheld "the beauty of the Lord?" Yes! say the poet and the painter, and all who look around upon this beautiful world with the eyes of poets and of painters only. We have indeed beheld "the beauty of the Lord;" for we have seen the glorious works of his hands. We have seen the sun rise in all its spendour, with its golden and silver clouds, and its beams of brightness descending upon the earth; a gorgeous sight it was. We have seen that sun go down behind the hills, in the red glowing light of an evening sky, and watched its last ray as it streamed along the landscape.

We have seen the earth decked with the flowerets and fruits of spring and summer, the trees and hills dressed in living green, and brightening in the beams of heaven.

We have been to other lands, and beheld the mountains towering up through the clouds; the torrent foaming down the rocky precipice. We have looked upon the ocean, when the raging waves were warring with the wind, and we have gazed upon the smooth glassy lake, when the shadow of the moonbeam trembled on its surface. We have seen glorious sights at home and abroad; in the storm and in the calm; on the earth, and in the heavens; we have, indeed, beheld "the beauty of the Lord!"

If this be all that you have seen, you have, comparatively, seen but little; you are a stranger to what David saw, and to

what every true believer sees when he beholds "the beauty of the Lord!"

Reader, knowest thou aught of the hidings of God's countenance? Those seasons of deep and dark distress, when "the beauty of the Lord" is hidden from the eyes?

Yes! say the poet and the painter, and all who feel like poets and painters only; for as we have seen the landscape rich in the verdure of summer, so have we beheld it barren, bleak, and bare in the blast of winter. As we have seen the trees and flowers budding forth with the blossoms of spring, so have we beheld them changing, fading, and dying in the blighting breath of autumn.

As we have seen the heavens blue, and bright, and fair above us, so have we known them gloomy and frowning over our heads. As we have rejoiced when the sun was shining in his strength, so have we been depressed, when clouds and darkness hid his glory from our sight.

Alas! such as hold this language know not what it is to behold "the beauty of the Lord;" neither do they know any thing of those winter seasons of the soul, when the "beauty of the Lord" is veiled from the eyes.

But what sayest thou, poor tempest-tossed Christian? Thou knowest well what is meant by the season when thou couldest not behold "the beauty of the Lord."

There have been dark trying days in thy experience, when thy heart had well nigh fainted within thee, and Satan pressed thee sore, and filled thy mind with grievous and fearful thoughts, such as thou fearest to remember; and grievous indeed they were, for they made thee to doubt the sure promises of thy heavenly Father, to withdraw thy faith in his love, and thus to sin against that God who had dealt so bountifully with thee: grievous indeed they were, for they compelled thee to think hard things of that holy God who had loved thee, and given his only-begotten Son to die for thee, that thou, a poor guilty sinner, mightest have everlasting life, and live for ever with him in glory. It was a shadowy season with thee, when thou didst so grievously sin against the God whom thy soul loves so well.

Then didst thou go into thy closet, and fall down upon thy knees; but instead of praying and praising as thou wert wont to do, thou couldst utter nothing but groans and sighs, for thy heart was overwhelmed within thee. "The beauty of the Lord" was hidden from thine eyes, and the language of thy soul was, "My flesh trembleth for fear of thee; and I am afraid of thy judgments," Psa. cxix. 120. "Fearfulness and trembling are come upon me, and horror hath overwhelmed me," Psa. lv. 5. The words of thy prayer were, "Bring my soul out of prison, that I may praise thy name," Psa. cxlii. 7. It was dark night with thee then, and thou well knowest were there ten thousand summer suns blazing in the firmament of heaven, it would be one eternal winter with thy soul, were "the beauty of the Lord" always hidden from thine eyes.

It was dark night with thee then, for the sweet promises of God's word gave thee no comfort; yea, thou wert tempted to believe they were never written for thee; and thy soul would have sunk in despair, had not the Lord been on thy side, and delivered thee from all thy fears.

But, at last, came that brightest of all sunshine, the light of God's countenance, to enlighten thy troubled breast, and dispel the clouds and mists that had gathered around thee. The day came, at last, when thou couldest say, The Lord is just, and good, and gracious, and merciful. "The Lord is righteous in all his ways, and holy in all his works," Psa. clxv. 17. Then did the sunshine of his love and his presence shine into thy soul; then were thy doubts removed, thy fears expelled; and, more than all to thy trembling spirit, was the consciousness that filled thine eyes with tears and overflowed thine heart with gratitude, that sweet consciousness that the Lord thy God had forgiven thee thy sins, for his mercy's sake.

Then hadst thou such a view of him as filled thy soul with unutterable love; yea, thy joy was like David's joy, when he "danced before the Lord with all his might," 2 Sam. vi. 14. Thou knowest well, were the dark clouds of winter to shut out for ever the light of the natural sun from thy sight, it would be one eternal summer with thy soul, couldst thou constantly behold "the beauty of the Lord."

Poor tempest-tossed Christian, thou too hast seen many of the things which the poet and the painter speak of; thou hast loved to gaze on them as the works of thy heavenly Father; but thou canst not talk about them as they do; nor, indeed, are they to thee, what they are to

them; for this they think meanly of thee, and will be telling thee thou hast no eyes, no heart, no soul. Heed them not, for thou hast a far more glorious sight than all the poets and the painters in the world ever saw with their natural eyes; thy feeble faith has been strengthened, the eyes of thy understanding have been enlightened, and thou hast seen, in part, what angels in heaven do veil their faces to behold, because of the exceeding brightness of the glory; thou hast beheld, though but dimly, "the beauty of the Lord." And thou hadst rather enjoy communion with thy Saviour Jesus Christ, than ascend the highest mountain in the world, with the beauty of the whole earth spread wide before thee!

This hiding of God's countenance has taught thee more highly to prize his presence. It has shaken thy confidence in thy poor sinful nature, so that thou fearest nothing so much as that the Lord should leave thee to thyself. It has taught thee a good lesson, and though "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," Heb. xii. 11. "Count it all joy," saith the apostle, "when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience," Jas. i. 23.

And now, reader, again let me ask thee, Dost thou know what it is to behold "the beauty of the Lord?" It is an easy matter to take up the name of Christian, and seemingly to march forward in a Christian course, without knowing any heart breathings after the light of God's countenance; or heart breakings on account of that countenance being withheld. But see to it that thou art not trusting to the vain hope of living for ever in heaven with God, when thou hast no heaven-born desires in thy soul for God: all who behold "the beauty of the Lord" in heaven, must have first loved and desired his beauty, before all things, on earth.

It is not in creation only, but in redemption, that "the beauty of the Lord" must be seen. Poets and painters that never felt a sense of sin, nor a yearning desire for pardoning mercy, acknowledge that "the heavens declare the glory of God; and the firmament showeth his handiwork," Psa. xix. 1. They know that the Almighty rides on the whirlwind, and directs the storm; and they gaze with enthusiastic admiration on this beautiful world that he has created; but they behold not the Lord of life and glory in the Babe of Bethlehem, the baptized at Jordan, the preacher at the mount, the Man of sorrows, and the agonizing Sufferer of Gethsemane's garden. They see not the King of heaven in the arraigned, convicted, condemned, scourged, and crucified "King of the Jews." We must see these things, we must feel them, we must weep over them, and rejoice for them, before we can behold "the beauty of the Lord."

But if thou art a tried, humbled, and urgent Zion-bound pilgrim, and hast beheld "the beauty of the Lord" in thy redemption from eternal death, and desired it so as to despise the pleasures of sin, and the pleasures of the world, and to count even the beauty of the earth as dross, in comparison of it; if thou hast seen "the beauty of the Lord" in the house of the Lord, the word of the Lord, and the ordinances of the Lord, so as to pant after it as the hart panteth for the water-brooks, then go on thy way rejoicing; the Lord who hath given thee such holy desires, will assuredly satisfy them.

The time is not far distant when it shall be said to thee, "Come up hither;" the dark and stormy days of thy pilgrimage will have an end; the harvest will arrive; as thou hast sown "in tears," thou shalt "reap in joy," Psa. cxxvi. 5, and it shall be given thee to enter into the kingdom prepared for thee from the foundation of the world. Then shall it be seen how contemptible was the glory of the world, that thou art giving up for the glory of God, which thou art desiring; and how poor and perishable was the beauty of the earth, that thou art overlooking for "the beauty of the Lord," which thou art striving to attain. If what thou now hast of the light of God's countenance, notwithstanding the imperfections and infirmities of thy nature, be so desirable, that thou art content to give up all things for the sake of it, what will be the exceeding glory made visible to thine eyes, when this corruptible shall put on incorruption, and this mortal be exchanged for immortality? The eye may revel in brightness, the ear be delighted with harmony, and the heart exult in imaginary joy; but "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. ii. 9.—G.

SCHOOLS FOR THE MOST DEPRAVED OF THE LONDON POPULATION.—No. II.

After many ineffectual attempts, the children were classified according to their attainments, and a teacher appointed over a few boys. The great difficulty, however was, to obtain the necessary authority; all, indeed, was rebellion. To exercise discipline, was to drive the boys from the school; and thus defeat the very object for which it was opened. After mature consideration, the teachers resolved to have a disgraced class, under the care of one who could have long patience with those who might be placed in it. It was also determined that expulsion should only be adopted in the most extreme cases. This class has answered pretty well. It has, however, been necessary to dismiss some of the incorrigibles, a few of whom have been received back, on evidence of penitence. At the present time, expulsion is evidently feared by many of the hardened. An instance was lately mentioned, where three boys so expelled remained at the school door the whole of a wet evening, earnestly entreating to be re-admitted.

The instruction in the classes has been the same as in most Sunday schools, but the public teaching has differed. The catechetical form has been found to secure attention. The addresses are short and lively, long addresses having been found to be great evils. At times, when the boys have not been in a very teachable state, the superintendent has requested them to repeat passages of Scripture after him, until many solemn and suitable texts have been impressed on their minds, it is hoped, to be beneficially remembered hereafter.

About 4000 tracts and children's books have been given away; but the teachers have been afraid of many rewards. The chief one is a writing school, which is valued by some. On several occasions, continued good conduct in the school has been rewarded by a ticket to a tea-party. Several of these have been held, at one of which the Rev. James Sherman presided, and affectionately addressed the school. He succeeded in securing the attention of the pupils. It was interesting to see the pleasure with which the tea and plum-cake were received by the children. On another occasion, Mr. Sherman spent a Sabbath evening with them, his pulpit being occupied by a friend. He was again encouraged, by the increased order and discipline he witnessed.

It may be proper here to mention, that great care has been taken to keep the children of poor, but orderly parents from the evening school. A friend being present, observed two or three youths enter, neatly dressed, with watches and chains. He remarked to a teacher, that it was most undesirable to allow respectable children to enter such a den. The teacher smiled, and replied, "They are some of the juvenile thieves of the district." It would, indeed, be most unjust, to allow children, who are properly brought up by poor, but industrious persons to mix with such depraved characters as are here collected. "Evil communications corrupt good manners."

It is encouraging to state, that the persevering efforts of the teachers, on the simple plans which have been described, have not been without some good, particularly in the increased subordination of the children. The friends have, however, found, that a good work seldom goes on for any length of time, without the opposition of "the prince of this word." *The Roman Catholic children, who are among the most depraved, have been withdrawn, in consequence of instructions received from the priest.*

From the information which has been furnished, it will appear to the reader, that several qualifications are essentially necessary in the teachers of these depraved youths. It is desirable, that very young persons should not be engaged. The language of some of the boys is so gross, that the mind may be greatly injured. Their example, also, must be prejudicial, where religious principles are not well fixed. True piety, and that of a high order, is most important in the teachers, when it can be secured. It is an interesting fact, that in Jurston street evening school, out of seventy-seven teachers now in stated or occasional attendance, seventy-one are members of Christian churches. Such persons alone are likely to be "stedfast, unmoveable, always abounding in the work of the Lord." All others are sure to grow "weary in well-doing." If it be necessary to have piety in the teachers, combined with much kindness and firmness, it is much more essential in the superintendent. In the language of the esteemed individual who holds that office in Jurston street evening school, it may be remarked,

"that a hasty mind and a cold heart will not do for such a school." A person thus situated, must endeavour to enforce obedience, but he must have strong faith in the well-known maxim, "Kindness is the key that unlocks the hardest heart:" and when he finds even his love, his kindness, and forbearance, again and again trampled upon, he must drop the tear of pity over the poor rebels, and let the silent prayer ascend to God: "Father, forgive them; for they know not what they do."

A school thus carried on with great simplicity, under the prayerful inspection of the superintendent and teachers now described, will not be altogether a failure. The buds of promise may again and again be blighted and fall; but it shall be seen hereafter, that no well directed, prayerful, dependent effort, will be altogether "in vain in the Lord."

A recent report of the school states, "A manifest improvement is so apparent as not to be mistaken. We have reason to believe, that the Lord hath been mindful of his servants, and has blessed the work of their hands." The results may be classed under the following heads.

The state of the school is encouraging, arising from the great increase in the attendance. The following is the report, up to the close of December, 1841.

	Females.	Males.	Total.
Number of scholars on the books	140	370	510
Average attendance .	85	177	262

It will be seen, that the average attendance is much less than is found in the regular Sunday schools. In the Jurston street school, however, so regular an attendance cannot be expected. Many of the young people migrate from place to place, particularly the sellers of fruit and the showmen. Some are working on the Lord's day, and others are so wretchedly attired, they are ashamed to come out. Perhaps, therefore, an average attendance of half on the books is as much as can be expected. The books are cleared every three months, of the names of those who have not attended during that time.

	Females.	Males.	Total.
The teachers engaged are	23	55	77
Average attendance .	15	27	42

Their attendance is generally matter of arrangement. The average attendance above stated will give one teacher to six children, the number already mentioned, as being sufficient.

Another encouraging view of the results which have followed the labours of the teachers in "this desert land," is the fact, that there are now 219 subscribers for various objects; namely,

For Bibles and Testaments . . .	142
Free subscribers, having been personally supplied	3
For hymn books	18
For spelling books	55
For a prayer book	1
	219

The following interesting facts have been reported. A poor girl, about fifteen years of age, who once had a pious mother, was brought into the school. Here, amidst the noise and strife which have been described, she has been led to feel the value of religion. The prayers of a sainted mother have been answered, and the daughter hopes, ere long, to make a public profession of attachment to Christ.

Another girl, who has been an attendant for a considerable time, has suffered much from her attachment to the school. When she first entered, she was ill used and beaten by her father for doing so. She however persevered in well doing, when her parent at length became reconciled to her remaining. She, and also her brother, have supplied themselves with Bibles, and the former is now a free contributor to the institution. She has also joined the Total Abstinence Society. Her mind was deeply impressed, when she entered the school, with the parable of the prodigal son, which appears to have produced a most beneficial influence on her mind. She is fearful of breaking the sabbath, and converses with her young friends on the great truths of religion.

About twenty Jewish children attend the school with considerable regularity. One little Jewess had the tract, "Believe and be saved," given her by her teacher. When she read the text at the beginning, "Believe on the Lord Jesus Christ, and thou shalt be saved," she was astonished, and asked what the words meant. She told her teacher, that when her father saw any books about Jesus Christ in the house, he instantly tore them up and burned them. The tract we explained to her, and she took it home. A short time after, she told the teacher that her father had also torn up the tract, "Believe and

be saved." She added, however, that he had read two other tracts which she had taken home, since which time he had given orders, that no more books or tracts of that kind should be destroyed. The father has subsequently sent to the school to borrow tracts to read. Surely we may hope that, prejudice having been weakened, a full conviction may follow, that Jesus is the Messiah.

Some of these Jewish children are shrewd and intelligent. On a recent occasion, several of them were examined in the class. The Gentile children could scarcely answer a question, as to where the Saviour was crucified, the name of the city or its vicinity, the country in which Jerusalem was situated, etc. The Jewish boys clearly answered all the questions, and were well acquainted with the geography of the Holy Land. One of the young Gentiles finding himself completely foiled by the poor despised Jew, remarked eagerly, "He is a Jew, and ought to know all about Judea." The teacher immediately asked, "Where is Huntingdon?" "I don't know, I never travelled there." "How is it that you do not know even a principal town in your own land?" The question silenced the lad.

Two other schools have been established in the Borough, on the plan of Jurston street; one in John street, Lant street, and the other in Redcross street. The former school was only opened on the 13th of June last, and yet the average attendance is seventy-five boys and thirty-five girls, total 110. These are under the kind care of five female and ten male teachers. These friends have experienced all the inconveniences resulting from the lawless and disobedient mob, admitted into their school, these being, however, the very objects of their solicitude. They mention, that, on one Sunday evening, a boy took out of his pocket a live mouse, with a string made fast to its tail. It was allowed to run away, as far as it could, when a general hunt took place. The confusion can easily be conceived. On another occasion much alarm was created, by a lighted cracker being thrown on the floor. After one of the teachers had trimmed one of the lamps, the oil can was taken away. On returning from the school, he found the contents had been deposited in his hat, to his no small annoyance. Yet even among these scholars there have been fifty subscribers for Bibles and Testaments, about twenty of which have already been supplied.

The school in Redcross street is also going forward with every hope of eventual success, under the vigilant care of one of the secretaries of the Southwark Sunday school Union. There are about 150 boys and girls altogether unconnected with any other school. In the midst of the greatest discouragements, the teachers are steadily advancing in their work. On one occasion, a lady called at the school, and urged the friends to go forward, assured that their labours would not be in vain in the Lord. She then mentioned the interesting fact that one of the scholars, who had received instruction in the school had asked her parents to teach her to pray. "No one ever taught me," was the reply of one of the parents. The child replied, "The teacher says I may pray;" and she then was heard devoutly to exclaim, "O God, give me a new heart; teach me to pray, and let me go to heaven at last." Another case was mentioned. A lad about fifteen, working as a smith, was much pleased on obtaining a Bible. When he took it home, one who ought to have known better, said, "Fred., what a fool thou art to believe that book!" "Why so?" "Why in the very first chapter of Genesis there's enough to convince any one that it is all false. 'And God said, Let us make man in our image, after our likeness.' Now if man was not created, there was no one for God to speak to." Poor Frank was puzzled, but on Sunday he told the teacher all about it, and begged him to unravel the matter. The teacher had no difficulty in doing this; because, if man was not created, there were holy angels, not connected with this world: but he reminded the lad of the holy doctrine of the Trinity in unity, and told him that the Father was speaking to the Son and the Holy Spirit. One of the poor lads hearing this, said, "Ah! that is true; for it is written, 'In the beginning was the Word, and the Word was with God, and the Word was God.' Now," said the boy, "the Word was Jesus Christ, one of the persons in the Holy Trinity. 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory, as of the only begotten of the Father,) full of grace and truth.'"

These are some of the results which have followed the efforts of the teachers

in these schools. A future day, however, will doubtless show much good, which will never be revealed here. Let Christians, in all our principal towns, "behold the transgressors, and be grieved." Let them "have compassion on the ignorant, and on them that are out of the way," by adopting measures for restoring the most depraved of the people into the pleasant paths of true religion. The difficulties may be great, but the experience of the Jurston street teachers clearly shows, that, even in this work, "in due season we shall reap, if we faint not." No attempt must be made to unite these immoral young people with our regular schools. They must meet alone, or the greatest injustice will unintentionally be done.

Several practical lessons may be gathered from the statements which have been made, which may be briefly noticed. 1. The low and degraded classes of society can only be won from their wretched state by Christian kindness. 2. The superintendent of one of these schools must be a man of much firmness, combined with great love for the souls committed to him. 3. Expulsion should, if possible, be avoided, and the disgraced class tried; but, rather than have all authority trampled on, the hardened and perseveringly bad scholar, after frequent admonitions, must be turned out, and only admitted again on evidence of sincere penitence. 4. The teachers must possess the spirit of the superintendent; and in scenes of the greatest trial, often make the inquiry, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?"

In concluding the statements connected with the Jurston street and other schools, for poor depraved young people, the writer hopes that the details he has furnished will lead the friends of education to make efforts of the same kind in large towns, where similar characters may be found congregated in considerable numbers. W. J.

THE BIRCH. No. II.

"Though birch," says Evelyn, "be of all other the worst of timber, yet has it its various uses, as for the husbandman's ox yokes, also for hoops, small screws, panniers, brooms, wands, bavin bands, and withes for fagots; it claims a memory for arrows, bolts, shafts, our old English artillery; also for dishes, bowls, ladles, and other domestic utensils in the good old days of more simplicity, yet of better and truer hospitality." At present, it is chiefly cultivated in England as coppice wood, or undergrowth, and cut at regular intervals, according to the purpose for which the loppings are intended. For brooms, crate wood, hoops, etc., it is cut every five or six years; for fagots, poles, fencing and also for the bark, which yields a yellowish brown dye, and a tan, which in Scotland is half as valuable as that of the oak, it is cut every ten or twelve years. The refuse spray, or twigs, form brooms or besoms; when peeled, they are made into whisks for frothing syllabubs, etc., and are sometimes applied to similar purposes with the hazel or willow. The charcoal is excellent, and much used in the manufacture of gunpowder and crayons, while the ashes, especially those of the bark and twigs, yield good potash.

The bark of the birch tree is much more durable than the timber. In some districts it is wrapped round posts or sills, driven into the ground to preserve them from decay. The vaults of the Kremlin Palace, at Moscow, are lined with it, in the same way as lead in England is often placed over the subterranean masonry, to keep the damp from rising.

Maupertuis, a French philosopher who traversed Lapland for the purpose of measuring a degree of latitude at that elevation, mentions passing through vast forests of birch trees, where, owing to the soil in some parts being very shallow or very loose, the trees had not a sufficient footing for their roots, and became an easy prey to winds. In these places he found as many trees blown down as "standing; and, on examining many of them, was surprised to see that, in such as had lain long, the substance of the wood was entirely gone, but the bark remained a hollow trunk without any signs of decay." So valuable a property combining with an equal degree of smoothness, occasioned birch bark to be used by the ancients for writing tablets. Pliny and Plutarch tell us, that the celebrated books of Numa Pompilius, written seven hundred years B.C., were written on the bark of birch trees. Coleridge describes

"A curious picture, with a master's haste,
Sketched on a strip of pinky-silver skin,
Peeled from the birchen bark."

The buds and leaves, especially in early spring time, or after rain and heavy dew, emit an agreeable and aromatic odour. Sir T. Lauder advises that "some of these trees should always be planted near a house, for the very purpose of filling the air with their fragrance. It arises from a certain gum which exudes from the leaves and spray." Hence Burns generally alludes to it as "the fragrant birk," or as in the following lines:

"Down by the burn, where scented birks
Wi' dew are hanging clear."

We are told by a modern traveller, "As you approach the shores of Kamtschatka, the birch trees send forth such a pleasant smell, that the sea-worn traveller suddenly imagines himself already on shore, inhaling the sweets of some fragrant grove."

It might be upon this account that our forefathers were accustomed to ornament their houses with birchen boughs during the Rogation week. "They serve well," says Gerarde, "to the decking up of houses and banqueting roomes, for places of pleasure, and beautifying the streets in the crosse or gang week." This name was given to the week following the fifth Sunday after Easter, in which it was, and still is the practice to "walk the bounds" of parishes. This custom is, in fact, derived from the heathen festival of *Terminalia*, instituted in honour of Terminus, the god of boundaries; but, till the Reformation, it was observed with much superstitious ceremony, often accompanied by drunkenness and debauchery in England. It was known by the different names of the "cross week," from the cross being then carried in procession; and "gang week" from the ganging or going in these processions. Even after much of the pomp of these ceremonies was abolished, the processions, and the custom of ornamenting the houses, was retained. A traveller at that season, in 1657, observes that, as he "rid through Little Brickhill, in Buckinghamshire, every sign poste in the town was bedecked with green birch."

The sap of the birch is remarkably abundant; and, by boiling and fermenting it, a wine or beer may be obtained, which was formerly so much esteemed, that Warton thus enumerates the qualities of a good housewife:

"And though she boasts no charms divine,
Yet she can carve, and make birch wine."

—— Even afflictive birch,
Cursed by unletter'd idle youth, distils
A limpid current from her wounded bark,
Profuse of nursing sap.—PHILLIPS.

On this subject Evelyn is diffuse. He says, "If the sovereign effects of the juice of this despicable tree supply its other defects, (which make some judge it unworthy to be brought into the catalogue of woods to be propagated,) I may perhaps for once be permitted to play the empiric, and gratify our laborious woodman with a draught of his own liquor; and the rather, because these kind of secrets are not yet sufficiently cultivated, and ingenious planters should by all means be encouraged to make more trials of this nature, as the Indians and other nations have done on their palms and trees of several kinds, to their great emolument." To this wine he attributes many important medicinal properties. The following recipe for making it is given by Mr. Loudon: "The sap is first obtained by making an incision of one or two inches deep in each tree, near the ground, and on the south side of the trunk. In England, several holes are sometimes bored in the same tree at once, but in France this method is thought to deprive the tree of its sap too suddenly. Each hole should have a kind of fosset fixed in it, which may be made of a piece of elder wood, with the pith scooped out, or a large quill. The outer end of this tube is placed in a vessel, or large bladder, to receive the sap. When a sufficient quantity has been collected, the hole in the tree is stopped with a wooden peg. This operation is always performed in spring, and most sap is said to be collected after a severe winter. Several trees should be bored at the same time, in order that a sufficient quantity of sap may be obtained in one day, as it is spoiled by being kept. It has been observed, that the sap flows in greater abundance about noon. When the wine is to be made, the sap should be boiled with moist sugar, or honey, in the proportion of four pounds to every gallon of liquor. While boiling, the scum is taken off as it rises, till the liquor is quite clear; it is then worked with yeast in the usual way. The juice and rind (pared very thin) of a lemon and a Seville orange may be added to every gallon of clear liquor, and will be found a great improvement. Some persons, also, put a few sprigs of sweet briar into the cask when the wine is turned, to give it a perfumed flavour, and

anciently it was the custom to put cinnamon, and other spices, into this wine. In Moscow, they add sprigs of dried mint. It should be kept three months before it is bottled, and twelve months before it is drunk." Birch beer is produced in the usual manner, by fermenting the sap with yeast, hops, and hot water, in the usual manner. By boiling and evaporating it, a saccharine substance like syrup is deposed, which the Russians use as sugar. In 1814, almost all the birch trees in the neighbourhood of Hamburg, were destroyed by being tapped for their syrup, by the Boshkirs, and other clans in the Russian service, then besieging that town.

Birch oil is obtained from the bark of the tree. It contains a large proportion of pyroligneous acid, and imparts to hides tanned with it the peculiar odour which distinguishes Russia leather. That yielded by old, or even rotten trees, is most preferred, because the inner part is then wholly destroyed, and only the external bark, which is almost incorruptible, remains. The process is very similar to that by which tar is extracted from the fir tree in the forests of Scandinavia. Pits are dug in the form of an inverted cone, and at the bottom of each is a funnel-like opening, which communicates with a large vessel below. In those districts where the peasants trade in birch oil, the cover of this funnel is so fixed, that the vessels underneath can be removed without disturbing it. The pit is filled with bark, covered at the top with turf, and then set on fire; the oil distilling from the bark passes through the opening below into the receptacles placed to receive it. That which floats on the top is the most esteemed, as possessing in the highest degree those antiseptic qualities which render it so valuable.

But to form a just estimate of the services rendered by this beautiful tree to the human race, we must glance at those extensive regions of which the birch is the principal, if not the only timber tree. To the inhabitants of Lapland, Siberia, Kamtschatka, and even in many districts of our own Highlands, it appears as the peculiar gift of Providence, to mitigate the rigour of their lot, and supply the few and simple wants of nature.

——— "The cold-place loving birch"

is to them as the date palm to the wandering Arab, or the cocoa nut tree to the islander of the tropics; for thence they derive shelter, food, drink, and clothing. "The Highlanders," says Lang, "make everything of it: they build their houses of it; make their beds, chairs, tables, dishes, and spoons of it; construct their mills of it; make their carts, ploughs, harrows, gates, and fences of it, and even manufacture ropes of it." With the spray and brushwood they thatch their "shealings," or mountain huts, and when dried, it furnishes them with a sleeping place; also excellent fuel, which is said to impart a flavour to the whisky distilled with it. In Lapland, the huts are constructed of poles or branches of birch, fastened together at the top, and covered on the exterior with turf. The skins of their rein deer, stuffed with birchen leaves, or twigs, form seats by day, and a refreshing couch by night. Of the bark they make boxes, baskets, and mats. The fragments are twisted into cordage and harness for their rein deer, as well as torches. They tan the skins of their rein deer in a decoction from the sprays, mixed with salt; without salt, the same liquid dyes their woollen clothes yellow. In the more southern towns of Sweden and Norway, pieces of birch bark supply the place of tiles; and on these, turf or earth is laid, sometimes more than a foot deep, which effectually excludes the heat of summer and cold of winter. This elevated garden is most generally covered with grass. Dr. Clarke mentions that on some of the roofs of the Norwegian cottages, after the hay was taken, he found lambs pasturing, and on one house was an excellent crop of turnips. The Finlanders use the dry leaves as a substitute for tea; when green, they form with them "a soft, elastic couch for the cradle of infancy." One of their wild, lullaby songs has been thus imitated:

"Sweet bird of the meadow, soft be thy nest!
Thy mother will wake thee at morn from thy rest;
She has made a soft nest, little red-breast, for thee,
Of the leaves of the birch and the moss of the tree."
LEYDEN.

With large flakes of the all-useful bark, stripped from the tree in lengths of three feet, and about eighteen inches long, the Laplander constructs a light, yet weather-proof garment. This is sometimes in the form of a large tippet, or cape, with a hole in the middle to admit the head; but a larger and more serviceable garb is procured by cutting several of these strips with the hole at one end, and thus hanging them completely round the figure. They also, as well as the Russians, make

seamless boots or leggings, by stripping the bark from smaller trees, selected according to the size required. In more civilized districts, a layer of this waterproof cuticle is frequently worn within the shoe or the hat to keep out rain.

Nor is it only as timber, fuel, and clothing, that the birch is valuable to the inhabitants in districts otherwise scantily supplied with timber. The ptarmigan, an important article of food, feeds upon its seeds, and shelters among its branches. Many naturalists are of opinion that it is the large stone seeds produced by the birch tree which attract the immense flocks of birds which are found in those bleak, northern regions; but the natives themselves of these countries, both in Europe and Asia, in times of scarcity, resort to the birch for food. The inner part of the bark is dried, ground, and either mixed with oatmeal to eke out their scanty fare, or baked into cakes, a substitute for it. The dried leaves and young spray, also, are the general fodder of their cattle.

In North America, the *B. papyracea*, the paper, or canoe birch, is equally useful to the inhabitants of the immense districts in the north of that continent above forty-five degrees north latitude. From its durable bark, they form the light, yet durable canoes, in which they fearlessly navigate the vast lakes and dangerous rapids which intersect those regions, while they are easily conveyed across the rugged portages which would otherwise bar their progress. To make these canoes, the longest and smoothest trunks are selected, the bark is detached from them, in plates of ten or twelve feet in length, and two or three feet breadth. Two circular incisions are made, several feet from one another, and two longitudinal ones on the opposite sides of the tree; and then, by introducing a wooden wedge, the bark is easily detached in pieces of ten or twelve feet in length, and two or three in breadth. These are sewn together with the fibrous roots of the white spruce fir, which are about the thickness of a quill, and have been prepared for the purpose by being barked, split, and steeped in water. The seams are coated with resin, and the canoe is completed. Great use is made of these canoes by the savages, and also by the French Canadian *voyageurs*. A canoe, weighing from forty to fifty pounds, will carry four persons and their baggage; many of them are made to hold fifteen passengers. Small "rind tents" as they are termed, are constructed in a similar manner, and very generally used by travellers in those countries. These are extremely convenient, being durable, light of carriage, and soon pitched; a circular one, twenty feet in diameter, and ten feet high, can be pitched in half an hour. Of this bark, too, the natives manufacture various domestic useful utensils, as baskets, boxes, shoes, and even dishes, which are perfectly waterproof. Many of these, as well as ornamental and fancy articles, they embroider very tastefully with silk, or split and dyed osier threads, and exchange them for European commodities.

Betula nana, the dwarf birch, is a native of England, though rather a shrub than a tree, and is generally found in mountainous, yet boggy situations. The leaves are numerous, round, notched, and beneath the veins, assume the appearance of network. Dr. Clarke speaks of them as "minute like silver pennies;" and in one of the most elevated Norwegian districts, were, he observes, "such diminutive specimens of *B. nana*, that the little circular leaves did not present surfaces of greater magnitude than those of split peas." The Highlanders account for its dwarf figure and stunted growth, by alleging that its twigs formed the scourge with which our Saviour was scourged by the soldiers of Pilate. From the earliest days, the rods or twigs of the birch tree have acquired no slight degree of notoriety both in ancient and modern times, as instruments of punishment. They were the original materials of the fasces, or bundle of rods, which were carried by the lictors before the Roman magistrates, as symbols of their duty and authority to punish evil doers. Some have considered that the Latin name of the tree originated in this circumstance, being derived from the verb *batuere*, to beat. Gerarde tells us, that, in his time, "schoolmasters and parents do terrify their children with rods made of birch." Shenstone, in his poem on the Schoolmistress, represents the dame as wielding in her hand "tway birchen sprays," as emblems and agents of her authority.

The seeds of the common birch tree are remarkably abundant, and in this particular we may again trace the watchful and wise arrangement of Providence, to perpetuate and multiply so valuable a tree, and which necessarily incurs so many

dangers in vegetating and thriving. These seeds, perhaps more than those of most other trees, produce many varieties of plants, differing more or less from the general species. Some of these are remarkably ornamental, and propagated with much care, but the most picturesque, as well as most common variety, is that well known as the weeping or lady birch. This attains a larger and more timber-like size than the common birch; the main branches, too, are more erect, though the twigs are remarkably slender and pendulous; the leaves, also, are smaller. "Its spray," says Gilpin, "being longer and slenderer than the common sort, forms an elegant, pensile foliage, like the weeping willow, and, like it, is put in motion by the least breath of air." This is often found in the Highlands, where it is distinguished as the drooping birch, and many a dreary scene is embellished by its presence. Several of our poets have made special allusion to it.

——— On the green slope
Of a romantic glade we sate us down,
Amid the fragrance of the yellow broom;
While o'er our heads the weeping birch tree stream'd
Its branches, arching like a fountain shower.
WILSON.

Where weeps the birch with silver bark,
And long dishevell'd hair.—SCOTT.

——— Beneath a weeping birch,
Most beautiful of forest trees,
The ladye of the woods.—COLERIDGE.

This drooping of the branches is very general in old birch trees; in younger specimens, with the exception of the above-named variety, they are generally erect. And here, again, the student of nature, who has been taught to discern spiritual things through the medium of natural objects, can trace a feature of resemblance between the Christian and the birchen tree. The nearer he approaches the end of his pilgrimage, the more is he abased in lowly humility; for he has earnestly and diligently sought by prayer, and watchfully improved, grace received, to subjugate that natural pride which is implanted in the heart of every child of fallen Adam, and which struggles long, and ofttimes with success, against the heaven-planted principle of humility. Like the full-grained ear of wheat, which bends downwards beneath the weight of its own fruitfulness, or the pendent branches of the aged birch, which have by degrees changed the erect form of their more youthful stage for one less aspiring, yet more suited to the dangers of their exposed situation, has the advanced believer learned in some degree the hard, the humbling doctrines of the cross. The more grace he receives, the more humble does he become; for he discerns more clearly the evil that is within him, and thus becomes more and more conformed to the mind that was in Christ Jesus, and more meet for the inheritance of the saints in light. "Before honour is humility," was the inspired declaration of the royal sage of Israel, and "a greater than Solomon" pronounced that "whosoever humbled himself should be exalted." And when the beloved apostle was permitted to behold the unutterable glories of heaven, who does he portray as first and foremost to fall down before Him that sat on the throne, and cast their crowns before the throne, but the four and twenty elders which sat round about the throne? In that blessed region, the creature, the proud, the rebellious principle within, is effectually subdued, and the Creator exalted, supreme. "God resisteth the proud," while, to the meek and lowly, he gives grace here and glory hereafter.

THE WAR EAGLE.

MR. Catlin, the North American traveller, says—"Being on shore, and our canoe landed secure, we whiled away the greater part of the day amongst the wild and ragged cliffs, into which we had entered; and a part of our labours were vainly spent in the pursuit of a war eagle. This noble bird is the one which the Indians in these regions value so highly for their tail feathers, which are used as the most valued plumes for decorating the heads and dresses of the warriors. It is a beautiful bird; and, the Indians tell me, conquers all other varieties of eagles in the country; from which circumstance the Indians respect the bird, and hold it in the highest esteem, and value its quills. I am unable to say to what variety it belongs, but I am sure it is not to be seen in any of our museums; nor is it to be found in America, I think, until one gets near to the base of the Rocky Mountains. This bird has often been called the calumet eagle and war eagle, the last of which appellations I have already accounted for, and the other has arisen from the fact, that the Indians almost invariably ornament their calumets, or pipes of peace, with its quills."

THE RAILROAD.

Much is required for the execution of those works necessary for the construction of a road (independent of the rails and finishing works) of the required level and width. These works consist of tunnelling, excavation, embankment, and masonry for bridges, viaducts, and other erections. They are commonly divided into convenient portions, and let to contractors under agreement to complete them at a stipulated price and within a specified time.

Tunnels are, in general, the most formidable works, and the time and expense of forming them can be least accurately calculated. Trials of the nature of the ground are made by boring. Being objectionable also on other accounts, tunnels are avoided as much as possible in the more recently designed railways.

Cuttings, or excavations of great depth and extent, are of frequent occurrence where the railway passes through high ground. The depth of cuttings is frequently from fifty to seventy feet, and occasionally even greater. One very extensive excavation through the Cowran Hills, on the Newcastle and Carlisle Railway, is a hundred feet deep. The degree of slope necessary in the sides of cuttings varies greatly in different soils. Rock will stand when nearly vertical; chalk varies from nearly vertical to a slope of one horizontal to one vertical, or an angle of forty-five degrees; gravel stands usually at one and a half to one; London clay from one to one to three to one, having in some instances stood at the former and slipped at the latter slope. Some materials are insecure at even a greater slope; blue soapy shale having, according to Lecount, slipped at an inclination of four horizontal to one perpendicular. The unexpected slipping of the slopes sometimes occasions much trouble and expense. The great cutting at Blisworth, on the London and Birmingham Railway, is an example of a convenient and economical method of passing through earth in which strata of rock occur. The railway is at a depth of fifty or sixty feet,

the upper portion of which is rock, and the lower consists of a less solid material. Instead of making an excavation of the slope required by the lower strata, which would have rendered the removal of the superincumbent rock indispensable, the sides were made nearly vertical, and the rock was supported by an undersetting of masonry. The great breadth of ground occupied by the slopes of cuttings is a serious objection when they are in the vicinity of towns, or pass through valuable property, in which cases the sides may be made nearly vertical, and supported by retaining walls, so curved as to enable them to sustain the pressure of the earth. The extension of the Birmingham Railway to the Euston station at London, is a very bold and handsome example of this kind of work. In designing the works of a railway, the amount of excavation and embankment should be balanced as nearly as possible, so as to avoid the necessity of depositing earth from cuttings in spoil banks, or having to purchase additional land to supply material for the embankments. Attention to this point will sometimes decide which is most expedient, a short tunnel or an open cutting.

Embankments are the artificial ridges of earth formed to support the railway on a higher level than the natural surface of the ground. Their dimensions are often fully commensurate with those of cuttings, from which their materials are mostly procured. In the ordinary mode of proceeding, an embankment is formed simultaneously with a cutting, the earth wagons proceeding filled from the excavation along a temporary railway to the embankment, where they are tipped up to discharge their contents. A heavy embankment often forms the key, as it were, to the time of completing a railway. Tunnelling and excavation may be proceeded with at many different points; but an embankment, under ordinary circumstances, can be carried on only at the ends. Where the excavations do not afford sufficient material, embankments are partially formed of earth dug from trenches along their sides, and thrown up into the centre.

The earth-works on most of the great lines of railway in England are very extensive, in many cases averaging from 100,000 to 150,000 cubic yards per mile. On the London and Birmingham line alone the quantity of earth and stone removed was about 16,000,000 cubic yards. When completed, it is advisable to sow the slopes of cuttings and embankments, with grass-seed, as their appearance is thereby improved, while the roots give cohesion to the surface.

The amount of masonry and brickwork required in the various erections of a railway is very great. The lining of tunnels, where the ground penetrated is of such a nature as to require support, forms a peculiar kind of work. Arching of almost every kind is more or less required in viaducts, bridges, culverts, and drains; and simpler work in the retaining walls, station buildings, and other necessary erections. Viaducts of great magnitude are often executed for the purpose of crossing valleys at an elevation greater than could be conveniently obtained by embankment, and also for entering or passing through towns. They are usually of stone or brick, but sometimes of wood or iron.—*Abridged from Knight's Store of Knowledge.*

MONT ST. MICHEL.

A CARRIAGE of singular construction, drawn by five powerful horses, drove along the main street of A—— a short time ago, without any individual outside, except the driver and two guards. There were no windows in any part of it, nor was there a chimney; it could not then have been the moving abode of itinerant players, nor was it wide enough for the accommodation of wild beasts, for which, at first sight, it appeared to have been designed.

On inquiry, it proved to be the travelling prison of condemned malefactors, on their way to Mont St. Michel. These men were treated, in consequence of their crimes, like wild and ferocious beasts, chained, lest they should escape, and commit mischief.

There were sixteen of them, seated in two rows, opposite each other, but without even seeing one another; for each was in his narrow box, chained round the waist to the back of the carriage, and shut in by a door; and the guard who sat behind having a view through the centre of the interior, from end to end, could have instantly suppressed the slightest movement on the part of any one of the inmates of these cribs. One of the prisoners was a parricide; he had shot his father, in a fit of temporary insanity, brought on by intoxication, and

was therefore treated as a brute beast without understanding, and disposed to violence. When he comes to himself, what will be the bitterness of his self-reproach! He is a prisoner; but, alas! not one of the "prisoners of hope;" his strong hold is the earthly prison of stone walls, and he knows nothing of the liberty with which he might be free; he knows not of "the door" through which even he might escape, if he desired it in the spirit of a self-condemned offender, seeking grace. May the Lord yet proclaim liberty to such captives, and say to them, *I* will bring out the prisoners from the prison, and them that sit in darkness out of the prison house, Isa. xlii. 7; may the voice of mercy yet sound within the bars of the island jail, in which so many sinners are now enclosed, and may that place ultimately prove to the parricide, and others like him, not only like one of the cities of refuge to which the manslayer was appointed to flee under the law—a safeguard from the avenger in this life, but also the evangelical strong hold to which the prisoners of hope are desired to turn.

The following sketch of that remarkable fortress, from its foundation to the present time, may not be unacceptable. The first building erected upon this island rock, whose area does not exceed half a mile, owes its origin to St. Aubert, who was bishop of Avranches, in the beginning of the eighth century; and although the locality now appears to have been injudiciously chosen, (from its isolation,) there is every reason for concluding, that the vast sandy bay in which Mont St. Michel has its magnificent position, was at the period referred to, a great forest, subsequently submerged by an influx of the sea. Be this as it may, St. Aubert, according to the legendary records of ecclesiastical historians, founded a church, under the following extraordinary circumstances.

The author of the ecclesiastical history called *Neustria pia*, thus relates the matter, and with a gravity of manner which makes us smile; while we deplore the credulity and deceit which all such traditionary tales of the church of Rome so obviously involve.

"About the year 709," says the historian, "it pleased God that the chief of the angels of the heavenly army, the ancient protector of the Hebrew synagogue, as now of the Catholic church, the conqueror of the old serpent, the conductor of the blessed souls into heaven, St. Michel, should be worshipped in these western lands, as on Mount Gargan in the east:* and why not? since patriarchs and prophets, Abraham, Lot, Jacob, Isaac, David, Daniel, Zechariah, and Tobias, worshipped the holy angels? Thus did the archangel appear to the holy bishop; he told him of his desire to have a temple on the said mount, dedicated to him.

"St. Aubert, not readily giving heed to every spirit, delayed; the archangel appeared to him a second time, and the bishop, still doubtful, had recourse to prayer; St. Michel, the third time, appeared to him, as he was piously meditating on the mount, and being angry at the delay, touched the forehead† of the holy man so forcibly with his finger, as to produce an impression, as I myself have witnessed, in 1621 and 1641," says the narrator, "which is not more difficult than that the angels drove Adam and Eve from Paradise. The place for the church was then intimated to him by St. Michel; and it was the summit of the island, where a thief had recently concealed a bull. The result was, that the bishop determined to build forthwith; and a man named Bain, who had twelve children, was commanded, in a vision, to assist in the work, which he did, with delight and promptitude. The bishop being grieved at not having received any other gift from the archangel than the impression of the finger, was desired by him to send faithful envoys to Mont Gargan, and to bring thence a bit of red cloth which he himself had presented there, and a piece of marble, on which he had sat. The bishop did as he was ordered, and as the three ecclesiastics whom he had sent to Italy were returning homeward, twelve blind persons were cured, by the virtue of the relics of which they were the bearers, besides a blind man and woman, as they approached Mont St. Michel."

Such is the legend imposed on the credulous; and miraculous influences were believed to have facilitated the levelling of the surface of the rock, for the foundation of the original church dedicated to St. Michel.

* In Italy, on the shore of the Adriatic.

† The writer of this article has viewed what is pretended to be the head of the saint. There is a round hole, as if made by a bullet, over the left eye, with a slight concavity around, as if scooped with an instrument. The credulous votary implicitly believes the miraculous part of the story, as he views the skull in the church of St. Gervias, at Avranches.

"On their return from Mont Gargan," say some old writers, "the messengers found what had been the forest converted into a level sandy plain; but this matter is really very doubtful, and was probably an event of far greater antiquity. In the tenth century, the original church was destroyed; but Richard I., duke of Normandy, built another in its room, for some of the Benedictine monks, whom he established there in place of the clergy of the diocese, who had become notorious for feasting, hunting, and all sorts of debaucheries, which exhausted the means designed for works of piety and charity, and who were expelled, in consequence, from Mont St. Michel.

"The next duke of Normandy rebuilt it, as an abbey church, after it had been consumed by the first of many conflagrations, which, at different epochs, either partially or entirely destroyed it.

"Soon after the death of William the Conqueror, which took place in 1091, Mont St. Michel was besieged, during forty days, by his sons, Robert and William, who had united to wrest it from their brother Henry, who had gone there from the adjacent coast, as affording him a strong position, though it then only boasted of the natural advantages of its locality, not being yet artificially fortified. On that occasion, William, it is said, very narrowly escaped from being killed by one of Henry's soldiers, who had struck him to the ground with his lance, and was about to plunge his sword into his throat, when the other cried out, 'Hold! I am the king of England!'

"A reconciliation among the brothers took place, and William raised the siege, which had been conducted on both sides with great valour, but ineffectual results.

"On Good Friday, A.D. 1112, the church was struck by lightning, and consumed, with the numerous buildings connected with it, but it was rebuilt in a few years afterwards, with the knights' hall and stables; and, notwithstanding the effects of another fire which broke out twenty years afterwards, the abbey became very rich, from the donations of princes and pilgrims.

"It was in 1135 that the abbot Bernard built a priory upon the rock, which is on the coast of Cornwall; that establishment was at first a dependency of the abbey of Mont St. Michel, by a grant of Edward the Confessor, confirmed by Robert, duke of Cornwall.

"Mont St. Michel became a second time remarkable in our English history, during the reign of king John.

"Philip Augustus, king of France, who had a right to the obedience of John, as duke of Normandy, which he held in subjection to the crown of France, summoned him to appear before his peers at court, for his alleged murder of his nephew Arthur, who was duke of Brittany, and therefore entitled to the protection of Philip. John, whose conscience, no doubt, caused him, like Felix, to tremble at its accusations, refused to attend: the consequence was, that Philip invaded Normandy, and obtained easy possession of it, (for John was as great a coward as he was a villain,) excepting Mont St. Michel, which abbot Jourdan, faithful to his trust, refused to surrender. That conscientious and brave man maintained a siege against Guy de Thouars, count of Brittany, who could only obtain possession of the village, on the island, which they burnt before their retreat. The flames made sad havoc on the abbey and fortress, which the French king, however, subsequently enabled the abbot to repair with increased magnificence.

"In 1374," says doctor Hairby, in his historical account of Mont St. Michel, "it was, for the fourth time, struck with lightning, and suffered from conflagration for the seventh time. The intensity of the heat, on this occasion, as on a preceding one, was such, that the metal of the bells was liquefied, and ran like melted wax. Happily, for the preservation of this extraordinary pile of buildings, which seems, in the course of its gradual erection, to have assumed the architectural style of each succeeding age which witnessed its formation, the zeal of the abbots for rebuilding or repairing increased in its intensity with each successive conflagration. * * * Every thing seems to have conspired against the existence of this beautiful building, but an indefatigable zeal struggled for its preservation; and, as if by a special protection, it always rose from its ashes more grand and magnificent than before its combustion."

"In 1424," according to Masséville, "the English, then in possession of the entire of Normandy, excepting* Mont St. Michel, made a great attempt to take it, but failed, through the valour of one

* It is remarkable that the English never had possession of this little island rock, although they held its Lilliputian neighbour Tombaléne.

hundred and twenty gentlemen, who defended it; and to this day are deposited, at the gates of the fortress, two enormous pieces of cannon, which those gallant defenders took from the English, in their retreat to the main land. The latter subsequently endeavoured to starve out the garrison, by surrounding the island on every side, to cut off the supplies. The French, however, taking advantage of a spring tide, destroyed all the ships, or took them, and thus obtained both food and military stores, which so disheartened the assailants, that they departed, first destroying their works in the vicinity, except those upon the rock Tombeléne, which is within a mile of Mont St. Michel, which they did not finally abandon until after the battle of Formigny, in 1450, that terminated the English occupancy of Normandy. Some of the old walls still exist on Tombaléne.

"Mont St. Michel was the scene of many stirring events during the religious wars of the sixteenth century."

The most remarkable of these events are the two following. Masséville, who differs in some of the particulars, from other writers, gives the leading facts of one of them to this effect.

"Captain Dutouchet engaged thirty of the Calvinists to enter the fortifications, and obtain possession of them as pilgrims, which they endeavoured to accomplish. They got admittance in their disguise, on a holiday, while the inhabitants were engaged in a religious procession, entered the church, pretended to pay the accustomed services to the patron angel, and to exhibit presents, but suddenly drew their swords before the astonished monks, seized the governor, and, with shame be it recorded, killed, according to our authority, the monks and priest who had performed mass for them. Their officer, Dutouchet, with his followers, unhappily for them, were seen galloping towards the rocks, in sufficient time to have the gates closed; and the result was, that the pretended pilgrims were obliged to surrender, and most of them were hung."

A very romantic and thrilling tale is related, of the second exploit, the substance of which is this.

"On Michaelmas day, A.D. 1591, Montgommery de Lorges, (son of the celebrated person who had accidentally killed Henry II. of France in a tournament, and who had been beheaded, through the malice of Catherine de Medicis, on account of his celebrity as a chief among the Huguenots,) endeavoured to gain the fortress by a stratagem. He and some other chiefs had bribed a soldier of the garrison to betray it to them; but he proved to be a double traitor, and acquainted the governor with the plan of the besiegers, which was, to send up a body of men, one after another, through a kind of chimney, of which the shaft and opening below, are still visible on the north side, and known by the name of Montgommery's door. The soldiers were, accordingly, drawn up by a machine at night, one by one, to the number of ninety-eight. At length, great apprehensions were entertained, that there was some treachery above, as the signals of a victorious body of assailants were not given; and Montgommery, in an agony of suspense, allowed a confidential page to ascend, for the purpose of ascertaining the fate of the men who had ascended. The youth, when he had been cautiously and noiselessly hoisted up, looked down into a chasm in the interior of the wall; and as he hung suspended over it, by the tackle which had raised him, he perceived, on peering into the abyss below, that it flowed with blood, and opposite to him stood an executioner with bare arms, and a two-handed sword, with which he was striking off in succession the heads of the unfortunate soldiers who had preceded himself in the ascent." But the narrative of Dr. Hairby is too graphic to be passed by.

"All had such an effect upon his imagination, that, when three other figures appeared, with the suddenness and silence of spiritual beings, he imagined for a moment that he beheld only the creation of a disordered brain.

"One of the three figures, however, was his own comrade, whom he had seen but a few minutes before drawn up into this den of blood, by the wretch whom Montgommery had imagined to be his friend. His arms were pinioned, and his mouth gagged. When they reached the executioner, his two conductors bent him down, without a word, upon a block of stone, and, in an instant, his head bounded down the steps. Another victim was brought up in the same manner, and shared the same fate; another and another, a cry of unrestrained agony burst from the horror-stricken lips of the spectator, which startled the group of assassins, while his friends below lowered

him from his terrible position, with the speed of lightning."

In succeeding years, Mont St. Michel was often the theatre of incursion, repulse, and bloodshed, and it continued in possession of those who were attached to the league, until the duke de Mercœur surrendered it to Henry IV. in 1598. Henry, by issuing the decree of Nantes gave peace to the Protestants of France, and thus allayed the principal sources of national disquietude.

The tales which deceitful men invented in the earlier ages of the church at Mont St. Michel, and superstitious credulity adopted, are innumerable; and owing to the influence of superstition, and the easily credited reports of miracles said to have been performed by St. Michel at his shrine upon this rock, pilgrimages have been made there from various places, and the invocation of the angel has effected wonders in the popular belief. During the crusading period, pilgrim visits were very frequent, and they continued to the close of the seventeenth century. We shall only enumerate some of the principal pilgrims: Edward the confessor, who endowed it liberally; Henry I. and Henry II.* of the English kings. Among the French, Louis VII., Philip the fair, Charles VI., Charles VII., Louis XI., (three times,) the first who assumed the formal title of Most Christian King; Charles VIII., Francis I., Charles X., when count D'Artois, and the present king of the French, when he was duke de Chartres, accompanied by his governor,† Madame de Genlis, a short time before the revolution of 1789; and he was the illustrious person who, with his own hand, broke to pieces one of those cages (supposed to have been invented by cardinal Balue, for that monster Louis XI.) which had remained there until the period of his visit. Many persons had been confined and had perished in it.

Mont St. Michel used to be a state prison, in the eighteenth century, and is still so. There are at present in it, fourteen or fifteen prisoners of state, and five hundred malefactors of various kinds, who are employed, as in our houses of industry, at labour, principally weaving, under a rigid discipline, and the guardianship of a garrison of two companies of the line, which are relieved from their solitary and miserable quarters every three months.

What a subject for reflection does this place offer to the contemplative mind! Thirteen centuries have elapsed since the first building was erected there to the worship of the Deity, though wofully mingled with a superstitious adoration of the angel whom he had created, and who would have said to the worshippers, as the angel replied to the apostle, in the book of Revelation, "See thou do it not; for I am thy fellow-servant."

The middle ages advanced and passed on, amidst darkness, credulity, and deception, and the noble building which we still contemplate with admiration, has successively resounded with the fine and harmonious chants of the Romish church, the prayers of the devout pilgrim, the supplications of the penitent, the blasphemies of the profane, the ribaldry of the barrack room, and the despairing exclamations of the prison.—M. D.

* It was at Avranches, which is within ten miles of Mont St. Michel, that Henry performed the act of contrition for the murder of Thomas à Becket, which had taken place in consequence of his supposed wishes.

† The duke of Orleans had obtained permission from Louis XVI. to give her this title. Our queen, in the Church of England service, is prayed for as "our Queen and Governor."

VISITS TO THE WIDOW L——.

The following narrative is extracted from an interesting volume, entitled, "Every-Day Scenes."

The difficulties that presented themselves against the fulfilment of my promise to read the Bible for the afflicted widow L——, were so hydra-headed, that I was almost tempted to give up the task as hopeless. First, her knowledge of English was so imperfect, that even in speaking of every-day business, it was generally necessary to repeat a sentence twice over: how then was it possible she could be made to understand a difficult and new subject, when the very words in which it would be attempted to be explained, presented in themselves such a formidable stumbling block?

Then I knew that to the lower orders, unused as they are to books, what is read is so much less comprehensible than anything spoken; and added to this, and the total ignorance of the poor creature, she was so overwhelmed with grief, and so completely absorbed in the thoughts of her lost son, that I despaired even of being able to arrest her attention, much less engage her interest and understanding in the subject.

These doubts and fears could have been no other than the suggestion of the enemy of souls. He alone could so pervert the mind of an unworthy labourer in the Lord's vineyard, as to render it forgetful of the Almighty power, which can perfect strength in weakness; of the Holy Spirit, whose influence can enable the poor and ignorant of this world to be often far wiser unto salvation than the refined and the learned: to lose sight, in short, of Him from whom alone is the preparation of the heart, and see only the want of ability of the humble instrument employed.

These faithless and sinful misgivings kept me away from my poor friend for several days; for, in truth, I shrank from the thoughts of looking upon sufferings to which there seemed no prospect of ministering the healing balm of religion. At length, however, better feelings prevailed, and I set out for the afflicted widow's cabin, resolved to make the attempt of reading to her, and leave the result to God.

It was a lovely morning in spring. The sun was shining brightly, and the birds singing from every tree. The air was filled with the fragrant perfume of the violet and primrose, and all the bursting buds and blossoms of early spring; innumerable tiny flies were dancing and playing in the sunbeams, and the bee was buzzing by with its soothing industrious hum. The merry voices of children at play rose from the fields that sloped downwards from the path, and the young lambs were gambolling under the trees and among the hillocks, in all the glee of newborn existence.

All these glad sights and sounds, the bright sunshine, and calm smiling landscape, contrasted painfully with the closed door and melancholy look of the house of mourning. Its humble owner was no longer standing there with smiling face, or cheerfully plying her spinning wheel in the doorway; all was dark and silent about the house.

I found the bereaved mother sitting on the floor, cutting up potatoes for seed. It is a touching thing to see the poor pursuing their ordinary toils and avocations in the midst of severe affliction, denied by the pressure of their necessities the luxury of indulging their grief. A gleam of satisfaction lit up for a moment her grief-worn countenance when she saw me. "Ah, you're welcome kindly," she said, arising and pushing away the heap of potatoes from before her; and I saw the poor woman peering anxiously about, until her eyes rested upon the volume I had brought.

It seemed indeed as though the ardent prayer I had sent up while crossing the threshold, that the Lord would open the mourner's heart to receive his own word, had been instantly answered. She exclaimed, "That's the book; God bless it, and you for coming with it to me;" and drawing a chair for me, seated herself opposite. After some conversation, I asked her what I should read about, expecting she would wish to hear something of a future state applicable to her lost son, concluding, of course, that he was uppermost in her thoughts. I was mistaken. "I'd like to know about our Saviour," was the reply.

The poor woman's seat was lower than mine; she sat with her arms folded in her apron, and her earnest, intelligent eyes riveted upon my face, with the most fixed and absorbed attention. I began the first chapter of St. Luke, leaving out all that related to John the Baptist, lest the double story might embarrass her, and reading as slowly and distinctly as possible.

Here I cannot help remarking upon the exceeding plainness and simplicity of style in which the gospel is written: it never struck me so forcibly as on this occasion, owing, probably, to the great anxiety I felt that my poor hearer should understand what was read.

She listened with intense interest, and seemed straining every nerve to catch the meaning. This was particularly the case whenever the virgin's name was mentioned, she being, I have always remarked, an object of paramount veneration to the lower classes of Roman Catholics. The poor widow L—— was an example of this: though extremely ignorant of every thing relating to the Creator and Saviour, she seemed tolerably well acquainted with the history of the virgin, and asked me very eagerly whether there was anything in that book about the blessed Mary carrying her son on her back into Egypt, away from his enemies. She told me that her mother was a very holy woman, and wore always a long string of beads hanging down to the ground; that she devoted herself to the virgin, and had entered a religious order two years before her death, all the members of which were entitled to be clad in the robes of the virgin at the last day!

Before leaving, I turned to the seventh chapter of Revelation, and read from the ninth verse to the end. Her cry of delight, her earnest exclamations in Irish, the fervent and impassioned devotion of her manner and gestures, I can never forget: they are indescribable.

The ice once broken, my visits to the widow's cabin became regular, and I laid down a little plan for our readings. There was a force and energy in her simple sayings that was most attractive, and the notes I took of them at the time, would fill a little volume. But these conversations owed so much of their interest to the manner of my poor friend, the circumstances in which she was placed, and the primitive simplicity of her picturesque, though little dwelling, that I almost fear the record of them may seem trivial and tedious.

One day the conversation turned on prayer. I asked her what prayers she used, to whom she prayed, and for what. She replied, "I pray to God, then to the blessed virgin, and then to the angels. Then as soon as I'll open my eyes in the morning, an' before I'll close them at night, I pray for the soul of my mother and my husband;" and, she added, in a faltering voice, her eyes filling with tears, "to be sure now, I pray for my poor Tom's soul."

I made no comment on this reply. Perhaps I was wrong; but I thought that to enter upon controverted subjects, and all at once declare war against the old deep-rooted habits she had clung to ever since her childhood, would utterly bewilder the poor thing, and defeat my object of acquainting her with the simple truths of the gospel, and leading her to the Saviour. I therefore contented myself with offering up a silent prayer, that the word of God which is "quick, and powerful, and sharper than any two-edged sword," would gradually pierce asunder the veil of ignorance with which she was surrounded.

We had more conversation on the nature of true prayer; and I found, that notwithstanding her erroneous views, the poor widow, by no means went through the duty as a mere matter of form. "See now, Miss Maria," she said, in her usual energetic manner, laying her hand on my arm, "see now, I couldn't stretch on that bed ever, nor close my eyes in sleep and quietness, without saying my prayers—no, not if you were to give me the whole world for doing it. But when I'll say my prayers to God, and when I'll ask him wid a good heart to forgive me my sins, and to take care of me, and when I'll just offer myself up to Him on my two knees—then sure I may lay myself down in quietness; for don't I know He'll have an eye over myself an' over the cabin till morning: and then, at the flight o' night, I'll pray to him again, and praise his holy name."

She uttered these words with a sincerity that was delightful, and I was especially glad to hear her speak about forgiving of her sins, for I had some doubts as to her convictions on that head. "What sins, then, do you commit," I asked, "that you should beg for forgiveness at night?"

"Ah," she said, looking down and sighing, "many's the sin a body will commit—ay, so they will, unknownst to themselves at times. Maybe now, while I'll be sitting there forenenst the fire, doing nothing at all but watching the potatoes boiling, I'll be sinning against the great God in my heart; and sure I'll not rest at night till I'll ask him to forgive that. Ah! 'tis a good thing to be praying, an' I often heard that very same you're after telling me now, about God hearing us at all times. I'm told he'll hear you, if you pray, an' you going along the road, or in the fields, just every bit as well as if you were down upon your two knees before him. I like to be praying up to the great God, when I'm walking the road, or across the fields."

The simple but forcible language of this poor woman was truly instructive. I often felt, while listening to her, that I had gone to her humble cabin to teach, but would come away taught many a valuable lesson myself. Oh, how frequently were her words keen monitors to me! What humbling contrasts I was forced to draw between her and myself! How often what she said made me wince under the sharp reprovings of conscience!

Seldom did I feel a severer pang of self-reproach than when she was telling me of her prayers for the souls of her departed relatives. There was this poor creature, in her ignorance, praying night and morning, unweariedly, long, long years, for the souls of those that were dear to her, long after their mortal bodies had mouldered away into the dust; and I,—with the objects of my affection living before me, and every day gaining increased hold upon my heart,—what were

my pleadings before the throne of grace for their spiritual welfare compared to hers! I too, who knew that while there was life only there was hope; and that as the tree falls so must it lie; I, who read in my Bible the gracious permission of God to bring those I loved, in the arms of faith, and lay them down at his mercy-seat; and, more than this, the assured promise of Him who cannot lie, to hear and grant my petitions on their souls' behalf.

The soothing and calming influence of the words of inspiration were strikingly manifest in the case of this afflicted sufferer. I constantly found her in tears, or seated over the fire wringing her hands, in a state of miserable dejection; and I never left her without seeing her face beaming with hope and animation. Her love for the Bible, and delight with its contents, were very great. I have seen her take it up and kiss it with indescribable reverence and veneration; and she often interrupted me, while I was reading, with, "That's the darling book—the good book—that's the book entirely, so it is, God bless it! Well for them that can read it!" Her bursts of feeling on this subject were generally in Irish; for she wanted words to convey her sensations in English.

One day, after I had finished a chapter in the Revelation, she said, while every feature in her face was quivering with agitation, "To hear of that opens all the veins in a body's heart. Yes, while I am listening, every drop of blood in my heart changes; it goes to and fro within me."

Sometimes when I went to visit her, I found her so busily employed, that I used to say, "Though I am come to read, yet if you are busy"—— she invariably interrupted me with, "The best business is to be hearkening to that book;" and threw away every thing about which she was engaged.

The sermon on the mount greatly delighted her, particularly the passage, "Ask, and it shall be given you," etc. She laid her hands impressively on me, to arrest my attention, and then rising, took up her cloak from the dresser, and holding it out by the corners, said slowly, and with the greatest feeling, "See now, I'm a poor woman; God has given me enough, but still I'm poor, and I'd rather than the full up of this cloak of solid gold —ay, or the full up of it twice over, to be able to read that book. Indeed, indeed I would."

I thought of David's expression in the hundred and nineteenth Psalm, "The law of thy mouth is better unto me than thousands of gold and silver," and secretly blessed God for having bestowed a portion of the same spirit on this poor creature. "Yes," she continued, with that graceful action which often confers such an air of natural dignity on the Irish peasant, "Yes, I'd rather be listening to *that* (meaning, 'Ask, and it shall be given you,' etc.) than if you were to give me the best golden guinea that ever was made. If I could read it myself, I'd be at it ever an' always, I'd be reading the livelong day; I'd never stop, so I wouldn't."

Alas! how often is the Bible left lying neglected on its dusty shelf, or read as a task coldly and unwillingly. How languidly do our sluggish souls desire the sincere milk of the word, instead of longing for it as ardently as the hungry infant seeks the nourishment that instinct teaches is needful for its growth. This poor peasant, with her warm and heartfelt enthusiasm, might have brought many an enlightened Christian to shame. She was certainly a pattern in some respects, shining brightly through the mists of error and ignorance.

The great faith the widow L—— attached to the Bible, a book she had never heard of till within a few months, often struck me as extraordinary. She was always ready to give a preference to what was read in it, even over any traditions she had heard in her childhood from her mother, of whose sanctity, as a devotee to the virgin, she had the highest opinion.

Once, when we were reading the denial of Christ by Peter, she interrupted me to tell how she had heard that the first time the cock crew, the soldiers in the hall were displeased with the noise, and killed it; they threw the body into a pot of boiling water, where it lay until Peter denied the Lord the third time, when the dead cock instantly sprang out of the water, and flew away, crowing loudly.

"Now is that in the book?" she earnestly inquired, when she had related the tradition. I simply replied, "No: there is nothing more than what I have read to you." Upon which she gave up her version of the story at once, saying, with a

toss of her head, "Oh, then, I suppose that about the pot of boiling water was not true; only stories of the old people that they used just to be telling in Irish to one another."

Another time a chapter in the Bible was the cause of making the poor woman renounce a practice held sacred, by the lower orders, from time immemorial, that of going to weep over the graves of their departed friends, whenever a funeral occurs in the churchyard where they lie.

This day I found her unusually depressed, and on inquiring the cause, heard that a death had occurred in the neighbourhood, and that she was going to attend the funeral, and cry over the grave of her son. On these occasions, it often happens that a woman, even in the case of a friend long since dead, will abandon herself to such immoderate grief, as to be removed from the grave in a state of complete exhaustion.

Such a trial for the poor bereaved mother, while her sorrow was so fresh and poignant, was much to be dreaded: but to think of arguing against such an invariable and deep-rooted custom seemed quite hopeless. Nothing was said, therefore, to her on the subject. I turned to the eleventh of St. John, and the beautiful narrative of the raising of Lazarus soon engrossed her attention, and yielded that comfort which this touching chapter never fails to afford to every mourner. When I had finished, I read over again the thirty-first and thirty-second verses, and laying down the book, added,

"You see Mary did not go the grave as was supposed; she went to throw herself at her Saviour's feet. Here is a lesson for us when we lose a friend; not to go weeping and wailing over the poor lifeless body, which can do it no good, and does ourselves great harm; but like Mary to go to the Lord Jesus Christ, who can comfort our afflicted hearts, and save our immortal souls."

She kept her head buried in her apron for a moment, as if revolving something in her mind, and then exclaimed, with her usual energy, "No, I'll not go to the grave; I'll never go there again. No, Tom agra, your poor mother will never go, nor cry a tear over your cold grave, where you're lying; she'll go to Himself, the Saviour of the world."—*Every-Day Scenes.*

THE PERAMBULATOR.

NETLEY ABBEY.

It may be that to-morrow I shall cross the Channel, but, if it be possible, I must see Netley Abbey to-day. Much have I heard of this picturesque ruin, and of the sweet seclusion and romantic beauty of its situation. Were I a bird, thither would I fly; or were I a fish, this Southampton water would soon be crossed by me; but being neither the one nor the other, I must wait till the ferryman, who is at the moment absent, arrives, to put me across in his boat.

Southampton is the birth-place of Dr. Isaac Watts, a fact that will render the place more interesting to many than if it had been the birth-place of a king. Much business is carried on by the inhabitants, with the Channel islands, Jersey, Guernsey, Alderney and Sark. The wind has been rising ever since midnight, and is now whistling around me in right earnest. Its fitful bursts, accompanied with sunshine as they are, raise my spirits. How animating is the energy of the elements!

"There is a fearful spirit busy now:
Already have the elements unfurled
Their banners; the great sea wave is upcurled;
The cloud comes; the fierce winds begin to blow
About, and blindly on their errands go;
And quickly will the pale-red leaves be hurled
From their dry boughs, and all the forest world
Stripped of its pride, be like a desert show.
I love the moaning music which I hear,
In the bleak gusts of autumn, for the soul
Seems gathering tidings from another sphere,
And in sublime mysterious sympathy,
Man's bounding spirit ebbs and swells more high,
Accordant to the billows' loftier roll."

Here comes the ferryman, as leisurely as though it would hardly serve his purpose to put a single passenger across the water. We shall have a rough passage, but no matter if we are under His care who "measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," Isa. xl. 12. Without His protection, a breeze may bring about our destruction, and with it a whirlwind cannot injure a hair of our heads.

* * * * * *

This is indeed lovely! Netley Abbey is about two or three miles distant from Southampton, and I am now drawing near to the ruin, but the enchanting beauty of the surrounding landscape has spelled me to this spot, which mingles the elegance of the park with the wilder witchery of the rudest heath. Water and woodland in the distance, and the foreground entanglement of shrubs and furze, and fern, and briar, adorn the place with variegated beauty, while the unbroken solitude imparts a depth and tone to my emotions. The glowing sunshine and the gusty wind add to my delight, and give an upward tendency to all my thoughts.

Sometimes the busy fancy delights in strange contrasts. Let me contrast, for a moment, the verdant and coloured foliage, the pure air, and the sweet seclusion of this fair spot with an opposite scene which I witnessed yesterday; it will make me, perhaps, value my present advantages, and I shall gaze around me with feelings of additional thankfulness and joy.

How different the walk from one end of Lower Thames street in London to the other, from the bottom of Fish street hill to the Tower! Cabs, hackney coaches, and carriages, crowd on each other. Loaded porters make their way to the different steam packets, and streams of company flow on to the same place of destination. The huge wheels of heavily-laden wagons grind the ground, as they leave the different wharfs, and the iron-shod hoofs of huge horses putting forth their strength, strike fire against the stones. The cracking of whalebone whips, the clamorous contention of excited carters, and the shouts of police officers resound.

On the right hand of the street are the Custom house, Billingsgate fish market, packet offices, fruit stores, wharfs, and quays; gloomy arches and intricate entrances to the buildings on the river side; immense warehouses, with folding doors, tier above tier, and oval glazed apertures in the wall to let in light. Iron and wooden cranes are at work, high in the air. Here a bulky pack of wool is hoisted up, and there a heavy hogshead is dangled down. Thick, upright beams of timber, with ponderous cross pieces, are placed against the ground floors of the warehouses, to defend them from the heavy wagons; straw, dirt, and filth are swept together in an unsightly manner, while the smell of fish is equally offensive.

The left hand of the street is occupied with shops, stores, offices, and public houses. Brokers, ship agents, Custom house agents, and agents of all kinds, are there found in abundance. Oranges, apples, nuts, and all sorts of fruit, British and foreign. Salmon, cod, sprats, herrings, pilchards, and all sorts of fish, salt and fresh, may be there bought; and at times, the shops are besieged with buyers. The street is too narrow for the vehicles, the footpath is too narrow for the passengers; so that what with soldiers passing to the Tower, and sailors to the docks, people going to Billingsgate market and the Custom house, cabs, coaches, and carriages, carts, wagons, and vans, porters, passengers, and policemen, brokers, agents, and clerks, Custom house officers; wharfingers, and boatmen; Jews, foreigners, and the constant throng set in motion by business and pleasure, Lower Thames street presents a very different scene to that which is now gladdening my eye and my heart. How delightful the contrast!

A minute or two ago a shining something glided into the furze-brake at my feet. Taking it, or perhaps mistaking it, for a snake, I have vainly tried to discover the scaly reptile. Not that I want to crush its head, or disfigure its form of beauty; no, no! There is room enough in the world for thee and me, friend speckled-back; and yet, willingly would I gaze admiringly on the painted coat with which thy Maker has clothed thee.

When curiosity has been fairly excited, how prodigiously it increases, the nearer it approaches its expected gratification. Not yet can I discern a tower, a buttress, or an oriel window, although so near the ruin; but this redundant foliage hides every thing from view. I am alone, and feel the calm delights of solitude;

for such is the varied nature of excitement, that at one moment our eyes are lit up with pleasure, and in the next we can exclaim,

"Ah, what is joy, but turbulence unholy,
When with the charm compared of heavenly melancholy?"

This gusty day, so alluring to me, seems to hold out but few attractions to others, otherwise my pathway would be freely peopled by visitors to the abbey.

Here, at last, is the venerable pile! not so extended as my fancy had pictured it, but yet more lovely. The deep seclusion of the ruin, the elaborate beauty of its eastern window; the fallen fragments and broken pillars lying in desolation, and the oaks and other trees which grow around, and even amid the roofless walls of the ruin, exercise an arresting influence over the spectator. The clustering ivy, that friend and companion of ancient buildings and aged trees, is here abundant.

Ivy! thou art ever green,
Let me changeless, then, be seen;
While my Saviour loves me, ne'er
Let my love grow old and sere.

Ivy! clinging round the tree,
Gladly would I learn of thee;
Clinging, as the year goes round,
To the cross would I be found.

History fixes the date of the foundation of this place to be early in the thirteenth century: and Peter Roche, bishop of Winchester, is named as its founder. Though now called Netley, it formerly bore the name of Letteley; its first charter was granted by Henry III., in the year 1251. The Cistertian monks, who with all the austerities of their order, resided at the abbey, came originally from a neighbouring monastic establishment called Beaulieu.

However celebrated Netley may have been for the beauty of its architecture, the number of its inmates and the amount of its revenue, must at all times have been small. At the end of the thirteenth century, it was set down as having an income of seventeen pounds only. Leland found but one book among the community—a copy of Cicero's Treatise on Rhetoric; and at the dissolution of the fraternity, it consisted of no more than twelve monks, with their abbot; their net revenue being about one hundred pounds a year.

How little can we realize in our minds, now books are so abundant among us, the possibility of a body of men, having credit for piety and learning, possessing but one volume in their library. Without any intentional reflection on the attainments of the brotherhood, we may venture to conclude, that the amount of their acquirements could not have been very great, when their sources of information were so very scanty.

There is reason to suppose that, in the reign of queen Elizabeth, Netley Abbey was sometimes styled Netley Castle. The earl of Huntingdon is said to have been the proprietor of the place some time in the seventeenth century; and of him the following strange story is told by Browne Willis, the antiquary.

"The earl," it is said, "about the year 1700, or soon after, made a contract with a Mr. Walter Taylor, a builder of Southampton, for the complete demolition of the abbey; it being intended by Taylor to employ the materials in erecting a town-house at Newport, and other buildings. After making this agreement, however, Taylor dreamed, that as he was pulling down a particular window, one of the stones forming the arch fell upon him, and killed him. His dream impressed him so forcibly, that he mentioned the circumstance to a friend, who is said to have been the father of the well-known Dr. Isaac Watts, and in some perplexity asked his advice. His friend thought it would be the safest course for him to have nothing to do with the affair, respecting which he had been so alarmingly forwarned, and endeavoured to persuade him to desist from his intention. Taylor, however, at last decided upon paying no attention to his dream, and accordingly began his operations for the pulling down of the building; in which he had not proceeded far, when, as he was assisting in the work, the arch of one of the windows, but not the one he had dreamed of, which was the east window, still standing, fell upon his head, and fractured his skull. It was thought at first that the wound would not prove mortal; but it was aggravated through the unskilfulness of the surgeon, and the man died. It is very possible that the whole of this story may have originated from the single incident of Taylor having met with his death in the way he did; the added circumstance of the previous dream, etc., are not beyond the license of embellishment, of which rumour and tradition are accustomed to avail themselves in such cases. The accident which befell Taylor, however, being popularly attri-

buted to the special interposition of Heaven, is said to have, for the time, saved the abbey from demolition. But the place soon after passed out of the possession of the earls of Huntingdon, and has since been successively in that of various other families."

When musing amid the broken pillars and mouldering walls of time-worn ruins, surrounded by forest trees, a consciousness of seclusion must be communicated to the mind; but when these trees are found, not only in the immediate neighbourhood of a ruin, but absolutely rooted within the building itself, and lifting up their aspiring heads through the roofless apartments, they tell a tale of yet deeper interest. Thought is compelled by them to retrograde, and reflection is flung back to a distant period. The ruined pile must have been a ruin, long before the trees could have rooted themselves in their deserted floors. It is thus that the gazer on Netley Abbey is affected: he concludes, from the desolation round him, that ages have passed in succession over the mouldering pile; but the tall trees add their living testimony to this truth.

This mingling of massy walls with the stems, branches, and foliage of goodly trees, has a strange effect. Nature appears to be asserting her sovereignty once more, and taking possession of what for ages she has been deprived. I could muse here for a day. The place is overgrown with vegetation; the grass is rank beneath the foot. Before me is a goodly and luxuriant shrub, springing from a fissure in the decayed stone wall; from the very bosom of the building, adorning the hoary walls with leaves and flowers.

So may we see, what time the sabbath bells
Are flinging far their music on the gale;
Some hoary-headed villager bestride
The churchyard path, and linger 'mong the graves.
Though bent with years, his ample sinewy frame
Bespeaks the giant strength he once possest:
We gaze with reverence on him. There he stands
The goodly ruin of a noble prime,
Age on his brow, and flowrets in his bosom.

Netley is undoubtedly one of the most romantic and picturesque ruins in England; though nothing but its grey stone walls are standing, to tell the tale of what it was in former years. So small a portion of the edifice remains, that it strikes the spectator as an abbey in miniature; and perhaps this circumstance increases, rather than diminishes its influence over the spectator. The eye takes in at once the entirety of its attractions, and the mind undistracted by a multiplicity of parts, thus brought to a point, more distinctly and more pleasingly indulges its meditations. The poet Bowles has thus addressed the ruin.

"Fallen pile! I ask not what has been thy fate;
But when the weak winds wafted from the main,
Through each lone arch, like spirits that complain,
Come hollow to my ear, I meditate
On this world's passing pageant, and the lot
Of those who once might proudly, in their prime,
Have stood with giant port; till bowed by time,
Or injury, their ancient boast forgot,
They might have sunk, like thee; though thus forlorn
They lift their heads, with venerable hairs
Besprent, majestic yet, and as in scorn
Of mortal vanities, and short-lived cares;
E'en so dost thou, lifting thy forehead grey,
Smile at the tempest, and time's sweeping sway."

Standing, as I now am, on a fallen fragment of the ruin, and gazing on that fair eastern window, surrounded by the ivy-clad, grey, dilapidated walls, and the branches of goodly trees, I am beckoning from the shadows of long-past ages, the father abbots, and the cowled monks of other days: ay! and they come at fancy's bidding. They are gliding through the gothic arches in procession, telling their beads, and bowing down at an image of the cross. Even now, their chanted matins and requiems are ringing through these roofless walls. The past is before me; yonder is a nook with a skull and a cross, and here comes a pale-faced, bare-headed, and bare-footed monk, to offer up his Ave Marias, kneeling on the cold flint stone.

A visitor has entered the ruin; I see no procession: I hear no chant; the nook, the skull, and the cross are gone; the bare-headed monk has departed; the picture of my imagination is destroyed, and less disposed for company than for meditation, I leave the ruins of Netley.

THE CRUSADES.—No. IV.

Trembling, I look upon the secret springs
Of that licentious craving in the mind,
To act the god among external things,
To bind on apt suggestion, or unbind;
And marvel not that antique faith inclined
To crowd the world with metamorphosis,
Vouchsafed in pity, or in wrath assigned.
WORDSWORTH.

THE FOURTH CRUSADE.

THE rescue of the holy sepulchre from the hands of the Moslem was not the only motive the pontiffs of Rome had in view when they stirred up Christendom to the strife. While the kings and princes

of Europe were spending the best blood of their subjects in the enterprise, they were seeking the establishment of that unhallowed power which they assumed over all the nations of the West.

An incident which well illustrates this, occurred on the death of the emperor Frederic Barbarossa. His eldest son, Henry VI., required pope Celestine to perform the ceremony of his coronation. After some deliberation, the demand was granted, and Henry was crowned in the church of St. Peter, having previously sworn that he would maintain the rights of the church. The ceremony was scarcely completed, when Celestine raised his foot, and kicked off the crown which he had just placed on the monarch's head, to show that he had the power of depriving him of the imperial dignity, as well as conferring it; and the insult was not resented: so towering was the ambition of the pontiffs of Rome at this date—so absolute their power!

The crusades were, therefore, favourable to the ambition of the pontiffs of Rome. Palestine was a field to which they could send men bold and ambitious like themselves; and, while they were thus employed, they could sit in the Vatican void of fear. Hence it was not to be expected that, while the holy sepulchre remained in the hands of the infidel, they would forego their ambitious and doubtful line of policy,

> "Human glory's erring path
> Is tracked with desolating woe;
> It moves in guile, it strikes in wrath,
> And dims the light of life below."

No sooner had the truce between Richard and Saladin expired, than a fourth crusade was called into existence by the ambitious pope Celestine, and Henry VI. of Germany, whom he had so grossly insulted.

Before this occurred, the brave and generous Saladin had passed off the stage of life, leaving directions that, on the day of his funeral, a shroud should be borne on the point of a spear, and a herald proclaim, in a loud voice, "Saladin, the conqueror of Asia, out of all the fruits of his victories, carries with him only this piece of linen cloth!" a humbling lesson to the sons of ambition.

On the death of Saladin, his army rallied round his brother Saphadin, whom they raised to the throne. Like Saladin, the new monarch was renowned for his wisdom and valour; and, by his skill and policy, he had so strengthened the government committed to his hands, that, when the period of the truce expired, he was prepared to meet the combined forces of Christendom. A.D. 1197.

The new champions of the cross arrived at Acre. Saphadin, who was informed of their hostile intentions, anticipated them in the field; and before they could advance to Jaffa, he had dismantled the town, and put thousands of the inhabitants to the sword. An action took place soon after, in which the strength and discipline of the Germans secured the victory; but, turning aside from the path to Jerusalem, to reduce the minor fortress of Thoron, they met with a signal overthrow. Foes, also, prevailed within the camp of the crusaders. Faction and insubordination broke down the rules of restraint and order; and, while thus distracted, the crusaders were informed that the sultans of Egypt and Syria were confederating together for their destruction. The German princes now deserted their forces in the night, and fled to Tyre. The army followed in the same direction, in indescribable confusion. As they pursued their march, another contest took place in the neighbourhood of Jaffa, which was favourable to the crusaders; but the death of the emperor Henry again disconcerted their measures. Many returned into Europe, to assist in the election of a successor, and the remainder were destroyed by a body of Turks, as they were commemorating what they considered the virtues and abstinence of St. Martin in the midst of unseemly revels.

THE FIFTH CRUSADE.

> As with the stream our voyage we pursue,
> The gross materials of this world present
> A marvellous study of wild accident;
> Uncouth proximities of old and new;
> And bold transfigurations, more untrue
> (As might be deemed) to disciplined intent,
> Than aught the sky's fantastic element,
> When most fantastic, offers to the view.
>
> WORDSWORTH.

At the close of the fourth crusade, the people of Europe were impressed with a belief, that either the difficulties of the enterprise had been concealed, or that the time fixed in the councils of Providence for the deliverance of Palestine was not yet come. This was a feeling that required all the energies of the church to surmount. Eloquent harangues were uttered to call Europe again to arms, and the power of oratory was now seconded by pretended miracles.

Foulkes of Neuilly was the chief

preacher of the fifth crusade. This man equalled Peter the hermit in the ardour of his address, and Bernard in oratorical talents. He was aided in his attempts to raise an army by pope Innocent III., and the call of the church was eventually listened to with a ready obedience.

France and the Low Countries chiefly supplied the force which composed the armies of the fifth crusade. But the crusaders turned aside from the path leading to Jerusalem. Venice had undertaken to convey the armies into Asia, and Arrigo Dandolo, an old man of upwards of ninety years of age, who had almost lost his sight, and who was doge of Venice, was the soul of the enterprise. Arrigo Dandolo, however, saw more deeply than most of his contemporaries into political intrigues, and he persuaded the crusaders to conquer Zara, a Dalmatian city, for the Venetians. After this exploit, they entered into a treaty with young Alexis Commenus, for restoring his father to the throne of Constantinople, and finally, they seized upon the Greek empire for themselves, and placed one of their captains, Baldwin, count of Flanders, upon the throne.

The crusaders, to escape the bann of the pope, for the non-fulfilment of their enterprise, sent him a letter, stating that they apprehended so great a multitude would be burdensome to the Holy Land; that they thought it expedient to settle the disquiets that existed in Constantinople, in order to secure for themselves the necessary supplies and assistance for future proceedings; extolling the riches of Constantinople, and the fertility of the country which they were led to appropriate to themselves; and finally, they concluded with entreating his holiness to hold a council at Constantinople, as his predecessors had done in ancient times.

Pope Innocent knew too well what belonged to the pontifical character not to publish the bann against the crusaders, who, instead of conquering the infidels, deposed those called Christian princes; but, in considering the circumstances, as he said, he again absolved them. He saw, in truth, that the capture of Constantinople promised greater advantages than any victory over the Mohammedans could confer; for it opened a way to the establishment of the supremacy of the Romish see over the churches of the East. Innocent, however, declined visiting Constantinople.

Notwithstanding the French had failed in the rescue of the Holy Land from the Moslems, their conquests over the Greeks had an indirect influence in promoting the welfare of the Christians in Palestine. The Mussulmans were alarmed at their power, and Saphadin gladly concluded a truce for six years, which was the chief result of this enterprise, as repects the Holy Land. A.D. 1206.

THE SIXTH CRUSADE.

——— From land to land
The ancient thrones of Christendom are stuff
For occupation of a magic wand,
And 'tis the pope that wields it.
WORDSWORTH.

The sound of war was not long hushed to peace. The armies of the cross and the crescent soon met again on the fields of Palestine. Where the feet of the Redeemer of mankind had walked, where he had published peace and salvation to a guilty world, there superstition and infidelity again raised the war cry—again strove for empire.

Before the truce with Saphadin had expired, Mary, the daughter of Isabella, by Conrad of Tyre, was acknowledged queen of Jerusalem, and Philip Augustus of France brought about her marriage with John de Brienne, who was held in high estimation among the knights of Europe, both for his wisdom in council and experience in war. The hopes of the Christians in Palestine were so exalted by this union, that they refused to prolong the truce with Saphadin, upon which the Sultan marched an army to the neighbourhood of Tripoli, and threatened hostilities. John de Brienne opposed the Moslem with great bravery, and saved his states from the annihilation with which they were threatened; but he foresaw the future overthrow of the Christian kingdom in Palestine, and appealed to Rome for succour.

Honorius III., who had succeeded to pope Innocent, did not lightly regard this appeal. Bent on a crusade, he sent his commands to every European sovereign. He forbade the king of France to aid his son in the conquest of England, threatened the king of Scotland if he wavered in his allegiance to the English crown, summoned the Greek emperor of Thessalonica to liberate his prisoners, and required both the king of Arragon, and the young count of Toulouse to purchase a reconciliation with the church by aiding against the Saracens.

Nor was an appeal to the conscience overlooked. Honorius reminded the

several monarchs that the time was come when a successful effort might be made to rescue Palestine out of the hands of the infidel, and that, while those who should fight faithfully under the banners of the cross would obtain a crown of glory, such as refused to enlist under those banners would be subjected to everlasting torments.

It is remarkable that Honorius used one argument in favour of the crusades which has been often urged by Protestant writers against his own church. "The Mohammedan heresy," said he, "the Beast foretold by the Spirit, will not live for ever; its age is 666." He concluded with an assurance that the Saviour would condemn those for gross ingratitude and infidelity, who neglected to march to his succour, at a time when he was in danger of being driven from the kingdom which he had purchased with his blood.

This crusade was preached by Robert de Courcon, whose fanaticism was as fervid as that of the hermit and Foulkes; but whose eloquence fell short of both. De Courcon invited all to assume the cross, and enrolled among the list of adventurers in this enterprise, men, women, and children, and even the old, the blind, the lame, and the diseased. The multitude of crusaders was very great, and the offerings of money to carry on the war were immense. The crusade was sanctioned by the emperor of Constantinople, the kings of France, England, Hungary, Jerusalem, Arragon, and other countries, who, by their representatives in the council of Lateran, declared war against the infidels, and pronounced it to be the sacred duty of Christendom to take up arms against them. As an attraction, the usual privileges, dispensations, and indulgences, were granted to the crusaders, and Honorius contributed thirty thousand pounds towards defraying the expenses.

At the period of the arrival of the crusaders in Asia (A.D. 1216) the sons of Saphadin were at the head of affairs in Syria, their father having retired from the fatigues of royalty. They chiefly consisted of Hungarians and the soldiers of Lower Germany. They landed at Acre. Although unprepared to encounter so formidable a force, the Saracen chiefs advanced to Naplosa, the ancient Shechem. It required, however, but a small force to resist the crusaders. They were already, indeed, half conquered by their irregularities. Wandering over the country, they committed the greatest enormities, and were cut off in parties by the suffering and incensed inhabitants. The king of Hungary, moreover, was so disgusted with the campaign, that he refused to remain in Palestine; and the consequence of this defection was, that the king of Jerusalem, the duke of Austria, and the master of the hospitallers took up a defensive position on the plain of Cesarea; while the Templar and Teutonic knights seized upon Mount Carmel, where they surrounded themselves with fortifications for fear of the Saracens.

During the next spring, their fears were relieved by the arrival of a reinforcement of crusaders from the upper parts of Germany. The chiefs of the crusades, however, now resolved to withdraw their troops from Palestine, and to carry on the war in Egypt.

Damietta was the first object of attack, and the castle or fortress, which was supposed to command the town, soon fell into their hands. In the mean time, some of the best soldiery of Europe appeared at the mouth of the Nile, to aid them in their operations. Italy sent thither her choicest soldiers, under the legates Pelagius and de Courcon; France sent her valiant sons, under the counts of Nevers and Le March, the archbishop of Bourdeaux, the bishops of Meaux, Autun, and Paris; while England sent her chivalrous troops under the celebrated warriors, the earls of Arundel, Chester, and Salisbury.

The loss of Damietta now appeared inevitable, and Khamel, the sultan of Syria, apprehensive that the crusaders would advance to Jerusalem, issued orders to destroy the fortifications, to prevent its retention as a place of defence. At the same time, the Saracen leaders proposed terms of peace. They offered to rebuild the walls of Jerusalem, and to liberate all the prisoners in Syria and Egypt. They proposed, also, to retain only the castles of Karac and Monetreale as necessary for the safe passage of pilgrims and merchants in their intercourse with Mecca; while, as an equivalent for these concessions, they only required the immediate evacuation of Egypt.

Success had made the crusaders arrogant. They refused to listen to terms of peace, however advantageous to their cause, and resolved to prosecute the siege with vigour. Damietta was taken by them after they had besieged it for a

year and a half, and they found only three inhabitants out of the seventy thousand they had originally shut up within the town: so resolute had been their defence, so devoted their patriotism. A.D. 1218.

A treaty of peace was again proposed by the Saracen chiefs, and again scornfully refused by the crusaders. Depending on their prowess, they resolved on an immediate attack upon Grand Cairo, and they dreamed of reducing the whole of Egypt, and finally, of subjecting all the Mohammedan states on the shores of the Mediterranean. It was but a dream. A few months' campaign on the shores of the Nile dispersed their visions of future conquest. They were reduced to the necessity of asking permission to return into Palestine, and to purchase their safety by giving up all their acquisitions in Egypt. On their arrival in Palestine, the barons of Syria and the military orders retired to Acre, where they awaited an attack from the enraged Saracens, and the crusaders returned into Europe. The Holy Land was still possessed by the Moslems! E. F.

Custom House in the time of Charles I.

ENGLISH HISTORY.

CHARLES I.

CHARLES I. succeeded his father as monarch of Great Britain, March 27, 1625, being then twenty-four years old. If the reader calls to mind the principal circumstances of the late reign, he will be aware that king James left no easy task to his successor. The crown was pressed with debts, and in need of pecuniary supplies, which the parliament was unwilling to grant; the people, and the leaders in parliament, desired the removal of abuses, with the confirmation of certain privileges which the late king was unwilling to bestow. His successor had not only been educated with the same high ideas of his personal prerogative; but possessed a firmness of temper, strengthened by the warmth natural to youth, which rendered him still more likely, than his father, to come into collision with his subjects, while his superior regard to moral character gave him increased influence.

There was not that change in the measures of government which is usual at the beginning of a new reign. The duke of Buckingham possessed the full confidence of the new monarch, and had still greater influence over him than over his father. The course of policy pursued

was the same as in the late reign: thus to gratify the favourite, Charles burdened himself with a Spanish war, which all matters, both at home and abroad, rendered it desirable for him to avoid.

One of the earliest measures was to conclude the marriage of the king with the French princess, Henrietta Maria. The union was solemnized at Paris, by proxy, early in May; but the new queen did not arrive in London till the middle of June, when public ceremonies were prevented by one of the plagues then frequent in the metropolis. More than forty thousand died of pestilence during the year, in London, besides twenty thousand carried off by other diseases—a large proportion of the inhabitants.

On June 18, the parliament assembled, when the king called attention to his pecuniary wants; as, in addition to the debts of the late king, and the present expenses of the court, money was needed to carry on the war with Spain. But the opponents of the court in the House of Commons had become a regular and active body, and were seriously alarmed respecting Popery; for, in addition to the increased danger arising from a marriage with a princess of that religion, many of the clergy, most in favour, did not hesitate to avow tenets, and to countenance proceedings, which, in many respects, were opposed to those of the English Reformers of the preceding century, so as to be at variance with the literal statements of the Articles and Homilies of the English church, and which, if followed out to their full results, must lead to Popery itself. This alarm evidently was the national feeling, and did not arise from a factious spirit, as probably some other proceedings did. The events of the last century, in Europe, had led to a decided horror of Popery, wherever that faith was not the dominant religion. Those actuated only by worldly motives, saw its hostility to all improvement and freedom, whether mental or corporeal; those who knew the importance of true religion, regarded Popery as destructive to the soul, and both classes considered any probability of a return to Popery as a national evil. Under these feelings, one of the first steps of the House of Commons was to petition the king to enforce the laws against the Popish recusants, and the seminarist missionaries secretly at work in England. Nothing could be less welcome to Charles, who, at his marriage, had secretly engaged to tolerate those who professed Popery in his dominions. It then proceeded against Dr. Montague, who had avowed the doctrines already noticed, in a manner which the parliament thought was a contempt of the house. As to money, only a small grant was made, wholly inadequate to the expense of the war entered into by desire of the late parliament; and the customs and duties on merchandize were only voted for a year, instead of for life: this was a departure from the usual course, and justly resented by the king. Although the commerce of England was at that time in its infancy, as appears by the annexed representation of the London custom house as it then stood, the duties on exports and imports formed a considerable part of the royal revenue. About 200,000*l.* per annum were received from the whole kingdom, more than one half of which was collected in the port of London.

In July, the increase of the plague caused the parliament to be adjourned to Oxford, where angry debates ensued. The king was charged with dissimulation in having pardoned Romish priests, after promising to enforce the penal laws; the parliament was charged with breaking the pledge given to support a war with Spain. Buckingham interfered, but brought down personal attacks on his own conduct, and the king dissolved the parliament to prevent the impeachment of his favourite. In the whole, sums amounting to half a million were granted by this parliament; one reason for not giving more, seems to have been an apprehension that the grants might be applied to assist the French king against his Protestant subjects. This feeling was much strengthened by the following occurrence. The king of France being engaged in hostilities with that important class of his subjects, required from England and Holland the aid promised by treaty. Seven English merchant vessels were pressed, and sent with a ship of war, under the command of admiral Pennington, to join the French fleet. The sailors understanding that they were to act against their fellow Protestants, refused to obey; they twice returned to England. At last the admiral was required to enforce obedience, and to give up the ships to the French. He executed his orders; but one vessel was brought back to England, and

the crews of the others abandoned them, declaring they would rather be hanged than engage in such a service; the ships were retained, and employed by the French against Rochelle.

Charles carried on hostilities against Spain with the activity of youth, and the firmness which was his natural temperament. The increase of his expenditure thus incurred, made him more dependent on his parliament, and added to the probability of collision with the legislative body. He was not then aware how much he thereby endangered his power. The fitting out an expedition was hastened, while money was raised by loan, and on every pretext that could be resorted to. In October, a fleet and army sailed to attack Cadiz; but after an ineffectual attempt, the expedition returned in December, having lost many of the troops by disease. Buckingham proceeded to the continent to borrow money in Holland on the crown jewels, and to negotiate treaties with the United Provinces and Denmark, for assistance in recovering the Palatinate. But he was forbidden to go to Paris, where, notwithstanding the marriage, an unfriendly feeling towards England prevailed, increased by the proceedings of the French rulers towards their Protestant subjects, whom the English nation desired to support; and by the popular feeling having compelled the king to enforce more strictly the laws against the Romanists. He was the less averse to do this, on account of the annoying conduct of the priests and French attendants of the queen, who endeavoured to disgust her with England. Among other unseemly acts, they had caused her to walk to Tyburn, to honour, by such a penance, the memory of the Romish priests who had been there executed as traitors. At length, the king was roused; acting with decision, in the year following the marriage, he sent away nearly the whole of the queen's French attendants, and formed another household for her. This tended to restore harmony; after which, the queen soon acquired and exerted influence over the king. The conduct of those dismissed was ludicrous and disgraceful; they plundered the queen's wardrobe, and left her absolutely destitute of common clothing.

Sir Dudley Carleton was sent ambassador to France, with power to use a tone decisive and favourable to the Protestant interest. Richelieu gave way; peace with the French Protestants followed, and he promised to assist the war for the recovery of the Palatinate.

In February, 1626, the king was crowned, after which the second parliament of this reign met. Charles had contrived that some of Buckingham's most active opponents should be excluded, by nominating them for sheriffs, which rendered them ineligible for sitting in the House of Commons. The prevalence of feelings adverse to the court, was at once shown, by appointing committees for matters relative to religion, grievances, and the causes and remedies for evils. The prevalence of Popery, and the secret advance of principles nearly allied thereto, engaged the attention of the first. Another attack was made upon Dr. Montague, who had openly shown his desire to palliate the errors of Rome, and to admit the authority of that church. Laud entreated the king to interpose in his favour; but the king declined to do so. The second committee pointed out sixteen abuses, particularly that of purveying or taking provisions for the royal household, at fixed and unfair prices, within sixty miles of the court; and complained that the customs and duties were collected without the authority of parliament. The king urged the grant of a supply, the parliament demanded his promise to redress grievances; but the firmness and threats of Charles obtained the vote of a subsidy: in the interim, the House of Commons resolved to impeach the duke of Buckingham.

A dispute with the House of Lords followed. The king availed himself of the marriage of lord Maltravers without the royal licence, to imprison lord Arundel, father of that peer, and thus prevent his acting against Buckingham. The lords demanded his release, when the king was forced to comply, and also to allow the attendance in parliament of the earl of Bristol, who immediately exhibited articles of accusation against Buckingham, which were met by an attempt to silence him on a charge of high treason. The House of Lords, however, resolved that each should be heard. The charges against Buckingham related to his conduct in regard to the Spanish match, which, it was alleged, failed from his moral and political misconduct. The charge against Bristol was founded on allegations respecting his conduct in the same matter, which were satisfactorily

answered by him. Still heavier articles against Buckingham were exhibited in an impeachment from the Commons, charging him with corruption, and other crimes. The king vainly attempted to prevent this, by strong assertions of his prerogative, which the Commons met by declarations of ancient, constant, and undoubted rights to question and complain of all persons dangerous to the commonwealth. Sir John Elliot was among the most active in this affair; he was committed to the Tower, the king's wrath being excited by a reflection upon him in relation to the last illness of his royal father, which there is every reason to consider unfounded. These proceedings induced the king to dissolve the parliament in great haste, to prevent another petition against the favourite, and an answer to his reply to the charges; the king declaring, "Not for a minute," when the lords urged a few days' delay of this proceeding.

One charge which excited the popular indignation was, that the duke had caused the French king to be supplied with English ships, to act against the Protestants in France, then in arms against their king. In answer to this, Buckingham said, that he had been deceived, and thought it was the intention of the French to employ these ships against Genoa. But this was not the case: the particulars have been already related; and when writing from Paris, while there for the king's marriage, Buckingham had expressly stated, that the success of Louis against his Protestant subjects, would depend on the ships furnished by England and Holland.

The dissolution of this parliament was followed by the imprisonment of the earls of Arundel and Bristol; it left increased irritation between the king and his subjects, and prevented the removal of his pecuniary difficulties, which now pressed the king so severely, that he resorted to decisive and active measures on account of them. The duties of tonnage and poundage were still levied. Commissioners were appointed to increase the revenue from the crown lands, and to raise money by fines for long leases. The penalties on recusants, and religious delinquents, were enforced. Persons of property were obliged to lend sums of money; and the large amount of 120,000*l.* was required from the City of London. The sea ports were required to provide and maintain, for a time, a certain number of armed vessels: and the lord lieutenants of the counties were ordered to summon the people to be trained to arms. But an attempt was unsuccessful, which aimed to induce the people at large to pay the subsidies voted by the Commons, though the act had not passed.

Another financial measure was called for by the success of the Romanist party, in Germany, against the elector Palatine, whose affairs were now in a very desperate state. Charles thought that the necessity for an effort, in behalf of the Protestant cause, would induce the nation to furnish money with less reluctance; and a large amount was required as a loan, to be repaid from future parliamentary grants. Commissioners were appointed, who were directed to proceed with inquisitorial powers in case of opposition. Persons in middle and humble life, who resisted, were forced to serve in the army or navy, while several of higher rank were sent to distant prisons. Some of the latter continued their opposition, and sought to be set free by the legal process of habeas corpus, as they were imprisoned only by mandate from the king and council, without being charged with any offence. The right of the government to imprison at pleasure was largely discussed. Magna Charta, and subsequent laws founded thereon, were cited; instances, even in the last century, of persons thus imprisoned, being released on claiming the protection of this writ were quoted; but the judges decided in favour of the power of the crown, and refused the liberation of those who would not pay the loan. Further proceedings followed; the soldiers, lately returned from Cadiz, were quartered upon many who were reluctant to advance the money, and encouraged to commit even brutal outrages. All this increased the unpopularity of the court party. Partly to remove that, and partly from the violent, though feeble conduct of Buckingham, a war with France was determined on, under pretence of aiding the Protestants in that kingdom. The latter were unwilling to engage in hostilities; but Buckingham led a fleet and army into France, and again induced the inhabitants of Rochelle to take up arms. He landed in the island of Rhé, but, after an unsuccessful siege of the principal fortress, he was compelled to embark and leave the coast: being the last man to enter the boats, he preserved his reputation

for personal courage, though his want of abilities in every other respect was apparent.

Another expedition was needful to remove this disgrace, and relieve the Protestants thus brought into collision with their monarch. This required a meeting of parliament, in preparation for which some popular measures were resorted to. Archbishop Abbot was reinstated, and several who had been imprisoned were released. The primate had been suspended from the exercise of his office for refusing to license a sermon in which the preacher taught that the loans required by the king were lawful. But, without waiting for the parliament, another effort was made to raise contributions; however, the opposition was so general, that it was relinquished. The contests at the elections were unusually severe; the general result was unfavourable to the court, and when the parliament was opened, it was found to contain a large proportion of individuals of property and independence.

The king, in his opening speech, used strong and doubtful expressions, but these were not resented: a large supply was voted, but the Commons determined not finally to sanction the grant till they had procured redress of the evils most complained of. With this view, an important document, called "the Petition of Right," was brought forward, grounded on resolutions stating, that no freeman ought to be imprisoned, unless a lawful cause was expressed; that the writ of habeas corpus ought, in no case, to be withheld; that if the return to that writ showed no cause sufficient to justify restraint, the party ought to be bailed, or set at liberty; that no sums of money could be demanded by the king, without consent by act of parliament. The right of imprisonment, at the will of the sovereign, was too important for Charles, and too agreeable to him, to be relinquished without a struggle; but he did not venture upon decided or open opposition. When the petition was presented, and instead of the usual form, "Let it be law as is desired;" he directed the following answer to be written under the petition: "The king willeth that right be done, according to the laws and customs of the realm; and that the statutes be put in due execution, that his subjects may have no cause to complain of any wrong, or oppression, contrary to their just rights and liberties, to the preservation whereof he holds himself as well obliged as of his prerogative."

This equivocal consent excited much indignation among the popular party; severe resolutions against Buckingham would have been passed; but, by the king's order, the speaker adjourned the House. The next day, a request for a more explicit answer was agreed upon. The king, fearing for his favourite, took his seat upon the throne, ordered his former answer to be cut off, and the more usual form of "Let right be done as is desired," to be written on the petition. He then declared that he had done his part; the fault would not be his if the parliament had not a happy conclusion. His consent was received with acclamations, and the bill for the money grant was passed.

It might have been expected that, after obtaining these important concessions, the leaders of the popular party would have rested content with what they had gained, at least for a time, and apparently they would have been wise to have done so: but, encouraged by the king's compliance, they determined to proceed still further. In a few days, they presented a remonstrance, complaining of the evils that threatened religion, and the welfare of the nation; and urging the disgraces that had been incurred, attributing these results principally to the undue power exercised by the duke of Buckingham. The popular party thought to enforce this remonstrance, by withholding the duties on customs, and prepared another petition to remind the king, that, by the petition of right, he was prevented from levying them; but before it was presented, they were required to attend in the House of Lords, when the king asserted that the tonnage and poundage were not dependent upon their will, but that he was accountable to God only for his actions; then, declaring his assent to the tonnage and poundage, he prorogued the parliament. In this address he referred to the petition of right; but stated, that to the judges alone, under him, belonged the interpretation of the laws, and they had already told the king there would be cases of exception to it. This eventful session showed an important series of popular rights recognized by the crown; but it also showed that the procurers of this great boon were disposed to go much further. Here, then, was increased irritation between the king and his subjects. Another new feature was exhibited. The king

gained over two of his warm opponents, Savile and Wentworth, by the gifts of honours and office. The latter, who had been active in resistance to the court, was subsequently known as lord Strafford, and became very energetic in support of the royal proceedings.

THE SUNFLOWER.

A FLOWER may be sweet-scented, without equalling the violet in fragrance; it may be fair, without being lovely as the rose; and, in like manner, too, a flower may be highly estimated for one quality, though it may be deficient in another.

The sunflower is less a favourite than most others, because it is deficient in that shrinking, delicate kind of beauty so interesting in flowers generally. It is considered coarse and harsh; and the eye that beams with love and admiration on the rose and the lily, often changes to a cool and negligent expression while glancing at the head of the sunflower.

But shall the strength and majesty of the lion be overlooked because he has not the meekness of the lamb? Shall the high-soaring eagle be despised, because he is not soft and gentle, like the dove? You shall not find tenderness and timidity in the sunflower, but you ought not to look for them; the sunflower is the giant, the champion of the garden; coming up with a strong and resolute growth, and having a bold and daring look, that will not blink or change for shine or shade, day or night.

It is a noble and determined flower, carrying itself loftily, having at all times a resolved and fearless expression. Whether turning up to look at the skies, or bending down towards the ground, you shall find the same firm countenance, bright and unsubdued.

You need not love the sunflower. It is proud and high, asking no smile, no sympathy, indifferent to all things, loving best to look stedfastly in the face of the king of day, with a fixed, unwearied gaze, as if delighting in the golden beam that makes its own-self more sunlike.

You have doubtless seen some rueful spot, far from the tulip beds and the moss roses, where the earth was coarse and barren, but for trees and weeds, and rambling plants, and where a broken crumbling wall inclosed a rude, but sunny corner; did you not see there how the sunflower came up, viewing at a distance the stately garden, and glorying in its wild neglected bed, growing and spreading, a mighty thing, resting a part of its broad leaves even on the ground, and rearing high its head above your own? Yes, you saw it there, and passed on, seeking sweeter and fairer flowers, and stayed not a moment to mark how grand it looked, and how kingly, exulting in the beam of the sun and its own magnificence.

But the sunflower is also an enduring flower, abiding long and waging warfare boldly with the pitiless storm, bearing itself bravely in the beating of the rain, while its capacious leaves lash and toss about in the hurricane, yielding haughtily to the warring winds, bearing and bending with a stubborn and dignified resistance, and looking still bright and unconquered, when broken, and drenched, and ruined, and reft from its place.

Have you some difficulty to overcome; some hard task to perform? Stoop you under some burden your faintheartedness makes heavy and fearful? Go and look full in the bold bright face of the sunflower. It will speak to you of strength, and courage, and steady determination; and, through the goodness of its Almighty Maker, it may impart new vigour, and awaken fresh good resolutions and determinations, in a moment of fancied inability.

MY AUNT PRISCILLA.—No. V.

HER PRINCIPLES AND MAXIMS.

MANKIND may be fairly divided into three classes: those who act on bad principles, those who act on good principles, and those who act on no principles at all, but are the mere creatures of impulse. The last is by far the most numerous, and certainly not the least mischievous. Those who habitually and openly adopt and act on bad principles are, in general, pretty well understood both by themselves and by others. They do not deceive themselves by the semblance of good; and their open display of evil, as it renders them more odious, renders them proportionally less dangerous to others. But the impetuous, unstable, double-minded man, who acts just as the impulse of the moment guides him, satisfies himself that he "means no harm," forgetting both that he is guilty and condemned for doing no good, and that, whether or not he mean it, in reality he does much harm, by his occasional outbreaks of actual folly; by the

influence of his example; and by the impediments which his erratic movements are perpetually throwing in the way of others. Those alone can be justly esteemed good, exemplary, and useful, who form to themselves right principles, and then conscientiously and habitually regulate their conduct by them.

It is a great thing to know whereabouts to find such people; and we cannot fail to reverence the person of whom we can say with confidence, in reference to any improper action or course of conduct, "I am sure he will not do that," or "I am positive he did not do so." "Why not?" "Because he would not think it right."

My aunt was one of this sturdy sort. She habitually acted on principle, and, making every due allowance for human fallibility and human imperfection, her principles were sound and judicious, and her practice uniform and consistent. From her example, I am led to conclude, that the plan she adopted is the only way of really "living" all the days of one's life, and leaving behind some valuable evidence that we have not lived in vain. Oh, the dreamy, useless, uninteresting existence of a large portion of the human race! They seem to live as if they were created for nothing higher than self-gratification, either in its more refined or its grosser form; and as if all around them had no higher employment for their time and their powers, than to minister to their gratifications. Such frivolity would excite only the smile of pity or contempt, if we could divest ourselves of the idea that awakens the sigh of heartfelt anguish, that these triflers must give an account of the time they fritter away, of the evil they have done, and the good they have omitted to do, while in the strictest, most degrading, and most guilty sense, they were living to themselves.

But to return to my aunt, and to the recollection of some of her fixed principles.

The first, undoubtedly, was obedience. "I am the servant of God, and my first concern in everything must be, to know and do his will." How striking and encouraging is the promise, "If thine eye be single, thy whole body shall be full of light," Matt. vi. 22; and how is it fulfilled in the experience of those who set the Lord always before them. The one question, "Lord, what wilt thou have me to do?" generally admits of an easy solution when it is not perplexed and hampered by the admixture of foreign solicitudes, such as these: "How will it appear?" "Will it be safe?" "Will it be politic?"

I have heard my dear aunt remark, that in so many instances duty is found congenial with inclination and interest, that those who desire to do the will of God from the heart, had need look closely into the motives of their conduct, lest they should take credit for obedience, when, in reality, they only seek to please themselves. "Oh," she would say, "how exceeding broad is the command to love the Lord our God with all our hearts, and to do every thing from a principle of love and obedience to him. I am afraid lest conformity to what God has commanded should be, in reality, nothing better than acting in accordance with natural inclinations, or as impelled by the influence of circumstances. Without this all-pervading principle, our activity, and kindness, and decorum, though they may look well in the eyes of our fellow-creatures, and be useful to them, have no more claim to be regarded as acts of rational obedience to the will of God, than the ravens flying to feed Elijah."

Happy is it for individuals and for society when natural inclinations and surrounding circumstances are favourable to such things as are lovely and of good report; but the genuine Christian will be deeply solicitous, not only to do such things, but to do them "after a godly sort." My dear aunt, who had been singularly privileged in treading a long and honourable course, in which duty and inclination alike led the way, was afterwards no stranger to the trial of principle involved in their separation. The steadiness with which she was enabled to pursue the course of duty, when it ran counter to that of inclination, must have been a source of solid satisfaction to herself, as corroborating the testimony of conscience to her previous sincerity. To her friends, it presented a delightful and instructive example of genuine and consistent piety, characterized by singleness of aim and simplicity of dependence. She considered nothing with which she had to do so trifling as to be beneath the inquiry, "Is it right? Is it agreeable to the will of God?" She considered no step so obviously easy and safe, as that she could venture to take it on her own judgment, or in her own strength. Such a measure, she knew, would be sure to issue in a slide or a stumble. On the other hand, she never hesitated to take a step at the evident call of duty, and in

reliance on Divine aid and strength. However arduous it might be, she expected to be sustained; however dangerous, she expected to be preserved, for she knew whom she had trusted, and she not only repeated the declaration, but realized its vital efficacy, "I can do all things through Christ which strengtheneth me," Phil. iv. 13.

As obedience was her first principle, (the obedience not of constraint, but of gratitude and love,) so self-renunciation was her second. She renounced the idolatry of righteous self, as well as that of sinful self, and looked out of herself for acceptance and strength. She deeply felt, and often expressed, (when she permitted herself to speak freely to a beloved friend,) her entire dependence on the Saviour "for light to direct, and disposition to choose, and strength to pursue, and submission to suffer, and patience to wait."

Nothing possesses a stronger tendency to make men of "quick understanding in the fear of the Lord," than simplicity of aim and entireness of consecration. This was pre-eminently displayed in the Christian's great Exemplar; and, in a humble measure, it characterizes all his disciples. I have not, in the course of my own observation, met with a more striking instance of this, than in the character of my aunt Priscilla; and I have sometimes been painfully compelled to contrast her simple, straightforward course of holiness, with the evasions, the subterfuges, the contrivances to explain away the requirements and meaning of Scripture, by which some professing Christians strive to keep up a decent appearance, and to maintain tolerably good terms with conscience, while they live in the neglect or violation of precepts so plain, that "he that runs may read," and that the wayfaring man, though a fool, should not err therein. Scripture was, indeed, a light to her feet, and a lamp to her paths. When it dictated, "This is the way," she unhesitatingly walked therein, and found rest to her soul, and scattered blessings in her path.

Of those whose privilege it was to trace out her lovely and consistent course, some have far more closely imbibed her spirit and followed her example; while others, with myself, have often, in the bitterness of self-reproach, exclaimed, "Oh, how different has my conduct been from that of aunt Priscilla!"

My aunt habitually cherished and acted under correct views of the shortness of time, and the relative value of the interests of time and eternity. This was the influential principle which so well regulated the views and conduct of the early Christians, in reference both to their duties and their trials, and which proved to them an unfailing source of consolation and happiness. Rom. viii. 18; 2 Cor. iv. 16—18.

The same principle exerted a happy practical influence on her whose character I am now endeavouring to trace. It seemed always to connect itself with her worldly projects, plans, and expectations. No one more thoroughly enjoyed the bounties of Providence, the delights of social endearment, or any of the advantages that met in her lot. No one was more distinguished by intelligent forethought and promptitude in suggesting and improving circumstances and opportunities in common things: but then, it was always under the holy and chastening influence of piety. "If the Lord will, we shall live, and do this, or that," Jas. iv. 15. She knew how to possess as though she possessed not, and to "use this world, as not abusing it," constantly remembering that "the fashion of this world passeth away," 1 Cor. vii. 31. When she was favoured with worldly success and satisfaction, still her highest enjoyment was in the conviction that these were not her all, nor her best things; that she had a better portion in reserve. When visited with trials and disappointments, she would say, "But how light and transient! Only for a moment! A few years hence, and all this will indeed appear 'less than nothing and vanity!' Let me realize the fact, that it is so now, and then my heart and mind will be kept steady in the midst of changing scenes."

The same principle influenced her wishes as to her views of the education of her children, in all arrangements for placing them out in life, and in the views she entertained of their forming acquaintances and connexions. "Such a pursuit," she would say, "might in itself be agreeable; but is it worth the time required for its acquisition? Several hours a-day, for several years, is no inconsiderable portion of the little period allotted for purposes of real utility, and for preparation for eternity." "Such a situation, or such a connexion, might be advantageous in a worldly point of view; but how is it likely to operate on the discharge of the great duties of life, or the interests of the soul and eternity?" To the solemn

appeal, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark viii. 36, she not only gave the answer that every one possessed of reason must give, but she lived under its influence; and in all her estimates of the value of any pursuit or possession, she failed not to take into account that "the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. iv. 18.

This principle regulated the expressions and exertions of her friendship and benevolence. One of the kindest and most attached friends, and (according to her sphere in life) one of the most active and extensive benefactors of those around her, she was not content that either her friendship or her benevolence should expend itself in promoting the pleasures, or alleviating the woes of this present time; but laboured that both might be sanctified and perpetuated by embracing the interests of eternity. This was indicated, not only by her habitual intercourse with her friends, and the promptitude with which she availed herself of the influence she had obtained by kindness in common things, to make an effort for the everlasting interests of the objects of her kindness, but also by the manner in which she noticed the death of beloved friends who went before her to glory, and by that in which she took leave of those she left behind; as well as by the faithful and affectionate addresses or messages to those who loved and respected her as a kind benefactress.

I might mention many more instances in which the principle referred to displayed its beneficial influence, but I shall confine myself to one. She often employed it as a motive to peace and love among friends and fellow Christians. "Oh," she would say, "how trifling will this dispute appear when regarded on a dying bed, or in the light of eternity!" "It is scarcely worth while to contend about things that perish in the using, and can afford no solid satisfaction in the possessing." "Let us live in peace, for death and eternity are near at hand!" "Let us not think or speak harshly of our fellow Christians; a little while, and we shall see eye to eye, and love will be perfect love." "I do think, if ever I had treated a fellow Christian unkindly, my first impression on meeting him in heaven would be to ask his forgiveness. How many mistakes will be corrected by the light of eternity, both in ourselves and others!" "We acknowledge that in every thing we have here to walk by faith, and not by sight; but I am afraid we forget that we are called to exercise the faith of candour towards our fellow Christians, as well as the faith of confidence towards God. Charity 'believeth all things, hopeth all things, endureth all things,' 1 Cor. xiii. 7. When we come, in this particular, to walk by sight, and to know even as we are known, I do think we shall find that we have believed too little, rather than too much." I need scarcely say, that the constant exercise of this noble principle rendered her truly amiable and eminently useful.

I have already spoken of my aunt's habits and methods in the allotment of time, and I need not again refer to them, farther than to say that they were formed and regulated on principle—a just sense of the value of time, and the duty of redeeming and employing it to advantage. On this, as on many other topics, she adopted the pious resolutions of a Christian prelate, and solemnly resolved, before the throne of grace, "I will not trifle and sin away my time in the pleasures of sense or the impertinencies of business, but shall always employ it in things that are necessary and useful, and proportion it to the weight and importance of the work or business I engage myself in, allotting such a part of it for this business, and such a part for that, so as to leave no intervals for unlawful or unnecessary actions to thrust themselves in, and pollute my life and conversation."

In reference to her worldly substance, my good aunt realized and acted on the principle of being, not a proprietor, but a steward. Hence she was much less concerned as to the amount she possessed, than as to her fidelity in employing it aright.

On one occasion, some legal doubt arose, in consequence of an ambiguity of expression in the will of a relative, by which a large amount of property bequeathed to my aunt was, for some time, placed in jeopardy. During the period of uncertainty, she was far more concerned about her own state of heart and feeling, and that no means should be used to establish her claim but such as were in themselves strictly just and honourable, than she was about the result of the struggle. It eventually issued in her favour, and then the generosity she manifested towards the opposing party must have had a powerful tendency

to illustrate and exemplify the noble superiority of the principles by which she was actuated; and there is reason to believe that it produced a salutary and effectual influence.

She used to say, "As a steward, who must give an account, it is my duty to keep an account of what I receive and what I expend. This will be a safeguard both to the means of acquiring property and the manner of spending it. I profess to receive all I have from God, to be employed according to his will and for his glory. And how could I enter, as the gift of God, that which was unjustly or dishonourably acquired? or how could I enter that as laid out to a proper use, which was expended on self-indulgence, extravagance, and folly?"

"No; let my account book contain no entry to which I cannot welcome the inspection of my heavenly Master, which I well know I cannot exclude; and let all I receive and all I expend be so managed and employed, that when he is pleased to call me to my final account, I may, in that respect, be able to appear with comfort before him, having faithfully improved the talent committed to my trust."

My aunt considered that professing Christians are laid under peculiar obligations both to circumspection and exemplariness of deportment. The world is often unjust in its expectations. It expects from Christians perfection which they do not profess to have attained, and which the sincerity required by the gospel does not suppose them to possess. But certainly more is to be expected from the Christian than from the man of the world. His standard is higher; his professed aim more pure and exalted; his motives more powerful; his resources abundant and unfailing. To such it may be justly said, "What do ye more than others?" It was not, therefore, in a spirit of unhallowed emulation, but with a becoming sense of Christian consistency and Christian claims, that my dear aunt laboured in every thing to maintain a conversation as it became the gospel she professed. She blamed not the virtue, the honour, the amiableness, which many persons possess who are strangers to religion: but had she suffered herself to be outdone, or even equalled by them, she would have considered herself as reproachable for inconsistency, and in danger of making a bad impression, or, at least, failing to make a good one, on those very amiable moral people.

My aunt was not one who disregarded the opinion entertained of her, or who ventured to trifle on the brink of evil, or to exhibit the remotest approach to the appearance of evil, and talk about satisfaction from the testimony of conscience. "No, no," she would say; "the testimony of conscience, in regard to our habitual conduct, to be worth anything, must be backed by a testimony in the bosoms of those who observe us—a testimony that we walk holily, unblameably, and without offence. It may be the duty of others to love or obey me, but it is my own duty to make myself respected. Ancient believers 'obtained a good report through faith,' and if modern believers forfeit it, or are indifferent to it, they indicate a sad deficiency of that genuine faith which works by love. It would be a wretched motive to do good works that they might be seen of men; and yet we are bound so to live and act, as that our good works cannot be overlooked by men, and may constrain them to glorify our Father in heaven."

My aunt was no time-server; yet she made it a principle to exercise discretion, and observe expediency, even in doing good. Many people defeat their efforts by the want of a judicious selection of time, means, circumstances, and opportunities.

I have frequently spoken of her benevolence: that, too, she exercised on principle. She was no friend to self-inflicted austerities and privations, which only encourage self-righteousness and pride; she had no sympathy with that man who could censure his fellow Christian for taking pleasure in his garden, and giving a man half a crown for his day's labour in it, when there were many people in the world who needed half a crown, yet were unable to earn it. But she carefully watched her own motives. "Let me not deceive myself," she would say, "with an idea of having discharged the claims of benevolence when I have merely done just what was agreeable to myself, without any effort of self-denial, while I might have shrunk from a call that would have involved a small sacrifice." Her principles of benevolence were—never to neglect an opportunity of doing good; to begin nearest home, and work outwards, to the full extent of her power; never to refrain from doing what she

could, because it was not in her power to carry out her benevolent wishes to their fullest extent; never to come into contact with any person without trying, if possible, to do them good; and never to stop short of doing the greatest possible good.

One of her vital and all-pervading principles was the cherishing of a constant sense of the presence of God. I need hardly say how powerfully this operated as an incentive to duty, a support under trial, and a solace under the misapprehensions of her fellow creatures.

Another of her standing rules was to keep close to Scripture. Whatever new theory was advanced or advocated, whatever new practice enjoined, her uniform reply was, "What saith the Scripture?" She was also very careful not to admit anything that was professedly sustained by an isolated passage—a passage, perhaps, tortured from its original and obvious sense, without regard to the general scope and bearing of the word of God. "No," she would say, "Scripture is harmonious. I may not always be able to reconcile its statements: that arises from my ignorance; but I am sure they are reconcilable. Be it my care to admit nothing into my creed, experience, or practice, that does not harmonize with the general tenor and spirit of the Bible."

Thus far, then, the principles of my aunt Priscilla. I must endeavour to recollect a few of her maxims; and then, I think, the ground will be clear for some reminiscences of the actions, connexions, and circumstances by which her character was drawn out and her principles displayed.

"To fill with good is the best means of keeping out evil. Fill the mind, the heart, the time, with what is good; and that will be the most effectual way of saying to evil, 'No admittance here.'"

"If you wish successfully to resist evil, reject the first bad thought; do not give it time to strike root into the fancy or the feelings."

"Spring is the season for sowing: once neglected, the best, perhaps the only opportunity is lost."

"Exercise patience in your efforts to do good. Do not expect to sow and to reap in a day. Be not weary in well doing. Weariness and impatience often occasion disappointment."

When opposed in her efforts to do good, she would adopt a saying of the reformer Zwingle. "He who would gain one sinner to Christ must shut his eyes to many things;" alluding especially to such as might imply personal disrespect or opposition.

"There is an especial call to circumspection of speech and action in the presence of children, servants, and ignorant persons. An impression may be made, by an unguarded word, which years of wisdom cannot wear out."

"If you would effect anything to purpose, avoid confusion of thought. Persons of an active turn of mind, if they do not well regulate their thoughts, permit them to pass through the mind in such rapid and unnoticed succession, and think of so many things at once, that they can think of nothing to good purpose. Thus, every day, thousands of thoughts may be thrown away for nothing, which, if well managed, might prove very advantageous." This remark of my aunt's occurs to me at the present moment in the shape of a reproof; so I will lay down my pen, and hope to resume it with some account of my aunt's household.

INDIANS AND WHITE MEN.

The following observations are well calculated to abate the pride of all who think too highly of the customs of civilized life, and despise those of the untutored Indian.

"An Indian is a beggar in Washington City, and a white man is almost equally so in the Mandan village. An Indian in Washington is mute, is dumb and embarrassed; and so is a white man, and for the very same reasons in this place—he has nobody to talk to.

"A wild Indian, to reach the civilized world, must needs travel some thousands of miles in vehicles of conveyance, to which he is unaccustomed, through latitudes and longitudes which are new to him, living on food that he is unused to, stared and gazed at by the thousands and tens of thousands whom he cannot talk to, his heart grieving and his body sickening at the exhibition of white men's wealth and luxuries, which are enjoyed on the land, and over the bones of his ancestors. And at the end of his journey, he stands, like a caged animal, to be scanned, to be criticised, to be pitied, and heralded to the world as a mute, as a brute, and a beggar.

"A white man, to reach this village,

must travel by steam-boat, by canoes, on horseback and on foot; swim rivers, wade quagmires, fight mosquitoes, patch his moccasins, and patch them again and again, and his breeches; live on meat alone, sleep on the ground the whole way, and think and dream of his friends he has left behind; and when he gets here, half starved, and half naked, and more than half sick, he finds himself a beggar for a place to sleep, and for something to eat; a mute amongst thousands who flock about him, to look and to criticise, and to laugh at him for his jaded appearance, and to speak of him as they do of all white men, without distinction, as liars. These people are in the habit of seeing no white men in their country but traders, and know of no other; deeming us all alike, and receiving us all under the presumption that we come to trade or barter; applying to us all indiscriminately, the epithet of 'liars' or traders.

"The reader will therefore see, that we mutually suffer in each other's estimation from the unfortunate ignorance which distance has chained us in; and, as I can vouch, and the Indian also who has visited the civilized world, that the historian who would record justly and correctly the character and customs of a people, must go and live among them." —*Catlin.*

PATMOS.

We were close in with "the isle that is called Patmos" several hours, and I had a good opportunity of examining its appearance, so far as is possible, from the sea. It is about twenty miles in circumference, and its aspect is forbidding and cheerless. The shores are in most places steep and precipitate, and from our vessel it appeared as if the inhabitants would be in constant danger of rolling down into the sea. The highest part of the island is surmounted by a monastery, dedicated to St. John, round which are built the houses of a respectable town. We could discover very few trees. The sailors were lavish in their praises of the inhabitants.

It was with unutterable feelings I gazed upon this dreary rock. The situation of the weeping exiles was before me, who were banished from the pleasures and applauses of imperial Rome, and were sent to inhabit this dull and distant region, with none to converse with but sufferers in the same calamities, whose very attempts at consolation would only add still deeper sorrow. What must they have felt, and how must they have wept, when they beheld from the horizon the little speck that was to constitute their world? There was one among these exiles whose brow was calm, whose eye was bedimmed by no tear, and from whose countenance seemed to beam the serenity of a spirit in bliss. It was the beloved disciple of the Lord. The banishment of the venerable apostle was from a cause perhaps different to that of any of the exiles who had preceded him, as it was "for the word of God, and for the testimony of Jesus Christ," Rev. i. 9.

Standing upon one of the eminences of the island, and turning towards the continent, St. John would be able to distinguish mountains that might also be seen from the whole of the seven churches of Asia; and as he had planted some of them with his own hand, and probably visited all of them, can we doubt he often would stand thus, and looking towards these interesting spots, lift up his hands to heaven, and pour out his soul in prayer, that He who walked among the golden candlesticks would continue to visit them in mercy, and save them from the power of the Antichrist that was to come. It is one of those thoughts upon which the mind so much delights to dwell, that from this rock, surrounded only by other similar rocks, and looking out upon distant mountains, there should have been an insight given into futurity further and and clearer than in any other place was ever afforded unto mere man.—*Hardy's Notices of the Holy Land.*

THE CHRISTIAN NO MADMAN.

When Paul stood before Agrippa, and, with a heart swelling with desire to benefit his illustrious hearer, spake of Christ and the resurrection, Festus, the governor of Judea, who thought such language the mere ravings of one who was beside himself, cried out with a loud voice, "Much learning doth make thee mad." But the apostle, unmoved by the charge, calmly replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." Acts xxvi. 24, 25.

It is not an unusual thing to hear an insinuation like that of Festus thrown out against those whose minds having been

enlightened so as to perceive the sublime truths of revelation, and to understand their thrilling importance, dare openly to profess before the world their faith in the Saviour, and their determination to live in obedience to the precepts of his word. Now, although they may reason calmly and conclusively about divine things, and show the wisdom and the duty of a life of faith, the world, because they dare to be singular, and because it hates pure and undefiled religion, often sets them down as mad. No matter how strong may be their minds, nor how unlikely it is that they should be led away by mere fancies, nor how sensibly and properly they may behave in other things, they are marked; the finger of scorn and contempt is pointed at them; they are regarded as mad. Because the ungodly cannot comprehend the subject of real religion, and are ignorant of its joys, they think the want of comprehension arises, not from their own incapacities, but the wildness of the opinions entertained by the real Christian. But they have yet to learn that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14.

Whether the servants of God deserve such an opprobrious epithet to be applied to them, may be seen if two or three things are considered.

1. They think that, above all things, they ought to seek the salvation of their souls.

They know they are to exist for ever, in happiness or woe. They are, with the rest of the world, exposed to hell by their sins; and are aware that, if they are not redeemed by Christ, they cannot enter heaven. The one place, they know, is the abode of unmingled blessedness; the other, of everlasting horror and despair. If, then, they are anxious to escape hell and secure heaven, and, in order to accomplish their desire, give themselves to a life of faith upon the Son of God, who loved us, and hath given himself for us, is this an evidence of madness?

2. They feel it to be their duty to act in obedience to the word of God, whatever may be the opinions of men.

God is their Lord and Lawgiver. He makes known his commands, and requires attention and obedience. Christians fear to disobey him by treating them lightly, or thinking a partial obedience will satisfy him. When he says, "Love not the world, neither the things that are in the world," 1 John ii. 15, they cannot suppose they obey that solemn injunction, if they seek its pleasures, and bow down at its shrines. When he says, "Give me thine heart," Prov. xxiii. 26, they do not regard it as a compliance with his request, if they seek to divide it between God and the world; neither, when his voice solemnly declares, "The wicked shall be turned into hell, and all the nations that forget God," Psa. ix. 17, do they imagine they may go on in the commission of evil and the neglect of God, and so they feel it to be their duty to obey him with filial affection, whatever construction the world may put upon their behaviour. Are they deserving of the charge of madness for so doing? Who act with soberness and sound judgment? those who believe God to be true, or those who think that he will not do as he has said, who make God "a liar?" 1 John v. 10.

3. They believe in the grand doctrines of the gospel, and insist upon the reception of these as necessary to eternal life.

When, however, the subjects of repentance, or faith, regeneration, justification, and sanctification are spoken of, Christians are often assailed with the unseemly insinuation of Festus. They who are in the habit of giving utterance to it, think that, if they pay every man his due, observe those common rules of morality which the social community generally recognizes, and go to church or chapel on the Sabbath, they do all that God requires, and are sure men are infatuated if they insist upon anything else. Such persons profess to believe the Bible. Well, what says it? "Except a man be born again, he cannot see the kingdom of God," John iii. 3. This is the language of Christ. Could he be wrong? "Without faith it is impossible to please God," Heb. xi. 6. "A man is justified by faith without the deeds of the law," Rom. iii. 28. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31. Are Christians mad in giving faith so great a prominence in their creed? "Follow holiness, without which no man shall see the Lord," Heb. xii. 14. Does the maintenance of the doctrine of sanctification, then, warrant a gainsayer to fix the stigma of enthusiasm, or fanaticism, or of something worse, upon the Christian? What reasonable mind, that

bows to the authority of God's word, can for a moment justify such a proceeding?

4. The servants of Christ often speak of the bright hopes they cherish of a future world, and express their longing desires to depart and be with Christ. And this sometimes subjects them to the charge before mentioned. But does not the Bible warrant these hopes, and kindle these desires? Does it not point to the "land of pure delight;" and, by a representation of its joys, sustain and cheer the hearts of the faithful, when they are inclined to faint.

Reader, you may be one who has thought Christians too strict, righteous and overmuch infatuated. Ponder seriously what has been written, and say, Are we not right who act thus, if the Bible be the book of God? You do not reject that book. You have been accustomed to reverence it. Oh, listen to its solemn admonitions. Seek the salvation of your soul. Flee from the wrath to come—the consuming agonies of an eternal hell. Strive after a crown of glory and a throne in heaven. Now they are offered. Accept them now. The hour glass of your life may be almost run out. "Behold, now is the accepted time; behold, now is the day of salvation," 2 Cor. vi. 2. This is the language of God. These are "the words of truth and soberness." T. A.

BOOKS.

Your book, besides being profitable company, will be the most sociable, pleasant company you can find any where; always ready to talk when you are willing to hear, yet never forward, never tedious, never overbearing. It will tell you something new every day, or, if you prefer the old, will repeat it patiently again and again. It will accommodate itself to all your wishes,—will make entertainment for you when you desire it, and yet will be silent in an instant at your bidding. If you should forget to notice it for weeks together, there will be no grudge between you; the next time you are disposed to listen, it will be as pleasant and free-spoken as before. If you desire to be private and confidential, it will chat with you in a corner by the hour together; or it will take its place in the family circle, and have old and young for its willing hearers. It will discourse to you on any subject you like best,—will be grave and edifying when you want instruction, or merry as the merriest when you are disposed for mirth. At one time it will carry you, as with the wand of a magician, to some far-off country, and bring before you the living forms of men who ruled the world, or taught it a thousand years ago; at another, it will speak to you about every-day things and persons, will tell you what may be useful in your trade, or teach you lessons of prudence which shall be a part of your household stock. It will act the part, when needful, of a kind and faithful friend, bidding you commune with your own heart in secret, and reminding you of the good Physician who can heal it of all its plagues; or it will take up at times the apostle's strain, and discourse to you movingly and eloquently of "righteousness, temperance, and judgment to come," of the Christian's struggles and hopes and crown.—*From Rev. J. H. Gurney's Lecture to the Lutterworth Mechanics' Institute.*

OLD HUMPHREY ON ASSOCIATIONS.

Though it be a good thing to be plain and practical in making remarks, at times it is pleasant to indulge in imagination. However excellent a joint may be, very few people would like to sit down to it every day of the year. Whether the banquet be substantial or ideal, in either case variety is a pleasant appendage.

It is well known that the pleasure or pain we derive from many things, is altogether dependent on the associations we attach to them. Some people are more imaginative and susceptible than others. In my own case, there is hardly a sight meets my eye, or a sound salutes my ear, without bringing with it a train of associations. If you can look me tamely in the face, and ask me what I mean when I speak of associations, it is not to you that I now speak. To such of my readers only as fully comprehend my meaning, the following observations are addressed.

Oh what a goodly hoard of secret, silent, and sweet enjoyment has the susceptible and grateful heart all to itself! When about to revel in the pleasures of association, it knows not where to begin, or how to end. I am just now in the mood to indulge my thoughts in my own wild way; and if I am too wild, if a thoughtless step should bear me beyond

the boundary in which a pilgrim should walk, a reproving glance will be sufficient to bring me back again silent, sorrowful, and grateful for the timely warning. Not willingly in my thoughts will I run into error. Riches shall not make me covetous or servile, nor creation's beauty lure me to idolatry. Gold shall not become my hope, nor fine gold my confidence; neither when the sun shineth, or the moon walketh in brightness, shall my heart willingly be enticed, or my hand in homage be kissed by my mouth.

I am about to put down a few of my associations. Egotist as I am, who will care for them? This is a question that I cannot answer, but as I care much for the associations of others, let me imagine that some few will care for mine. It may be, that while I appear to be drawing only on my own mind and memory, I may in reality be also calling forth the mental resources of my friends.

I have strange, yet pleasing associations with many trifling things, such as the smell of a cedar pencil, a nasturtion flower, writing paper, and indian rubber. The sight of a cocoa nut, an old china jar, a guinea fowl, a camel's hair pencil, and a box of water colours, and the taste of a walnut and a tamarind. These associations, however, are indefinite and undefined, I will speak of some that are more intelligible.

A rainbow is rich in association. When I think of one it is with me a dull, dark, drenching day, care sits on my brow, and sadness in my heart, my soul is cast down, and my spirit is disquieted within me. The sun breaks forth suddenly, mine eyes are lifted up and a glorious rainbow is in the skies, my care is scattered to the winds, my sadness is dispersed; the bow is not set in the clouds of heaven only, but in my heart.

I have vivid, though somewhat melancholy associations with an ivy leaf. An arbour comes before me covered with ivy leaves, fluttering and dancing in the breeze. Tall and stately wild lilies are growing near. A lovely face looks up to laugh at the dancing ivy leaves. Will that face never again shine upon me but in memory and associations? Never till this mortal shall have put on immortality. There is a green hillock in an isle of the ocean, and she that sat in the bower lies pale beneath it, but she died in the faith, and has entered, I have no doubt, into the rest prepared for the people of God.

The sight of sealing wax is influential; it reminds me of a score of mottoes, "Dinna forget," and "Gen. xxxi. 49," among them; and it sets before me a crystal seal, picked up in the rude stone on Mont Blanc, engraved with my initials at Rome, and set in gold in London.

The sound of a flute, or the sight of a shining, low-crowned, broad-brimmed, sailor-like hat, brings before me a mild and thoughtful countenance, gentle, expressive eyes that look kindly on me. A clear rich-toned voice that tells of wild scenery in distant lands—rocks and caverns, and midnight adventurous excursions. And then comes a throng of sunny scenes and sunny faces, but the spirits that animated some of them are now beyond the stars. I must soon follow, oh, let me hear the cheering appeal, "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10.

The name Nancy conjures up to my sight a ship that bore that name. There is one on board her that was the friend of my boyhood; we roamed the same path, climbed the same tree, sat at the same table, and slept in the same bed. The storm is abroad, the ship is a thousand miles from land and not sea-worthy. Her sails are torn, her masts are gone by the board, her bulwarks and her bows are broken. The Nancy is among the "missing," and how, and when, and where she sank through the cold, dark waters, is known only to Him who knows all things.

The purple heath flower is associated with a moor and a mountain, a cairn and a cromlech, a sweet cottage, by-gone seasons of joy, a bookcase ornamented with trellis-work of brass wire, the portrait of a bard, the sound of a piano; talent, worth, and kindness. Hark! the dissonance of a rail-road is dispelling the association, and smoky clouds of steam engines are blackening the air.

A loud explosion is fearfully eloquent in my ears, and recalls a dreadful scene. I hurry to the spot. A house is involved in smoke, the roof is blown off; the walls are burst asunder, a dozen wounded sufferers are mingled in the wide spread ruin, and among them a friend is stretched dead at my feet. Wait! watch! be ready! "for in such an hour as ye think not the Son of man cometh," Matt. xxiv. 44.

The long-legged, long-necked heron

has splendid associations. I am in front of a magnificent palace. Dense masses of soldiery are drawn up in imposing array, guards, cuirassiers, and lancers glitter in the sun. Generals and field marshals in the gorgeous trappings of military attire, are passing to and fro on proud and prancing chargers. Princes, dukes, and ambassadors from crowned heads, are assembled in costly carriages, with sumptuous equipages; tens of thousands of spectators are pressing forwards to gaze on the glowing spectacle, and Britain's Queen, right royally arrayed, drawn by eight matchless steeds, is on her way to her coronation. Above the throng a heron is majestically soaring and sailing round and round, a thousand feet in the air.

A common brier is associated with shade and shine, with pain and pleasure. It is bound around the sods of a new made grave that I have visited at midnight in all the unreasonableness and rebellion of grief that refuses to be comforted. The stars are high in heaven, and silence has spread her mantle on the resting place of the dead. I could almost in my frenzied sorrow, tear the beloved one from the grave. A change has come over me: an arrow from the Holy One has reached my heart, a convulsive sob has escaped me, my eyes are streaming, my unreasonableness, my rebellion are gone; and as a chastened child, with an humbled heart repenting, adoring, and praising, I leave the place.

A sere leaf is closely connected with forest scenery. I am walking in the woods, my feet deep in the dry, rustling, ruddy leaves thickly scattered on the ground. The winds are up, and the giant trees are waging battle with their huge and agitated arms. My feelings are excited, my heart is happy, and my spirit grateful.

The word "eternity" is clothed with recollections. I am sitting in the house of God with a goodly throng of fellow worshippers. Prayers have been offered and sacred psalmody has rung around the echoing roof and walls. The minister of grace to guilty men is standing up high in the pulpit, fixing his eyes on vacancy as though he could see beyond the narrow limits of the earth, and pronouncing with energy and earnestness the words, "Millions of ages crowding on millions of ages; millions of ages crowding on millions of ages; and again, millions of ages crowding on millions of ages, are but the beginning of eternity!"

Thus might I prate without intermission of my own associations, without any of them claiming kindred with yours. No doubt, however, you have associations, and they may be of a calmer character than those I have enumerated. May such be our thoughts, meditations and associations, that they may serve in some measure to dispel the gloom of earth, and increase our desires for the glory of heaven.

BERN.

The public institutions, and the literary and scientific societies of Bern, reflect the highest honour on its citizens, whose taste and refinement have kept pace with their love of freedom, and excited by their example, a most beneficial influence on the surrounding states. The academy, divided into the higher and lower, embraces a system of education, commencing with the first rudiments of language, and extending to the highest pitch of modern science and erudition. One of the finest points of view in the environs of Bern is the Enghi, which every stranger should visit; and if at different hours of the day, so much the better; for it thus presents itself under such striking modifications, as to give novelty and freshness to every succeeding view. This is the point which, of all others in German Switzerland, presents the most sublime spectacle, during the evening illumination. Half obscured in the shadows of twilight, the mountains in the foreground appear softly blended into a blue ethereal mass. The dazzling summits of the snowy range seem for a time to lose their lustre; then, suddenly, as the rays of the departing sun shoot upwards, they catch the quivering light, and seem transformed into a flood of rosy effulgence. This evening blush continues, for a few minutes, to tint the snowy regions with the warm hue of life: then, slowly fading away, finally disappears, and leaves the snows in their pale, cold, and shroud-like uniformity.—*Beattie.*

AFFECTION.

Love is the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the universe.—*Dr. South.*

SCRIPTURE ILLUSTRATIONS FROM CHINESE CUSTOMS AND LITERATURE.

No. IV.

THE SOWER.

"THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psa. cxxvi. 5, 6.

In China, the rice is sown at the close of the winter months, when the weather is cold, damp, and unwholesome. The sower is obliged to tread upon soil that is covered, as well as completely saturated with water, amidst a vapour arising from the manure and the marshy character of the spot, which is reckoned, by the Chinese themselves, as very unhealthy. The writer was once advised by a native friend not to walk between the fields, while under a preparatory course for the reception of a crop. And the writer can testify, that, from the bleak and cloudy state of the atmosphere, the barren aspect of surrounding nature, and the muddy character of the medium in which the labourer is obliged to plod all day, the sowing is very unattractive. If there is a motto better suited to it than any other, it is that suggested by the sacred writer, "They that sow in tears."

In China, the seed is sown after it has been soaked for some time in water. It seems that those chemical changes, which the *albumen*, or mealy part of a seed, undergoes in the first efforts at germination, are greatly favoured by the presence of many grains in the same assemblage. A phenomenon analogous to this is observed in the common fire of our domestic hearth. The ignition goes on gaily while the lighted coals are in close juxtaposition, but are soon extinguished if we take a pair of tongs, and lay them at a distance from each other. It has been found by experiment, in this country, that beans germinate most freely and most vigorously when several are placed together on the same hole. In conformity with the social law which obtains among civil confederacies, the members of the body help one another, and achieve those things in company which they would never think of attempting in solitude.

When the grain is sown after this maceration, it is in what we may call a teeming condition. It is ready to sprout as soon as it feels the stimulus of heat and moisture. In this condition is the grain which the sower, observed in China, is scattering from his hand. The basket upon his arm, both wide and deep, is in point of form well calculated for carrying a considerable quantity of grain, and of allowing him an opportunity of taking a full handful prior to each cast. To a careless spectator, the business of scattering a little seed over the surface of the soil seems very simple and easy. But it requires some practice to enable a man to throw the seeds so as to spread them evenly. In the agricultural counties of England, the master, or one of his most experienced men, performs this office, and may in spring time be seen walking with measured step, and moving his hand with a regular sweep. In China, the peasantry are not strangers to the importance of recognising the principles which gave rise to what is called the division or distribution of labour; and though tools and implements of husbandry are compelled to act a variety of parts, the workmen appear to be unwilling to trench upon the offices of each other. A native does not value himself so much upon the multifarious nature of his capabilities as he does upon his proficiency in one particular department. This, as a matter of theory, is very well; but it must not be inferred from thence that every man is necessarily an adept in his profession, or thoroughly skilled in that portion of labour which he has selected for himself; neither does it follow, that because in Great Britain men often turn their hands to more than one kind of employment, that they must be for that reason deficient in all. One pursuit may diminish the ardour with which another ought to be followed, but this may be only for a time, and a day or two spent in close application may revive all the zeal and familiarity that are required for the purpose. There seems, then, to be no practical reason why the same man who had turned over the soil with the plough, and stirred it with the harrows, should not cast forth the grain with evenness and discretion.

"Cast thy bread upon the waters: for thou shalt find it after many days," Ecc. xi. 1.

This verse is beautifully descriptive of the operation of sowing in China, where rice, which is the bread, the staff of life, the staple article of diet, is cast upon the waters. "Sow thy seed," as if the sacred penman had said, "and, after about one hundred and eighty days, thou shalt see

a yellow harvest before thee. Never slacken thy efforts, or forbear to act, because the result may not be apparent at once, and the success may seem to hang upon a variety of contingencies." The cultivation of the soil prospers by this course; and though drought, blast, or mildew may sometimes cross his expectations, still he continues to sow in hope, and does not intermit his exertions this year, because disappointment may have visited him in any one of the preceding years. The same advice is beautifully paraphrased and amplified in the 4th and 6th verses of the same chapter. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." The man who scrupulously waits for the weather that seems to suit the labours of seed time or harvest with extreme nicety, will never find a season exactly to his mind. The counsel of Paul to Timothy was based upon the same practical maxim, when the former tells the latter to apply himself to his ministerial duties in season and out of season. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"Yea, they shall not be planted; yea, they shall not be sown," Isa. xl. 24. After the seed has been sown, it is customary in China to let it stay no longer in its place than is sufficient for the sprout to acquire a length of about six inches, when the plants are taken up in tufts, and planted at convenient distances from each other. Idolators who persisted in their evil courses should neither be planted nor sown. They should not reach even to an initial state of prosperity. And it is further threatened, that, if any one, upon the failure of the ordinary mode of propagation by seed, should resort to the expedient of planting a slip or an offset from another spot, even that should refuse to strike its root into the soil. "Yea, their stock shall not take root in the earth."

"Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous," Isa. xxx. 23.

A certain quantity of rain is necessary for sowing the ground in China, and the showers which fall at the change of the monsoon, when the wind shifts from the north-east to the south-west, might with much propriety be called the "rain of thy seed." In Judea this was the former rain, or *torah*, which fell in October, just about the time when, in China, the wind shifts from a constancy in the south-west to an opposite position in the north-east. At this period the weather becomes dry and pinching to a degree that greatly interferes with the furniture. It is curious to observe how the changes in the general state of meteoric phenomena in the old world take place nearly at the same periods of the year, though these changes, owing to local causes, may differ greatly in their tenor and influence. To the happy times assured to Israel by promise, every thing should fall in its season, disappointment and bootless labour should not be known. God may see fit to make us halt in the golden line of our expectation, and drive us into a strait when we were looking for a broad and fertile place, or send us grief where we hoped to reap most joy; yet it does not harmonize with either Scripture or experience to suppose, that any believer ever anxiously sought after an eminency in holy attainments without being ultimately successful in his search. In this, which is the noblest of all respects, the rain of his seed was given him in due time.

"Blessed are ye that sow beside al waters, that send forth thither the feet of the ox and the ass," Isa. xxxii. 20. Happy are the people that sow fields that are parted not merely by terraces, but by streams of water, from whence, in times of drought, they draw a plentiful supply to irrigate the springing grain: they shall not be careful in the year of drought. Happy are the people who plough with the ox and the ass in fields so fairly and so happily situated, "that send forth the feet of the ox and the ass."

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold," Matt. xiii. 3—8.

In China, the fields are parted by ter-

races, on which some of the seed scattered in the broadcast is wont to fall in the sower's attempt to cover the headlands as well as the more central parts of the enclosure. These seeds resemble those that fell by the way side in the parable; and are, like them, obvious to the eye of any hungry bird that may chance to fly near them. As the valleys often, in their expansion, rebut against the rocky declivities of the hills, large masses of stone constitute a fence on one or more sides of the fields. Near these stones, the monuments of ancient changes in the crust of the earth, several kinds of thorny shrubs are planted by the hand of nature. One of them, a species of gardenia, has sharp spines of more than an inch in length. The thorns referred to in the parable belonged to a species of rest-harrow, very common in the barren lanes and commons of this country. The gardenia and its companions, however, are very proper representatives in China, and would answer the purpose of any missionary who should take this parable as the theme of discourse in a Chinese village. The writer has a lively remembrance of these thorns, as, in crossing a farm near a pleasant ravine, he often mistook his path amidst a labyrinth of terraces and causeways, and found himself opposed in one place by a huge stone, which he could not climb; and, in another, by an impervious fence of thorns. Now, as these stones and these thorns lay or grew at the sides of the corn fields, the sower would, in the bountiful sweep of his hand, cast a few seeds upon both of them. If the stones were covered with a thin layer of earth, the seed might germinate in very rainy seasons; and, if the thorns left a vacancy here and there between them, the grains might sprout for a time under their shade; but neither one nor the other would ever arrive at maturity. Only that seed which fell in good ground, in soil prepared by the plough and the harrow to receive it, would yield any fruit to recompense the sower for his pains.

This parable teaches us to distribute the hearers of the gospel into four different classes. 1. Those who have neither an understanding to reflect upon, nor a heart to feel even a momentary interest in the addresses which are delivered in their hearing from the pulpit. Every word falls upon a hard surface, where, after a little time, it is caught up and borne away by the wicked one. 2. Such as listen with evident delight to the voice of the preacher, and appear to be equally charmed and refreshed, whether he warns the sinner or encourages the saint, whether he unrolls the annals of experimental religion, or developes the sacred mysteries of the Bible. They are pleased, but they cannot explain the grounds of their complacency; their judgment is never edified, they are never stirred up to a habit of thoughtfulness. There is no depth of earth, no spot in their intellects, that has been prepared by culture for the reception of the seed. It is a lamentable fact, that there are not a few, who, for half a century, perchance, take pleasure in hearing a gospel sermon, and yet never get one single step towards that knowledge which the gospel was designed to give. They die without understanding. 3. Such as are not destitute of the thinking mind and the feeling heart, but their imaginations and their affections are so overgrown, or so prolific, in worldly schemes and worldly pleasures, that if an appeal to the conscience awakens some emotions, or a vivid delineation of the love of Christ presses upon the judgment, these sentiments are immediately choked by the exciting hopes of aggrandizement or the fascinations of pleasure. 4. Those who possess intellectual faculties which have been subjected to culture under the influences of the Holy Spirit, and hearts that can be wrought upon by the conclusions of the judgment. Of these, it is said, that they understand the word, verse 23.

"Thou fool, that which thou sowest is not quickened, except it die," 1 Cor. xv. 36.

While the grain preserves its entireness, the embryo, or principle of future life, remains stationary; but if, through the stimulus of warmth and moisture, the albumen which surrounds the embryo, or the seed lobes or cotyledons, which are appended to it, begin to undergo a process of decomposition, or to die, (for death is dissolution,) the embryo in its turn begins to show signs of life, to be quickened, and from this point continues to expand, till, by the virtues of the soil and the genial influences of the sky, it has developed a grain precisely like that from which it sprang. We must suffer disintegration in order that we may unfold ourselves in a new stage of existence. The outward man, like the parts that accompany the embryo, must perish, but the elements thereof will be gathered up

again, after the analogy of the vegetable process, for these parts help to nourish the embryo, and consequently are not lost. If true and faithful believers in Christ, we shall, therefore, be raised in all the perfections of our nature; as the body will be preserved as well as the soul. Those powers which have been injured by sin will be restored to a vigorous health; the freshness of perpetual youth shall pervade every part of our system. No infirmities to weigh us down, no vain desires to warp us aside, no bad passions to blot the sunshine of our peace. We shall possess a heavenly body; one full of immortality, like the place we are to inhabit. G. T. L.

DRYING FLOWERS AS SPECIMENS.

As pressure is necessary for drying flowers, the first thing requisite is to construct a press, which in this instance is composed of two of the thickest milled-boards, each twenty inches in length and fourteen in width; also two leathern straps with buckles, and holes at intervals, to allow for the varying bulk of the press; then procure two quires of coarse sugar paper, which can be purchased at a grocer's. After having selected the most perfect specimens of flowers, with their stems, lower leaves, and roots, when practicable (and carefully observe that the plants be free from dew or moisture) lay every portion out nicely on one of the coarse sheets, being careful, at the same time, that one part of the specimen does not interfere with another: the leaf should be filled. Allow several sheets to intervene before another sheet is occupied by specimens. If the flowers be delicate, their colour will be better preserved by placing blotting paper between the folds, to absorb the moisture. The plants are now ready to be put into the press, the straps forming the pressure, which, however, must not be great at first. It is necessary to remove the flowers every day, and dry the papers at the fire. When the specimens are quite dry, they should be taken from the press, and each plant separately sewed or fastened with gum on to half sheets of foolscap (a very sufficient substitute for gum will be found in the margins of the penny stamps, when cut into narrow strips); they may then be arranged in their natural orders, with the Linnæan class and order, and their place of growth, appended in the lower corners of the paper. The sheets thus classed make up the herbarium or *hortus siccus*, and are kept in trays, boxes, or in a cabinet constructed for the purpose, in a dry room, when they will be ready for future reference, which is the principal use to be derived from making a collection of plants.—*New Monthly Belle Assemblée.*

A GLANCE AT THE PAST AND PRESENT STATE OF THE REFORMED CHURCH IN FRANCE.

The first introduction of the principles of the Reformers into France was through the instrumentality of European foreigners, of enlightened minds, who had been invited to settle there by Francis I., for the promotion of science and literature. Those individuals, under the Divine guidance, were the means of disseminating the principles of Luther; and even the king himself was for a short time so much shaken in his old church opinions, that he invited Melancthon to Paris; but, unhappily, worldly craft soon opposed a barrier to the progress of an enlightened faith; and few, comparatively, turned in earnest to the Lord. The Sorbonne and the parliament were permitted to rise in fearful opposition to those who were labouring for emancipation from the dogmas of an intolerant and corrupt church; and a treaty between Francis and the pope was the completion of the great enemy's temporary triumph. The king, now wholly influenced by an exterminating creed, and dead to the sympathies and charities of our nature, became a destroyer of his subjects. He was present at the first terrible execution in 1525, when, in six different quarters of the city, as many of the Reformers were burned alive, under circumstances of the most atrocious and aggravated cruelty.

A sanguinary edict against all the Lutherans soon followed, and their blood stained the entire of France.

The sufferings and the courage of the Vaudois, in 1545, (when four thousand of them perished, and twenty-two of their villages were destroyed by fire,) are well known to the reader of church history. Henry II., the son and successor of Francis I., was also resolved to suppress Protestantism, and the edict of Chateaubriand, in 1554, was, if possible, more severe than any preceding one.

Yet, with all the terrors which surrounded them, the Reformed church had an established ecclesiastical constitution throughout France; and such was the moral courage of most of its members, that they assembled in the evenings, at Paris, for religious worship; and, on those occasions, some of the first personages of the kingdom were present. Antoine de Bourbon, the prince of Condé, Coligny, (grand admiral,) and others of high rank, were among them.

Henry entered into an arrangement with the emperor of Germany for the extermination of all Protestants, and attempted, though fruitlessly, to establish the inquisition in France.

Matters were not more favourable for the Protestants in the reign of the weak youth Francis II., who was ruled by the duke of Guise, who, in his anxiety to conciliate the Roman Catholic clergy in his favour, (with the object of his succession to the crown,) continued the system of persecution. The Reformers, goaded by the hardships of their religious and political condition, entered (unjustifiably, however,) into the Amboise conspiracy, for the purpose of obtaining possession of the king's person, and bringing de Guise to punishment: but their plot was discovered, their forces were met and beaten before they could form a junction, a great number of them executed without the formalities of trial, and the king of Navarre and the prince of Condé might have been brought to the block, if the death of Francis (1560) had not intervened.

Charles IX. then came to the throne, and his mother, Catherine de Medicis, assumed the regency.

That was by far the most promising period of the Reformation in France. The pope's envoy feared that the entire kingdom would have been lost to the church of Rome; for, among the vast body of seceders from her communion, were the principal part of the nobility and of the bishops, and the number of Protestant churches exceeded two thousand. But the court, the Guise family, the papal authority, the king of Spain, and the Catholic clergy, as a body, were too powerful for the friends of the Reformation, in whose favour, however, (as far as liberty of worship was involved,) an edict was passed through the influence and conscientiousness of the chancellor L'Hopital. Not long after this act of toleration had been granted, the duke of Guise committed acts of atrocious cruelty, in direct violation of it; and his injustice and breach of good faith, led the Protestants to commence those civil wars, which, during fourteen years, raged through France, and in the progress of which the voice of mercy was seldom heard from either side.

In the course of that afflictive period, (in 1572,) the terrible butchery of the Protestants took place in Paris, where their leaders had been induced to assemble on the occasion of the marriage of the king of Navarre (afterwards Henry IV.) with Margaret, the sister of Charles IX. That tragedy lasted for three days. Among the first victims was Coligny; and the carnage at Angers, Lyons, Meaux, Orleans, Rouen, Toulouse, and Troyes, was equally horrible; yet the pope had medals struck to perpetuate the massacre of sixty thousand people; and the king of Spain offered his congratulations on the occasion!

So great, however, was the general strength of the Huguenots (a well-known name for the Reformers), that the celebrated Catholic league was formed to oppose them, and one of the first results of that was, to compel Henry III., an effeminate, superstitious, and most profligate young man, to leave Paris, and to invite the duke of Guise to assume the sovereignty—the object to which his criminal ambition had so long been directed. That bad man, however, was assassinated in A.D. 1588, (as was his brother, the cardinal of Lorraine, also,) through the instigation of Henry, as it is generally believed by historians.

This king was heartily despised by both of the state parties, and excommunicated at one time by the pope, which caused him for a while to throw himself upon the protection of the Protestants. He was assassinated by a monk, in A.D. 1589, and is said to have died a great penitent. And now, for a moment, a bright gleam of hope fell upon the Reformed church; for Henry IV. was a Protestant, had been chosen protector of the Huguenots, and head of the counter-league with England and the Protestants of Germany, and had fought in defence of his avowed principles. But, alas, after some years, he denied the faith! He abjured his creed because it was an impediment to his quiet occupancy of the throne. The Huguenots, disappointed and alarmed,

held a synod at Montauban, and organized such plans as they considered necessary, in defence of their religion.

Their first movement was to ask for a new edict, which was granted to them, at Nantes, in 1589; yet, in reality, it was but a renewal of that which had been granted by Henry III. However, it was so faithfully observed by his successor, both in the spirit and the letter, that he has had the highest credit for it. Indeed, it would have been strange, if he who had professed the sentiments of the Protestant party, and probably still secretly approved of them, should have acted otherwise.

The provisions of the edict of Nantes were, however, highly important to the Protestants, as it insured to them numerous places of certain security, the privilege of holding meetings for ecclesiastical purposes, permitted the establishment of faculties, academies, colleges, and schools, for themselves exclusively; and, while Henry IV. lived, their church was in a free and prosperous state. But, in the succeeding reign of Louis XIII., when, in place of the Protestant alliances which had previously existed, Papist connexions and Jesuit influences at court succeeded, the affairs of the Reformed church took a different turn, and the unwise measures of its members, who, rashly confiding in their own strength, became active political partisans, naturally induced perplexity and distress within its pale.

The capture of Rochelle, in 1628, was the commencement of the downfal of the French Reformed church; and, though cardinal Richelieu used no open violence to its injury, he permitted the stream of malevolence and injustice to beat upon it, until it became weak and undermined.

During the minority of Louis XIV., his minister Mazarin committed no acts of enmity against the Reformers, and even appointed one of the most zealous of their church to a high government office; but, on his death, the hopes of the struggling church were crushed. The king determined to destroy it; and after some mean and unwarrantable misinterpretations of the edict of Henry IV., he revoked it altogether in 1686.

All the preceding miseries of the Reformed church were inconsiderable with those which it endured at this terrible period. After a series of banishments, confiscations, the removal of children from parents, prohibition from practising liberal professions, the suppressing of colleges, etc., and the employment of *dragoons*, quartered in the Protestant towns and houses, with orders to make havoc and destroy, to compel the Reformers to embrace the Romish creed, the protecting edict was annulled, and more than half a million of disciples, faithful to their religion, became exiles from the land of their fathers. The remainder, having no root in themselves, in this time of persecution, fell away; and the dragooning suppressed the outward exhibitions of the Reformed faith.

Yet a remnant remained, which, though suppressing the avowal of their creed, inwardly maintained it, and transmitted it to their descendants. The spirit of their religion was not yet extinguished; the light which had been kindled at the Reformation, though hid, still burned; and, when seasons of less darkness and violence succeeded, it shone again; feebly and flickering it might be, but still affording some light. Even of those who had nominally been converted to the Romish church, some were soon struck with sorrow and remorse at their backsliding, and reassembled together, reading the word, and speaking to themselves in psalms, and hymns, and spiritual songs; and praying together; and some of their pastors, braving danger, returned to their congregations.

But the hand of intolerance and force was soon raised against this remnant of the church. Their faith, which, in the hour of temptation, had been found deficient, was renewed with greater vigour; their former apostasy filled them with shame and humility; and now they were in reality prepared to say, "Though all men deny thee, yet will not we."

In some of the provinces, they resisted the rigours of a persecuting government; became more and more combined in sentiment, and formidable in numbers; and, during nine years, combated for liberty of conscience. Those contests, which were called the wars of the Camisards, (from a kind of smock frock which the Huguenot peasantry wore over their coats,) did more harm, however, than good to the cause of truth. That profligate and unchristian monarch Louis XV., pursued the sanguinary course of the former reign, and even added to its rigorous enactments. Several of the pastors were hung, many hundreds of their flocks were condemned to the galleys, and thousands consigned to the prisons; and every village and town accused of hav-

ing held Protestant assemblages was in some way visited with punishment. Yet, through all these tribulations, the hand of God kept together a portion of his people. The pastors visited their congregations in secret; and, since 1715, the consistories and synods have been re-established, though their proceedings were frequently conducted in the recesses of a forest. The Protestant princes were led to form an academy at Lausanne, for the education of new pastors, who were disciplined for the trials of the cross and the martyrdom which so frequently became their inheritance, until 1762, when the public feeling, awakened by the increasing spread of general knowledge, and particularly affected by the execution of Calnas and others, at Toulouse, took a new direction, and favoured the principle of toleration. Prosecutions against the Reformers became gradually less frequent, and ceased altogether in 1787, when the mild and benevolent Louis XVI., with the advice of Lafayette and Malesherbes, gave to the Huguenots the privileges of citizens; their wives were no longer to be considered as concubines, nor their children as illegitimate, in the eye of the law.

The National Convention, in 1789, decreed universal liberty of conscience; but soon afterwards the reign of infidelity commenced in France, and the nation made the insane experiment of substituting human wisdom for Divine: but the Protestants were no longer persecuted as religionists, however they as royalists might have been obnoxious to destruction on the grounds of *incivisme* and honouring their king.

Napoleon, in 1802, organized the system of Protestant worship; and his law was recognised by the charters of 1815 and 1830; and, blessed be God, Protestants in France are now entitled to the free exercise of the Reformed religion.

A traveller, judging from appearances, in the north of France, would form very erroneous opinions of the extension of Protestantism in the kingdom at large. If he should inquire regarding this subject in many of the populous towns, he might probably be told that there are few, if any Protestants in them. He may hear of half a dozen individuals, (among many thousand nominal Roman Catholics,) belonging to the Reformed church of France, and ascertain that they are seldom visited by a pastor; and he will find, perhaps, that, out of those six individuals, one or two have intermarried with Roman Catholics, with the understanding that the male children are to follow the religion of the father, and the female that of the mother. He might then depart with the impression, that the French Protestants are but as a few drops of water in a bucket.

The actual condition of the Protestant religion is as follows. It is professed in fifty-six departments, principally in the east, west, and south; and the aggregate number is about two millions, including Wesleyan Methodists* and all Dissenters. There are for this body 656 pastors, of whom 192 are for the eastern side, (and principally Germans,) and of the Lutheran creed. At Strasburg there is a faculty of theology, founded in 1808, with five professors, at a salary of 120*l.* sterling each, and at present fifty-eight students. The theological establishment at Montauban, which is Calvinistic, has seven professors and sixty-eight students, and from this seminary the churches of the south and the west are principally supplied. The government paid, in the year 1840, for the two seminaries, and all other expenses attendant on the Protestant worship in France, (the stipends of the clergy included,) 1,004,050 francs.

The appointment of a pastor or minister to any locality depends upon the importance of the place and its population, and the clergy of all denominations are paid accordingly.

They are divided into three classes, with salaries proportionally. Thus: first class, for a population of thirty thousand or upwards, 80*l.* per annum, with 20*l.* to 24*l.* for house or lodgings; second class, for a population of five thousand to thirty thousand, 60*l.* per annum, and 12*l.* for lodgings; third class, for a population under five thousand, 48*l.*, and 8*l.* or 10*l.* for lodgings. The suffragan, or assistant pastors, who are included in the gross return above, have only 24*l.* a-year each.

There are several societies for spreading the gospel, and promoting the interests of the Reformed church in France, and for diffusing the knowledge of the truth among the Jews and heathen nations. The first Protestant Bible Society was established at Paris, in 1818; this has now several auxiliary ones, and there are other independent ones, for the more general circulation of the word of truth.

* The number of these is about eleven hundred, with twenty missionaries to preside over them.

The Tract Society was formed in 1822. The other associations for evangelical purposes, and for promoting primary education among Protestants, etc., have been established at different subsequent periods, and some of them within five years.

It is cheering to see an increase in the means of usefulness. May the Lord afford them his blessing!—M. D.

THE ONLY SOURCE OF SATISFACTION.

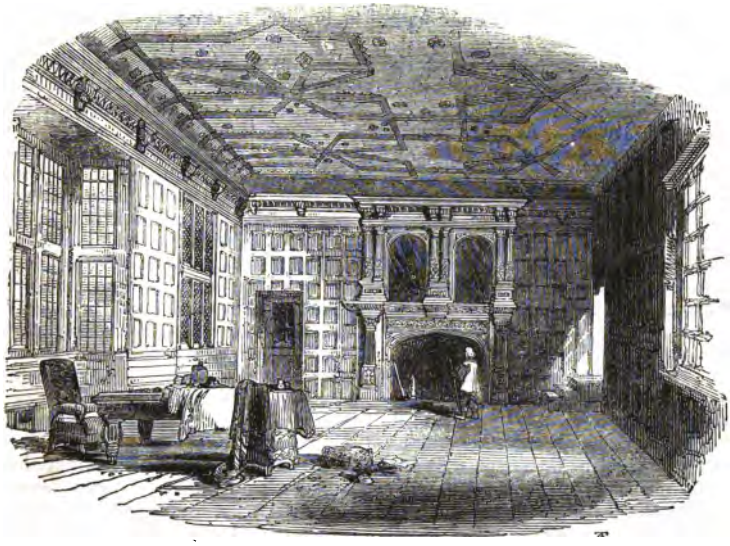
There is nothing out of God that is sufficiently capacious and permanent to fill the heart of man. The natural heart forms to itself ideas of happiness that never will be realized, notions of felicity to which there is nothing answerable in the whole circle of created things. It dwells, as it were, in a land of shadows, and images to itself a greatness which the infinite abysses of space are not able to comprehend. Nothing can satisfy that general thirst after happiness which exists where God is not apprehended and enjoyed. Ask that man who has been the most successful in his worldly affairs, whether he has had his heart filled with its objects. Ask the avaricious man, whether he has accumulated wealth enough to fill the void in his heart. He has engrossed much of it, but he is not satisfied. Ask the ambitious man, whether he is satisfied with honour, whether he has enough of the applause of the world, whether power has poured itself upon him in a sufficiently copious stream. So far from it, it has only irritated his passions, and rendered him more susceptible of censure, more touched by contempt, more affected by reproach. The void in his heart widens, and he becomes more eager after glory. Thus it is that there is a void in the human heart, which is never completely satisfied until the love of God is shed abroad there. The chasm widens in proportion as created objects fall into it. The particular appetite may be satisfied for the moment, but the thirst after general happiness is increased. But God is sufficient to fill the heart of man, yes, of all men; and to diffuse rapture and joy over the inhabitants of heaven itself. No mind is so capacious, no heart is so large and extensive, that God cannot fill it; no desire so great, but there is sufficient in the beneficence of God to satisfy it. —*Robert Hall.*

NATURAL AND REVEALED RELIGION.

Natural theology shows there is a God, and that we are in danger. Letters of terror are written on the tables of conscience. Hence arise many fears and many anxious inquiries, as to how we may regain the favour of that God whom we have offended, escape the wrath which is to come, and be brought in safety, through the bogs, difficulties, and over the dark mountains, to the land of rest and blessedness. To such inquiries the book of nature furnishes no reply: but they are fully answered by the book of revelation. The book of nature teaches that there is a God, the book of the gospel reveals a God for us, and not against us; and if God be for us, who can be against us? The light of nature in the conscience may stir the inquiry, "What must I do to be saved?" The gospel answers in a word, "Believe on the Lord Jesus Christ, and thou shalt be saved." The book of nature and the book of the law unite to raise a thousand terrors in the human heart; but the gospel removes them all by asking the question, "Who is he that condemneth?" How majestic is that faith which removes a mountain of fears, and turns the shadows of death to morning light! It even approaches that Divinity and eternal Power by whom the worlds were made, and asks, "Who is he that condemneth?" It is Christ the power and wisdom of God, that died, yea, rather that is risen again from the dead; and in his resurrection he gave the fullest proof of the Divinity of his person and mission, and of the sufficiency of the sacrifice he offered for sin. The Messiahship of Jesus was as clearly declared by his resurrection from the dead, as it would have been by his creating a thousand worlds on Calvary, and all for our good. By this we are certified that the plan of that God who created the world, is the plan by which we are saved. On this subject there is no doubt: we know it.—*Christmas Evans.*

A PRACTICAL QUESTION.

It is one of the nicest points of wisdom to decide how much less than complete knowledge in any question of practical interest, will warrant a man to venture on an undertaking, in the presumption that the proficiency will be supplied in time to prevent either perplexity or disaster.—*Foster.*



The Star Chamber.

ENGLISH HISTORY.
CHARLES I.

The French king proceeded with activity against Rochelle; a fleet under the earl of Denbigh was sent to relieve the Protestants; but returned without success; it was refitted, and Buckingham prepared to take the command: a private understanding having been made by the aid of the Venetian ambassador, that, on his appearing off Rochelle, a correspondence with Richelieu should be entered into, and a treaty of peace should follow.

Buckingham's unpopularity was now at its height. A well-known dependent, Dr. Lamb, his physician, was murdered by the populace in a street of London; placards were affixed to the walls, threatening his master with the same fate; but the duke disregarded the threats, and proceeded to Portsmouth. While there, one morning, after a warm discussion with some of the leaders of the French Protestants, Buckingham was proceeding to his carriage, when he was stabbed to the heart, and instantly expired. In the confusion which followed, Felton, the assassin, was not perceived, till he drew the notice of the bystanders, and declared that he was the man. On examination, he stated the he had been wronged by the duke, by arrears of pay and promotion being withheld; but that his motive was the desire to remove one so injurious to the country as Buckingham was declared by the House of Commons to be. As no accomplices could be traced, the king recommended torture to obtain evidence; but the judges declared such an infliction illegal—an important advance in the right administration of justice. The folly of such proceedings was shown by the prisoner, who, when threatened by the earl of Dorset, told that nobleman, that if tortured he should accuse him. The duke was buried privately, for fear of popular outrage; but no interruption was given to a splendid ceremonial the following day, which attended an empty coffin. Felton was brought to confess his guilt and error, and was executed, expressing sorrow for his delusion and wickedness.

Buckingham was only thirty-six years of age when murdered; but in his short life he did much to bring forward the national evils which, at his death, were already gathering heavily around. Deficient in abilities, rash, and self-willed, keeping away any real friend, or competent adviser, he urged on a course which, at every turn, placed the monarch in collision with his people. The hatred of the nation being excited, the king suffered from his favourite's unpopularity, while his own unbending temper induced him to support his minister against his subjects. The death of Buckingham was a

relief to Charles; but he had other advisers, who soon became still more hateful.

The fleet sailed, but after ineffectual attempts to relieve Rochelle, it returned to Portsmouth. Another attempt was ordered; but Rochelle surrendered in the interim, being reduced to the last distress by the famine. This gave additional strength to the king of France, and was a severe blow to the Protestant cause of Europe; while it reflected much disgrace upon the English rulers, who had first excited the French Protestants into conflict with their king, and then allowed them to fall. The serious part of the English nation was deeply pained by this disaster.

The Parliament met on January 20, 1629. The Commons again required attention to grievances; and, in the first instance, to those connected with religion. The execution of the laws against Popery evidently had been relaxed; while a new spirit influenced the leading divines of the established church. Some of the clergy advocated from the pulpit, very strongly, the highest claims for kingly prerogative, and received marks of the royal favour. Bishop Laud was the most influential of this party. He had been favoured by Buckingham, and being appointed bishop of London in 1628, he became an active member of the council. After Buckingham's death, the king regarded him with still more favour, and listened to his counsels; while Laud endeavoured to promote the favourite measures of the king.

It was evident that the leading clergy now differed much from those who had been the Reformers of the English church, and their immediate successors. Their doctrinal views were in conformity to that system, which is generally termed Arminian; of which it is sufficient to say, that on the solemn subject of, "How shall man be just with God?" it takes different views of the natural state of man, and of his own powers to bring him into acceptance with God, than had been taught by Cranmer, Ridley, and their successors, down to Abbot. Hereon the Reformers and their successors appealed directly to Scripture, where they found, among many equally strong and decisive declarations, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God," Eph. ii. 8.

Arminius and his followers, without opposing the authority of Scripture, took views which the descendants of the Reformers considered must prove favourable to Popery, if carried out, and destroy much of the glorious fabric they had been privileged to rear. Laud and his followers, among whom Montague, Andrews, and Cosins, were especially active, laboured to effect three things, which placed them in opposition to their predecessors, namely, to diffuse the doctrines just mentioned; to restore many matters of outward form and ceremonial used in the church of Rome, and laid aside by the Reformers: these were sought to be restored, as having been practised by the primitive church, though they were unknown in the early and purest days of the Christian dispensation, and included some matters of popish origin, and far later date. The third was supporting the high notions of prerogative assumed by the Stuarts. The Reformers and their successors had been undeviatingly loyal; they had, in many of their writings, maintained the authority of the monarch against the Papists, who never scrupled to attack any ruling power opposed to their ecclesiastical usurpations, desiring to make the civil authorities and rulers bow to the mandates of the pope, and court of Rome. But the present monarch openly advanced new claims to authority, which the Laudian clergy advocated in the strongest terms, and in a way that showed their desire was not only to establish the royal authority over the people, but that of the church above the king. One testimony of this was, that in a new edition of the thirty-nine Articles, a clause was again introduced, which had not appeared in the original copies, and only in a few of the subsequent editions, previous to this period; it stated, "The church hath power to decree rites or ceremonies, and authority in controversies of faith."

Sir John Eliot spoke at considerable length in the House of Commons against innovations, and the introduction of new ceremonies. Laud was evidently referred to in particular, and the House of Commons recorded upon their journals a "vow," in which they "claimed, professed, and avowed for truth, that some of the articles of religion, which were established in parliament in the thirteenth year of Elizabeth, which, by the public acts of the church of England, and by the general and current exposition of the writers of that church, had been declared unto them, and that they rejected the sense of the Jesuits, Arminians, and all

others, wherein they differed from." Another circumstance indicated the weakness and duplicity of the king. The royal printer had prepared fifteen hundred copies of the petition of right, with the last assent given by the king; this edition he was ordered to destroy, and to print another, with the first evasive answer, which the sovereign had found it needful to recall.

Disputes concerning the tonnage and poundage still continued, till Charles gave way, and admitted that they were held by him and preceding monarchs, as a gift from their subjects. Not content with this admission, the parliament required reparation for those who had suffered for refusing to pay. This was going further than was necessary; but the king went still further, by sending a message to the house, stating, that it was not his pleasure that any of his servants should be punished for acting according to his orders. The constitution of England assumes that the king can do no wrong, but makes his ministers responsible: here was a proceeding which would have done away with the letter of this assertion.

In February, 1629, charges were agreed upon more directly affecting Laud; but the king interposed, by adjourning the house. On its re-assembling, Eliot presented a remonstrance against the late proceedings relative to religion, and those respecting the customs and duties; he also denounced bishop Laud, and the lord treasurer Weston. Finch, the speaker, refused to put the resolutions, stating he had the king's orders to the contrary, and endeavoured to adjourn the house by leaving the chair; but some of the members forcibly held him in his place; while Hollis read the resolutions, which were adopted. The king, hearing what was going forward, was preparing to have the doors forced, when the resolutions being passed, the members separated. On the 10th, the houses re-assembled, when the king dissolved the parliament, and justified his proceedings by a proclamation.

Without dwelling upon particulars, it is evident that both the king and the parliament had gone too far; but if the monarch had been supported by wise advisers, a more temperate course would have been pursued. Clarendon says, it is not to be denied, that there were, in all those parliaments, especially in that of the fourth year, several passages and distempered speeches, of particular persons, not fit for the dignity and honour of those places, and unsuitable to the reverence due to his majesty, and his councils. But I do not know any formal act, of either house, (for neither the remonstrance nor votes of the last day were such,) that was not agreeable to the wisdom and justice of great courts upon those extraordinary occasions. And whoever considers the acts of power and injustice, in the intervals of parliament, will not be much scandalized at the warmth and vivacity of those meetings."

Immediately after the dissolution, nine of the leading members were called before the council, and charged with disobedience to the royal message, ordering an immediate adjournment, and imprisoned; among these were Hollis, Selden, and Eliot, whose apartments were searched for papers to criminate them. After some legal proceedings, Eliot, Hollis, and another were condemned to large fines, and imprisonment during the king's pleasure, on the charge that their conduct, though in parliament, was extra parliamentary, and therefore under the cognizance of the courts of law. Eliot was the principal sufferer; he had, from the first, expected to be made a victim, and had conveyed his property to his sons. His health soon failed under his imprisonment; this was notified to the king, and Eliot was persuaded to petition for his release; but his repeated petitions were rejected as not sufficiently humble, or not in proper form; and he died in confinement, November, 1632. His death increased the public feeling against the monarch, and Eliot, by his sufferings, certainly advanced the cause he had at heart. But he claims notice, not only for the determined manner in which he opposed what he considered encroachments on the liberties of his countrymen. The heat of political discussion may have led him beyond his first design, and we willingly leave this part of his character to consider him as a Christian visited by affliction. He thus writes in a letter to a friend: "Oh infinite mercy of our Master! dear friend, how it abounds to us that are unworthy of his service! How broken, how imperfect, how perverse and crooked are our ways in obedience to him! How exactly straight is the line of his providence to us, drawn out through all occurrences and particulars, to the whole length and measure of our time! How perfect is His hand, that has given his Son to us, and, with him, has promised to give us all things! What can we

render? What retribution can we make worthy of so great a majesty, worthy such love and favour? We have nothing but ourselves, who are unworthy above all, and yet that, as all other things, is his. For us to offer up that, is but to give him of his own; and that in far worse condition than we, at first, received it; which yet, for infinite is his goodness, for the merits of his Son, He is contented to accept. This, dear friend, must be the comfort of his children; and this happiness have his saints. The contemplation of this happiness has led me almost beyond the compass of a letter. But friends should communicate their joys; this, as the greatest, therefore, I could not but impart unto my friend."

Another case, which attracted much public notice, was the prosecution of Leighton, a Scottish divine. He had printed a book in Holland, entitled, "Sion's Plea against Prelacy," in which he strongly censured episcopacy, and made rude allusions to the queen as a Papist. The book was only privately circulated in England; but he was brought before the star chamber in 1630, fined 1000*l.*, degraded, publicly whipped, and pilloried, having one ear cut off, and one side of his nose slit; after a week's interval, these personal sufferings were repeated, the other ear was cut off, and the other side of his nose slit. His cheeks were also branded with the letters s.s., to signify sower of sedition. Laud was present when this sentence was passed, and testified his concurrence aloud, giving thanks to God! This cruel sentence was carried into effect with the utmost severity, but the sufferer endured with much patience; and the conduct of Laud and his supporters, on this occasion, made a deep impression on the public. His presence, as a judge in that arbitrary court, was not unfrequent, and the part he took there much increased his enemies. The apartment where the court of Star Chamber sate, was known and pointed out till destroyed by fire a few years ago.

The king resolved to govern without a parliament, and maintained this resolution eleven years. One of his first measures was to diminish the expenditure of his government, by making peace with France and Spain, in which treaties, the great Protestant objects of the restoration of the palatinate, and the protection of the Huguenots, were virtually given up. The chief advisers of the crown were now, Laud, Strafford, and Weston.

The measures principally resorted to for raising money were the custom duties, which, in some cases, were increased; also a fine for every one who held land to the value of 40*l.* by the year, and who had not presented himself at the coronation to receive knighthood. The exaction was founded on an ancient and obsolete feudal usage. Another was the enforcement of the forest laws, chiefly by claiming large sums from all occupiers of land within what were anciently the forest boundaries. In some instances, these were extensive; Rockingham forest had been reduced from a circuit of sixty miles to six. The fines were large; those levied on lord Salisbury amounted to 20,000*l.* The alarm, on this account, was very great; it was supposed that, in many counties, the greater part of the landed estates were liable to this claim. The monopolies were revived, chiefly by charters to new companies; and all cases of delinquencies were largely fined. Continual attempts were made to give the force of laws to the royal proclamations. Among many instances may be mentioned the fining a large number of gentry for residing in London instead of the country.

At this period, some hopes of the re-establishment of the elector palatine were revived by the successes of Gustavus Adolphus, king of Sweden, who was engaged to oppose the imperial armies. This champion of the Protestant cause was eminently successful; the extent and rapidity of his conquests reduced the imperial power; but after a most remarkable career of victory during more than two years, he fell at the battle of Lutzen, in November, 1632. The elector Frederic died soon afterwards; his son was not successful, and the hopes of re-establishing this branch of the Stuart family wholly failed. Although the king of England did not take an open part in the wars of Gustavus, yet he caused the marquis of Hamilton to join his forces with a considerable body of English and Scots. Many of both nations also served in the Swedish army; the military skill of Gustavus was most eminent for enforcing strict discipline. In his religious conduct, there was a very great and favourable contrast with the commanders of the imperial, or popish forces, who sanctioned, and even ordered, the most horrible atrocities to be committed on the inhabitants of the countries occupied by their army.

The next event of importance was the

visit of the king to Scotland, where he was crowned in 1633; but the people were disgusted by some of the ceremonies, which seemed to savour strongly of Popery. We are told, "Now it is marked that there was a four-nooked tassel in manner of an altar, standing within the kirk, having thereupon two clasped books, called blind books, with two chandlers, and two wax candles, which were on light, and a basin wherein there was nothing. At the back of the altar (covered with tapestry) there was a rich tapestry, wherein the crucifix was curiously wrought; and as the bishops, who were in the service, passed by this crucifix, they were seen to bow their knee, and beck, which, with their habit, was noted, and bred great fear for the inbringing of Popery." Laud also gave much displeasure by taking a prominent part. The king excited much discontent by ordering changes in religious ceremonies. But these proceedings were enforced in a manner which gave no less alarm than the measures themselves. When the law was proposed, establishing the king's right to direct all ecclesiastical matters at his own will, Charles not only was present, but forbade all discussion, and himself proceeded to mark the votes. The greater number were against his wishes; but the clerk declared the contrary; this being questioned by the earl of Rothes, the king silenced him by a threat. The nobles were silent; but from that period, a great part of them, convinced that they could not trust their monarch, secretly consulted on the measures to be pursued. They were confirmed in this course, by apprehending that the king meant to take from them the church lands they had acquired by the downfall of Popery.

THE USE OF THE BRAIN.

One of the first laws of physical or organic life is, that in order to secure its healthy function, every organ must be exercised; that lengthened repose is fatal to its tone; and that excessive exertion, or irritative action, will result in diminished power or feebleness. And this is especially true of the brain.

Again, the brain is associated with other organs, whose direct or sympathetic influence will exert a beneficial or a morbid agency, according to the state of health or disorder of those secondary organs.

And, lastly, the capacity of the brain, for exertion, is progressive, for it is a law of the human mind, that it cannot be stationary; if it do not advance, it must retrograde. But its physiological condition is to seek after improvement; to carry its powers and principles onwards towards perfection; never to be contented with the attainment of to-day, but to be always advancing; and finally to be seeking after that happy immortality, which alone can employ all its faculties, or satisfy all its desires. This consideration will unravel many an intricacy of mental manifestation, and wanting this clue, it would be impossible to explore, what would then appear to be, an inextricable labyrinth. The education of the brain, then, as the organ of thought, becomes a question of primary importance; for although the immaterial principle will remain the same under any mode of its exhibition, yet the manifestation of its influence will be widely different; and the result upon the individual himself, and upon those with whom he stands associated in a nearer or less intimate connexion, will scarcely be recognized as coming from the same spiritual origin. Good or evil, blessing or cursing, are mainly in the power of the instructor; and as the mind can only be reached through its material organ, it is of the first consequence to consider that organ, to estimate fairly its physical relations, to judge how far it may also be acted upon through the medium of intellectual manifestation, as well as the degree in which it may be guided by moral and religious principles and motives.

With regard to the agency of physical education, in promoting or obstructing these views, two very opposite errors prevail: the first, in which every effort is made to stimulate the brain, and to produce little prodigies of intellectual developement and acquisition, an error which very generally terminates in the destruction of life, or conducts, *pari passu*, to infantile decrepitude; and the second, in which the brain is allowed to remain quiescent during the early years of childhood.

And it may be fairly asked, Why? Nature has taken abundant care to perfect the organ early, to supply it with all that it would require in order to maintain action; and she has declared, that the senses are given us as so many channels for the reception of ideas. Why, then, it may be asked, may not attention be awakened to these ideas? Why may not reflection be developed, and associations

cultivated? In fact, why may not the organ of mind be led to think, to reason, to combine? When the senses are perpetually employed so as to repress intellectual manifestation, why may they not also be engaged in promoting its growth? The effect of regular and moderate exercise, is to increase the aptitude of every organ for its peculiar function, to give it strength, to preserve it from too high a degree of susceptibility, to furnish it with such a regular supply of blood, as shall enable it to maintain increased action without suffering, and so to strengthen its vessels and its fibres, as that the former shall not easily admit of over-action, distension, or congestion; nor the latter of too great tension or irritation, upon every application of more than ordinary stimulus.

On the contrary, a state of repose is fatal to these good results, because it places the organ in a peculiar state of irritability, unequal to its due measure of physiological action, exposed to a degree of feebleness commensurate with the duration of its listless inactivity, furnished only with such a supply of blood as shall enable it to vegetate, (for the supply is always equal to the demand,) and placing its vascular apparatus, and its sentient fibres, in a condition favourable to the developement of every morbid action.

It is a perfect mistake to suppose that the brain will suffer from judicious exercise: it is injudicious and fitful exertion, grafted upon a state of feebleness, resulting from lengthened inaction, which is to be feared; and its means of preservation from such a state are, by gradual employment, to awaken the powers of intellect, and to carry them safely onward to their highest reach.

In accomplishing this object, the only caution necessary to be observed, is not to induce excessive, or irritative action. This may be occasioned by long-continued exertions, giving rise to fatigue and exhaustion, these being followed by a morbid state of irritability, and oftentimes by greater efforts, and a consequent semblance of power; but really accompanied by a diminished capacity for exertion, a state which, if now mistaken, will soon result in difficulty—irrecoverable feebleness. The same event may be brought about by the abuse of stimuli, and by the lavish excitement of feeling and emotion, rather than by the cool growth of intellect, and judgment, and principle.

These are evils which would endanger the ultimate integrity, and assuredly would diminish the immediate power of the brain, and should serve as beacons to guide the pathway of the instructor. That there should be difficulties to surmount, is one of the laws of the probationary state in which we live, and these should only serve to define the way in which we may securely walk, so as to obtain a high degree of healthful, intellectual manifestation. Every step in advance will not only be a point gained against ignorance, and error, and obliquity, but it will form a resting place from which to set out for further progress; and these advances and resting places may be multiplied in an indefinite series; and they will proceed in an augmenting ratio, because every such advance adds to the future power of acquisition; and, therefore, after a certain number of steps have been gained, the capacity for reaching onwards has been increased to such an extent, that the same effort will produce an accumulating effect; the sphere of intellectual vision will be enlarged, and the mind will be early conversant with objects, which, but for this graduated exertion, it could scarcely have hoped to obtain.

Surely, then, it can require only a moderate share of intelligence to perceive, how important it is to develope the physical powers of the organ of mind, in order to ensure the largest amount of intellectual manifestation, which is compatible with unbroken bodily health.

To secure the latter, it must not be forgotten, that the organ of mind is associated, intimately, with other organs and functions; and that it is influenced by their health or disorder; and this, too, whether they may be mutually and immediately dependent upon each other; or whether the connexion be only one of sympathy, a term which perhaps designates a hidden relationship, whose laws we may be as yet unable precisely to investigate.

This term, however, is not to be derided as a synonyme for ignorance of certain conditions; for it is not so: it implies and intends, where it is morbid, the capacity of suffering with a distant organ in a state of irritation; and it is by no means necessary that we should be enabled to say in what this irritation consists, or to trace the mode of its operation; it is sufficient to show that it does exist; and imbecility alone can doubt it. —*Newnham on the Reciprocal Influence of Body and Mind.*

EGYPTIAN HIEROGLYPHICS DECIPHERED.

We have already described the key that has been found to the hieroglyphics of Egypt, (Visitor, 1842, page 112.) The following is a remarkable threshing song, in the deciphering of which it has been applied:

Tread ye out

The Coptic word which signifies to tread out is ϩⲓ, probably the sound uttered by the drover; it is here denoted by the letter ϩ, and a man in the act of driving cattle.

for yourselves

twice (that is, this sentence to be sung twice.)

O oxen

Tread ye out

for yourselves

Tread ye out

for yourselves

straw (Coptic ⲦⲞϨ)

for

men

the grain (The character is a bushel pouring out grain.)

who (are)

your masters.

This most ancient labour song is inscribed over a man driving two yoke of oxen, treading out a floor of corn, in a tomb at Elethya. It is evidently the strain or measure usually sung by those engaged in this occupation. The first word, which signifies the act of treading out, is the Coptic word ϩⲓ, which has the same meaning, and was probably the sound uttered by the drovers to stimulate these animals. This accounts for the repetition. Like all similar songs in all countries, it is rude and simple; but, nevertheless, the construction is rhythmical.

Tread out for yourselves,
Tread out for yourselves,
O oxen.

Tread out for yourselves,
Tread out for yourselves,
The straw;

For man, who is your master,
The grain.

It might be thus paraphrased in English:

Heigh, heigh, oxen, tread the corn faster,
The straw for yourselves, the grain for your master.

This simple strain furnishes a pleasing comment upon the Scripture precept regarding this operation of agriculture, "Thou shalt not muzzle the ox when he treadeth out the corn," Deut. xxv. 4, which is quoted by the apostle Paul, in his first epistle to Timothy, with the addition, "And, The labourer is worthy of his reward." The song before us, as well as the picture that it accompanies, would seem to imply that this merciful injunction was contrary to the custom in Egypt. —*The Antiquities of Egypt.**

DISTRIBUTION OF THE MAMMALIA.
No. I.

We are induced to offer some observations on the present interesting and important topic, because, though it is a subject which engages the attention of few, excepting professed naturalists, it merits the consideration of every inquisitive mind, and furnishes much matter for reflection and inquiry. Our observations refer more immediately to the mammalia than to any other classes of the animal kingdom; but they bear, more or less, upon other groups also; the subject, however, in all its branches, is so extensive, that an outline is all that we can here attempt.

The distribution of animals over the surface of our globe will be found, on investigation, to be regulated by certain laws

* Published by the Religious Tract Society.

of restriction, which in the aggregate are decided in their results, though it must be confessed, the final causes involved in the assignment of species to definite portions of the globe are often beyond our comprehension; still, the restriction of the marsupial races, (kangaroos, opossums, etc.,) for example, to Australia and America, is not the less certain because the design of such a restriction is not to be understood. No one, it is presumed, will deny that these animals might not exist in Europe, Asia, or Africa; but it is well established that they constitute no part of the existing mammiferous population of these continents. Climate, and the productions of the soil, may, indeed, favour their occupation of one region rather than another; and their restriction to certain localities may be connected with circumstances which militate against their spreading elsewhere; or circumstances may interfere with the existence of other mammalia where they multiply; but that climate does not in itself necessitate their existence in any exclusive region, is proved by the fact that in America they form only a minor portion of its indigenous quadrupeds, and that in Australia, where they are if not absolutely exclusive, nearly so, animals introduced there by man, thrive and multiply.

Leaving, however, all speculations as to design, which end in no satisfactory conclusion, it may be observed that, in accordance with laws appointed by the all-wise Creator, animals have their appointed range, their zoological provinces.

On a general survey of the vertebrata as they people the globe, we cannot but perceive that the assemblage thickens as we approach the warmer latitudes. Life teems beneath the equator. The glowing regions bounded on each side by the tropics, are not only the most replete with terrestrial vertebrata, but produce beings the most gigantic and ferocious, the most richly coloured, and elegantly adorned. These are the regions of the quadrumana, of the orang and the chimpanzee, of the elephant, the rhinoceros, the hippopotamus, and the tapir; of the lion and the tiger, the panther, the hyena and the wild dog: these are the countries of the vulture, and birds of prey innumerable, of the ostrich, and the cassawary, and of myriads of smaller of the winged tribes, whose gorgeous plumage gleams like a ruby, or vies with the tints of the richest flowers, there spread around in the wildest profusion. There, too, the reptiles and amphibia astonish us with their strange forms, their numbers, their beauty, and their magnitude; or terrify us with their ferocity and deadliness. It is in these regions that the crocodile infests the rivers and lakes, the boa or python lurks in the tangled thicket, and the poisonous cobra rears his hooded head, and hisses defiance. The forests and morasses are alive with reptiles and amphibia; snakes and lizards intrude into the habitations of man, and colonize the mouldering ruins of the cities and temples of antiquity. Here, too, vegetation assumes its most varied forms, attains to its most gigantic growth; and impenetrable jungles, or gloomy forests, stretch over miles untrodden by man, the haunt of savage beasts. Life, then, teems beneath the equator; but as we recede from the intertropical to the temperate latitudes, and onwards to the poles, we not only find a gradual decrease in the number of distinct species, indigenous to such regions, but even a gradual decrease in the general aggregate of beings extant. With respect to terrestrial mammalia, there is not only a numerical diminution of species, as we approximate towards the polar circles, but also a marked paucity of such as are distinguished by surpassing bulk and stature. None of the gigantic pachydermata there exist; the rhinoceros, the hippopotamus, and the elephant have there no living representatives. Where the gigantic herbivorous mammalia have no existence, where even those of smaller size are not profusely distributed, and are, moreover, specifically few, there the necessity ceases for the existence of gigantic carnivora; and accordingly their place is supplied by animals perhaps as ferocious, but for the most part inferior in size and power, and having a due relationship to their prey. The most formidable scourges in the latitudes of the north, are the lynx, the wild cat, the wolf, the glutton, and several species of the weasel tribe. We may also enumerate the bear. In the high latitudes of the American continent, where herds of bisons roam the plains, the grizzly bear is their most dreaded scourge, man himself excepted; but in northern Europe, the food of the bear is to a great extent of a vegetable nature, and hence the annual destruction of life occasioned by the presence of this animal, is not to be compared with that effected by the wolf.

With respect to the feathered race, there are indeed numbers of hawks, and some eagles in the temperate, and even in the

severer latitudes, but it must be remembered that the prey of these consists of small mammalia and birds. On the contrary, that scavenger of nature, the vulture, whose services are so essential in a hot climate, where death is followed by rapid putrefaction, diminishes in its numbers, as we leave the latitudes of the gigantic terrestrial mammalia; only one or two species appearing on the border line of the temperate regions, and but seldom venturing within the limits of the higher latitudes.

As for reptiles and amphibia, their numbers diminish rapidly as we enter the temperate latitudes; and in the colder regions a few harmless species represent the hordes that revel in their intertropical paradise.

As if, however, to compensate for the paucity of terrestrial mammalia within the higher latitudes, and also for their general inferiority of size, the polar ocean teems with animated beings, and presents us with the hugest of living creatures. Whales, cachalots and narwhals, tenant those dreary seas; the utmost intensity of cold affects not their colossal frames, nor diminishes their vital energies: both the medium in which they dwell, and the temperature of that medium, are congenial, and an inexhaustible supply of food is continually within their reach. The arctic waters are replete with fishes, crustacea, and mollusca; these, the prey of each other, are the prey also of seals, and cetacea, which in their turn fall a sacrifice to the enterprise of man, who follows them to their remotest retreats, and combats them on their native elements. It must not, however, be supposed that the huge cetacea are exclusively confined to the polar latitudes of the ocean; the cachalot roams through all latitudes, and the dolphin is essentially a native of the warmer portions of the Atlantic and Pacific oceans, whence it often wanders northwards, and approaches the European shores.

If then we limit our attention to the higher classes of the vertebrata, and more particularly to the mammalia, and exclude the oceanic races, of which indeed the number of species is comparatively few, we shall find that their assemblage is most condensed in the warmer latitudes of the globe, where nature assumes her most luxuriant aspect; that there, the most gigantic of the herbivorous, and the most formidable of the carnivorous races exist.

But we must advance a step beyond this general survey, and examine more closely both the groups composing the dense assemblages of the warmer regions, and those of the less thickly peopled territories of the temperate and colder latitudes, with a view to ascertain the geographical distribution of their separate orders and genera, and thus arrive at some knowledge of the zoological divisions of the terrestrial parts of our globe, which it will be found do not always coincide with its geographical.

The intertropical regions, including about fifteen degrees north of the tropic of Cancer, and as much south of the tropic of Capricorn, constitute the range of the quadrumana or ape tribes. Throughout this extent they people the woods of Asia, Africa, and America, but not indiscriminately: each continent has its own exclusive forms, or genera, and the American forms differ very materially from those whether of Asia or of Africa, between which latter, the link of approximation is decided. In the island of Madagascar,* the lemurs take the place of the true ape tribes, and are also among the quadrumana; but in intertropical Australia no examples of the quadrumana are indigenous.

The bat tribe throngs with multitudinous species, the whole extent of the warmer latitudes; in the temperate latitudes, their numbers are considerable; but in the high polar regions they are not known. Of these winged mammalia, one very distinct group, that of the fruit-eating bats, commonly called flying foxes, (of which the kalong is an example,) is restricted to India and its islands, as Java, Borneo, Sumatra, the Celebes, and Moluccas, and to Africa, including the islands of Bourbon and Madagascar.† The true blood-sucking bats are exclusively found in the warmer regions of the American continent.

In Australia, the bat tribe is not altogether absent, but only two or three species have hitherto been discovered.

Of the groups composing the insectivorous order, the greater portion belong exclusively to the older continents; and the warmer regions of these are their chief territories. In Europe we have the

* One species of monkey (*Cercopithecus albogularis*) is indigenous in Madagascar.

† According to Mr. Williams, some species of fruit-eating bats, or vampires as they are erroneously but often called, inhabit the Samoa group of the Polynesian islands, but they are unknown at every other island eastward of the Navigators, excepting Mangaia, where they are numerous. At Savage island, they are eaten as a delicacy by the natives.

mole, the desmans, several species of shrew, and the hedgehog. In Africa, the mole is replaced by the genus *Chrysochloris*, but the genera of the shrews, *Sorex*, and of the hedgehog, *Erinaceus*, present us with numerous species peculiar to that continent. The tanrecs and their allies belong to Mauritius and Madagascar.

The genus *Macroscelides* appears to be exclusively African.

In Asia, the mole genus, *Talpa*, occurs, and also that of the hedgehogs, *Erinaceus*, and the shrews, *Sorex*, in abundance. The genera *Gymnura* and *Tupaia* are peculiar to Sumatra and Java.

The genus *Sorex* extends into North America, but the moles are there replaced by the genus *Condylura*, which, with the genus *Scalops*, is exclusively American. The genus *Solenodon*, belongs to Hayti. In South America, no species of the insectivorous order exist; their place is filled up by the opossums, some of the smaller species of which might be easily mistaken for shrews; and one, it may be added, has been erroneously described as such, under the name of the Brazilian shrew, *Sorex Brasiliensis*. It is the little three-striped opossum.

The feline race is widely distributed, but the American feline animals are very distinct from those of the older continents. Of the species peculiar to the latter regions, the lion ranges through Africa, Persia, some parts of India, and along the borders of the Euphrates; in ancient times, it advanced still further westward. The panther, the leopard, the caracal, (or lynx of the ancients,) and several smaller species, have nearly the same range. The tiger, however, is exclusively Indian. The principal feline animals of America are the puma, the jaguaroundi, the jaguar, the Pampas cat, with lynxes in the northern territories.

America is greatly deficient in examples of the pachydermatous order: it presents us with only two groups, consisting each of but two species; namely, two species of tapir, and two species of peccary. Europe and northern Asia have but one pachydermatous animal, the hog; which is common both to southern Africa, and to the warmer parts of Asia; a distinct species, *Sus Papuensis*, is found in the forests of New Guinea; and the masked hog, *Sus larvatus*, is peculiar to Africa, as is also the genus *Phachochærus*.

The babiroussa belongs to the Celebes and Moluccas. The hippopotamus is exclusively African.

With regard to the elephant, India and Africa divide the two extant species between them.

Of the genus *Rhinoceros*, three species belong to India and the islands of Java and Sumatra, respectively; and three are known as natives of Africa. One species of tapir, distinct from those of South America, inhabits the Malay peninsular and Sumatra.

The damans, genus *Hyrax*, are African and Syrian. Of the equine group, the zebra, the quagga, and Burchell's zebra, are African; the horse, the dziggetai, and the ass, belong to central Asia.

Of the *Ruminantia*, no true antelopes are American. The deer of South America, limited in number, belong to an exclusive form; but in North America we meet with the wapiti, the elk, and the reindeer, belonging to forms common to the older continents. The Virginian deer and its allied species belong to an exclusive group.

In Africa, excepting along its northern frontier, there are no deer; but that continent abounds in antelopes. India and southern Asia respectively present us with antelopes, and deer, belonging to exclusive groups. Of the antelope tribes, two species only are European; the saiga of Tartary, inhabiting the wilds of Siberia and the confines of Asia; and the chamois of the Alps. The camel and dromedary belong respectively to Bactria and Syria. The llamas tenant the Andes of South America.

Of the *Edentata*, two forms only belong to the old world; the pangolins, *manis*, divided between India and Africa, and the orycteropus (or aardvark) which is a native of Africa. The sloth, the armadilloes, the ant-eaters, and the chlamyphorus, are exclusively South American.

With respect to the *Rodentia*, their dispersion is universal; yet every region has certain genera peculiar to itself. America possesses the largest number of peculiar genera; and these genera, many of them at least, present us with forms, the most remote in a structural point of view from the ordinary forms of the older continents.

Of the marsupial race, it need only be said that the groups peculiar to America, differ from those of Australia; no Australian marsupial animal exists in America, and *vice versâ*.

In this review we might proceed to a far greater length, but as enough has been said by way of illustration, we shall state

the general deductions from the facts established.

It would appear, then, that the northern portions of the globe, including the higher latitudes of the American continent, participate in certain forms common to the whole range, and that south of a certain point, America begins to assume new zoological features.

Throughout this great northern range extending over Europe, northern Asia, and North America, the same forms, if not absolutely the same species, are to be found. The wolf, the bear, the badger, the beaver, the lynx, the fox, the weasel, the glutton, and other musteline animals, here occur; together with the reindeer, the elk, several allied species of argali, or wild sheep; the aurochs, the bison, and the musk ox. It is not until we approach the southern districts of the United States, that we enter into the territories of the marsupialia, and find ourselves in a distinct zoological province, distinguished by the paucity of existing large indigenous mammalia, by the variety of the edentata, and by the comparative multiplicity of rodentia, exclusively peculiar to it, and structurally lower in the scale than the rodentia of other portions of the globe. The western hemisphere thus, then, stands in a situation of double zoological relationship; being allied on the one hand by means of certain races of mammalia to Europe and Asia, and on the other hand being allied, by means of the marsupial series which it possesses, to Australia. In this point of view, America is peculiarly interesting to the naturalist. A new world, as it is styled, it is zoologically intermediate, at least as far as relates to its mammalia, between a still newer world and the older continents.

The division line between Europe and Asia is arbitrary, not natural; and therefore that many species should be common to both these sections of the old world, is to be expected; nor need we be surprised to find the same species as the lion, caracal, etc., extending from Africa, through Arabia, Syria, Persia, and India. Still it will be found that Europe, southern Asia, and Africa, have their exclusive forms, and constitute distinct zoological provinces; the borders of one zoologically blending with the borders of another. But when it is asserted that a zoological province has its own peculiar characteristics, it is not meant that it contains no forms common to other provinces, but that independently of these universally spread groups, it has those peculiarly its own, of which it is the stronghold.

Thus, then, may the terrestrial portion of the globe be divided into distinct zoological provinces. Of these the first will include Europe, Asia, above the forty-fifth degree of latitude, and the northern regions of America. Throughout the whole of this extensive range, there are no indigenous quadrumana, (for the apes on the rock of Gibraltar are undoubtedly the descendants of individuals imported from Africa;) there are no large pachydermata, the hog being the only indigenous animal of this order, and that not extending (except as an imported domestic animal) to America. There are none of the more formidable carnivora. There are no edentata; there are no marsupials, for the opossum is not found higher north than the southern districts of the United States. On the contrary, the same forms of ruminata, of rodents, and of the smaller beasts of prey, are extended throughout the whole of this sweep of territory, this great northern province.

As a second zoological province may be regarded central Asia, extending from the Caspian Sea, over Bucharia and the deserts of Cobi, to the Yellow Sea and the Sea of Japan, including Thibet and the north of China. The whole of this space has mighty mountain chains on its northern and southern frontiers; it constitutes the original seat of the horse, the wild ass, the dziggetai, and of the camel. Its southern limits border upon the region of the quadrumana, of which some species are found on the lower ranges of the Nepal hills, and one or perhaps two in Japan. The centre of this extensive sweep of territory is composed of extensive deserts, inhabited from the earliest historical times by hordes of mankind essentially nomadic in their habits, as also, and from the same causes, are the larger quadrupeds of the same regions. The zoology of all this portion of the world is but imperfectly known.

The third zoological province includes the peninsula of India, the southern territories of China; the Birman Empire; Assam, and the Malay peninsula; together with Borneo, Java, Sumatra, and various other islands of the Indian Archipelago.

Throughout this range are dispersed certain genera of the quadrumanous order, and amongst them some lemurine forms exclusively Asiatic. Of the pachydermata, there are the Indian elephant, three

species of rhinoceros, one species of tapir, the babiroussa, the wild hog, etc. The deer of this range, and especially its antelopes, and wild cattle are exclusively its own.

The fourth zoological province is Africa, which is tenanted by its own peculiar tribes of quadrumana, and with certain forms of the lemurine group; the hippopotamus is exclusively peculiar to this province, and it has its own species of elephant, its own species of rhinoceros, and its own species of the equine group, together with the phacochærus, and the masked hog. Africa presents us with only one species of deer on the northern coast, a species closely related to, but not identical with our stag; on the contrary, it abounds in antelopes peculiar to itself. The ferocious races of Africa are very numerous, and of these a few are common to it and to southern Asia, having a wide extent of territorial range; but the majority are essentially its own.

As is the case with southern Asia, Africa has but a limited number of edentata; of these the pangolins, as already stated, are divided between Africa and India, but the orycteropus is essentially African.

In many points India and Africa closely resemble each other in the character of their mammalia, and to a certain extent parallel each other; but not altogether so; the geological features of Africa necessarily influence its natural productions; its high central table lands, and absence of water, its wild sandy deserts, and vast karroos, where vegetation is not only of a peculiar kind, but is scanty and often destroyed by long-continued droughts, forbid the existence of animals for which the rich plains of southern Asia are adapted; and admit only of such at least of the larger species, as are capable of migratory movements from one district to another; and hence the abundance of fleet-limbed antelopes.

We have hitherto said nothing of Arabia and Persia. Arabia is a sort of debatable ground, intermediate between Africa and Asia, but belonging rather to the former than to the latter; in its southern districts the Hamadryas ape (of an African form) exists, as it does also in Abyssinia; and it is the natural region of the dromedary, or two-humped camel.

With regard to Persia, it seems to hold a sort of middle rank, and form a union between central Asia, southern Asia, and Africa.

The fifth zoological province is Australia. The almost exclusively marsupial character of its indigenous mammalia renders Australia a well marked region. No other part of the world has such an assemblage of organized beings. It contains a fauna and a flora of its own. The marsupials, however, extend from Australia to the Celebes and Moluccas, the Philippine Islands, and New Guinea, these islands forming a sort of link between Australia and India.

The sixth zoological province is America, excluding the northern territories. Of this province the intertropical regions present us with peculiar tribes of the quadrumana, being in this respect parallel with India and Africa. Of the general characters of its mammalia, and of its marsupial races, which bring it into approximation with Australia, we have before spoken. There are here no antelopes, and but few deer; the llama of the Andes is the analogue of the camel, and was used as a beast of burden by the ancient Peruvians, who domesticated it both for this purpose, and for the sake of its fine wool and its flesh.

The seventh zoological province may be regarded as embracing the Polynesian groups of islands which gem the Pacific Ocean; but with the exception of certain bats and seals, (and those not universal in their distribution,) they appear to be almost entirely destitute of mammalia, save such as owe their introduction to human agency.

Each of the zoological provinces contains in itself subordinate territories, varying according to local circumstances, geological formation, elevation, atmosphere, vegetation, and other conditions. To each of these will be assigned its characteristic zoology. The mountain, the desert, the dense forest, the wide swamp, and the rich alluvium bordering rivers, will each afford their adapted and peculiar occupants; and hence on a comparison of one geological province with another, it will be found that where districts, such as mountain tracts, or marshes, exhibit similar conditions, there the mammalia will be the representatives of each other, and take each other's place; they will present an agreement in certain modifications of structure in connexion with certain habits and certain modes of existence.

It is not affirmed that the same or closely allied forms must of necessity exist in different tracts having the same features, though this is often the case, (for every rocky range throughout Europe,

Asia, and America, has its wild goats, and its mouflons or wild sheep,) but that the mammalia of such tracts will fill up the same place in the great scheme of nature, which the same contingencies around them require.

But here we must pause; and while we are considering the laws which regulate the distribution of the animals of our globe, or rather the results of those laws, let us not forget the great Lawgiver, that Creator who has appointed them their bounds, their dwelling, and their habits, who has assigned to every species its destined station, and given it its own part to play in the great polity of the animated world. Little do we know of the benefits resulting from the ordered ways and habits of the living multitudes around; less do we know of the final causes to be accomplished by the existence of any one species; nothing do we know of the results which its total destruction would effect, in the disarrangement of a plan which our minds are too limited to comprehend. But this we know, that God has done all things well, and that in Him alone is infinite wisdom, conjoined with never-failing goodness and tender mercy.

THE PERAMBULATOR.

WINDSOR CASTLE.

And has it gone forth to the world, that Windsor Castle, with its embattled towers, is the goodliest, the proudest, and the princeliest dwelling in Europe, and shall a Perambulator find himself within a score miles of this regal residence, and pass it by! This were an omission hardly to be excused. I must visit this princely pile, gaze on its glories, climb its highest tower, pace along its unrivalled terrace, and pause in its far-famed chapel.

> Where beauty, youth, and power and fame
> In silent pomp are sleeping,
> And royal heads, and royal hearts,
> Are held in death's cold keeping.

* * * * * * *

I rose early, rumbled along the streets of London city, first in a cab, and afterwards in an omnibus, and then shot along the Great Western Railway at a rate that set my busy fancy at once to work. As the bickering engine hurried on, I gradually grew wilder in my thoughts. Now in a triumphal car, I hastened on as a conqueror,

> "On daring deeds ybent and feats of high emprise;"

then imagination gave me wings, and I was cleaving the air as with the pinions of an eagle; and after that, when yet more excited by increased speed, taking a wider range, I sped my way through space, borne onward by the whirlwind.

But rapidly as we move, in our real or imaginary career, time moves on more swiftly with us all.

> "Time speeds away—away—away;
> No eagle through the skies of day
> No wind along the hills can flee
> So swiftly or so smooth as he.
>
> Like fiery steed, from stage to stage,
> He bears us on from youth to age;
> Then plunges in the fearful sea
> Of fathomless eternity."

I have passed through Eton thronged with the scholars that are educated at the college, and leaving the castle to be visited on my return, have thus far pursued my course. And where am I now? Even standing on the brink of Virginia Water. There is a freshness in the air, as there always is in spring, when the sun shines after a shower. The feathered songsters are warbling their wildest notes; the shrub, the bush, and the tree, are clothed with the freshest leaves; and the face of the lake, ruffled by the breeze, is giving back the sunbeam from ten thousand glittering waves.

Nor is the turfy margin of Virginia Water unpeopled. A few of my fellow beings drawn here, like myself, partly by the lovely weather, and partly by the fame of this delightful spot, are idly rambling onwards. Yonder is one, with a substantial frame and look of energy, gazing on the water, yearning for a boat, a fishing rod, a line, and a well-baited hook. Already has his fancied float, dipped beneath the sparkling waters, and now the shining scales of his finny captive are gladdening his delighted eyes. A little in advance, is a gentlemanly figure, with a lady resting on his arm whose cheerful, healthy, happy appearance, is in keeping with the goodly scene around her. To the left, yonder, is one leaning on his stick, whose slender frame, and somewhat attenuated features, bespeak the invalid. I look upon him with interest. It is evident that he is not what he was. May health yet glow in his cheek, vigour gird his loins, and happiness dwell in his heart! Behind, far, far behind, are lingering a younger pair, one of either sex, engrossed in each other's converse. I caught a glance as I passed them, and there was much that

I liked in their faces. Again, they have made a stand on the very brink of the water. May they never be less happy than they are now!

Rambling leisurely round the lake, with a bright yellow furze bud in my bosom, and a grateful heart beating beneath it, I breathe the balmy air, gaze on the vessels and the swans in the lake and on the summer pavilion or fishing temple of George IV., with its pointed roof and grotesque ornaments, admiring the budding bushes, and the bright green leaves that tip the more sober foliage of the trees, and I visit the cascade, the cave, and the Palmyra-like ruins; the latter are now but a stone's cast from my feet. The scene is lovely; but the broken and disfigured sculpture, here and there, tells me that the place has been visited by the lawless. What an unenviable mind must he possess, who can find pleasure in mutilating a marble statue!

A humble bee is buzzing around me, too happy to keep his joy to himself. Yonder, flutters a butterfly of no common kind; and a new-laid egg must surely have cleared the rejoicing throat of the cuckoo that is now exulting in the spring across the lake.

Many things have arrested my attention in the Great Park, but at this moment, I am entranced by the view that has suddenly burst upon me. It is not the equestrian statue of George III., nor the Long Walk alone, extending, as it does, three miles, with its noble avenue of trees, but the sunny brightness, the wide expanse, and the proud embattled towers of Windsor Castle, crowning the distant height, replete with majesty. There are several open carriages around me, in which company are standing, spell-bound by the scene, giving utterance to their emotions in wild ejaculations of surprise and pleasure.

While gazing on the goodly pile before me, and listening to the military band, what dreams of my boyhood! what mingled recollections of the reading of my youthful days are crowding on my memory! Castles, and feudal courts, and floating banners; and dungeons deep and vaulted gateways; ponderous portcullis; jousts and tournaments. The days of chivalry are returned to my excited imagination; and valorous knights, and noble dames, and toil-worn pilgrims, and minstrels, with harps and chains of gold, are strangely blended. The festival is held in the great hall, and there are gathered princes, nobles, knights, and peerless dames; and the Christmas log is flaring on the hearth, reddening the very roof above; and the boar's head smokes upon the board; and the aged fingers of the hoary harper are flying o'er the resounding wires as he chaunts the heroic ballad of other times.

In days of yore, the gladsome day was spent
In joust, and tournament, and courtly glee;
Then earthly roofs re-echoed with the peal
Of midnight revelry and festal mirth.
Oh what a glorious time was that to live in,
When knights were faithful, ladies true and fair;
When pageantry and pleasure, hand in hand
With innocence, danced through the circling hours!
Where grief, and pain, and guilt were never known;
And all was loyalty, and life, and love!
But was it so? Too closely question not
The fairy dreams of gay romantic youth!
He that from records of the past would draw
A portrait fair of frail humanity,
Must be content, with hurried glance, to pass
O'er blotted pages of distress and grief,
And many a painful paragraph of crime.
Men were, of olden time, as they are now,
The slaves of passion, pride, and follies vain.

I am now approaching the Castle, wearing, as it does, on its turretted brow, the impress of majesty, regality, strength, and power, and looking down from its commanding station on a dozen surrounding counties. Soldiers are sitting or standing in groups, visitors are walking up the Castle hill, and I am about to enter the gateway of Henry VIII. The largest of the three wards of the castle is the lower ward, and this includes the following towers — Winchester tower, Store tower, Wardrobe tower, Salisbury tower, Garter tower, Julius Cesar's tower, and Belfry tower.

I have no time to enter into historic details. That Edward the Confessor gave the site of the town and castle to the abbey of St. Peter, at Westminster; that William the Conqueror built here a fortress; and that the castle was, at different times, altered, enlarged, rebuilt, and beautified, by different monarchs—these things are matters of history. Here Henry II. held a parliament, and king John took refuge when at enmity with his barons; and here Charles I. resided as a monarch, and afterwards was detained as a prisoner. William the Conqueror, Henry I., Edward III. and IV., Henry VII. and VIII., Charles I. and II., George III. and IV., and William IV., are the kings who have had the most to do with its alterations, enlargements, and improvements.

I have glanced at the dwelling of the

poor (now military) knights; walked through the great and the inner cloisters, and paced to and fro the quadrangle and the terrace. The famous terrace attached to the seraglio of the grand seigniors at Constantinople, which looks on the sea, is not equal to this in extent and beauty. I have accompanied a group of visitors through the apartments of state, and am now making my notes in the open air.

The paintings, the carvings, and gildings; the furniture, the hangings, and the ornaments of the state apartments, bewilder the visitor by their gorgeousness and beauty. They are so far above the ornaments and furniture of common habitations, as to excite astonishment and admiration. The rich crimson silk damask hangings of the Vandyck room and queen's drawing room, with the stucco ceilings, graceful panels, richly emblazoned shields, wreaths of flowers richly etched with gold, together with the arms of England and Saxe Meiningen, surmounted with the royal crown, are of the most imposing description, and while gazing upon them, I feel that I am, indeed, in a palace.

The large mirrors, with massive silver frames, and the richly chased silver tables in the queen's closet; the star of St. George; initials, shields, arms, and palm branches of the king's closet; the beautiful ceilings and splendid decorations of the king's council room and drawing room, together with the valuable paintings that enrich the walls, excite emotions that the pen of a perambulator cannot make legible on paper. Though in rather a sober mood, my brain is somewhat giddy. I need not be told that palaces, though blazing with magnificence, are perishable things; and that monarchs and princes are but men. I know it well; but pomp and prodigality affect us strangely; and we marvel at that which, did we possess it, we might not enjoy.

> Wherever pomp and power are sent,
> Oh give me peace and sweet content;
> With pure desires that upward rise,
> And hopes that look beyond the skies.

The state of the ante room, the vestibule, and the throne room, with their painted and embellished ceilings; their exquisite carvings, polished oak wainscottings, star and garter insignia, richly embossed medallions of gold and silver, and superb decorations, extort from me, as I pace them, ejaculations of surprise. Nor are the Waterloo chamber, the ball room, and St. George's hall, the latter two hundred feet long, a whit behind them in interest and influence. The Waterloo chamber furnishes another instance of the strange vicissitudes that occur to human beings. Here William IV. gave his dinners commemorative of the great battle of Waterloo, and in the same chamber his breathless body lay in state. There is a party gazing around with admiration, but the guide hurries them on rather impatiently.

The most arresting objects in the guard room are a part of the fore mast of the Victory, perforated by a ball; a gothic bronze chandelier; busts of Nelson, the dukes of Marlborough and Wellington; a beautiful piece of ordnance, taken from Tippo Saib; and a splendid silver shield, inlaid with gold, presented by Francis of France to Henry VIII., on the Field of the Cloth of Gold: these, with the groined ceiling, with its massy mouldings resting on corbels supported by grotesque heads and richly-flowered bosses, here and there, afford an interest in every direction; while the piles of ancient armour, and whole length figures, armed from head to heel, with lance in hand, call up, perhaps, a yet deeper interest in the spectator's mind. The grand vestibule, the grand staircase, with its statue of George IV.; the queen's presence chamber and audience chamber, enriched as the two latter are with painted ceilings, and beautiful specimens of the Gobelin tapestry, have made me pause.

Among the many paintings that adorn the state apartments, by Vandyck, Zuccarelli, Holbein, Claude Lorraine, Rembrandt, Teniers, Rubens, Parmegiano, Carlo Dolci, Matsys, Guido, Pousin, Dominichino, West, Lawrence, Wilkie, Shee, and twenty other celebrated painters, two are usually regarded with more than common interest: that of Charles I. on horseback, said to be valued at ten thousand pounds; and that of the Misere by Matsys. This latter picture is the performance of a Dutch blacksmith, who, understanding that his master had declared that no one but a painter should wed his daughter, set to work at once, and prosecuted his studies with such determined perseverance, that he at last produced this splendid painting; thus, at the same time, winning his master's daughter for a wife, and establishing his reputation as an eminent painter. But I must hurry on to mount the summit

of the round tower, and gaze on the enchanting view that it commands.

* * * * *

Beautiful! beautiful! The parks, the trees, the river, and the wide-spread prospect, all are beautiful! Bedford, Bucks, Berks, Essex, Hants, and Herts, are open to the eye; Kent, Middlesex, and Oxford; Surrey, Sussex, and Wiltshire. Windsor lies below, and Eton with its venerable college, rich in associations. Poets, divines, statesmen, and warriors, have there prepared themselves for their lofty course; sir Robert Walpole, Harley, earl Camden, earl of Chatham, Boyle, Lyttleton, Gray, Horace Walpole, Waller, West, Fox, Canning, the marquis Wellesley, Hallam, and Wellington. Yonder is the mount where the Montem is held, and what a glorious extent of green turf is that to gaze on which stretches itself below the terrace and the trees.

The broad banner, twelve yards long and eight yards broad, which flaunts in the air from the flag-staff when royalty resides at the castle, is not now flying. The battery of seventeen piece of cannon, is rather a pageant than a necessary defence, but it adds to the imposing aspect of this princely pile. The massive walls, and mighty bulwarks of castles, appear clothed with power, even when in a state of repose; what, then, when bristling with the weapons of armed men, and hurling forth their destructive thunders?

In the round tower, the constable of the castle used to reside; and the earl of Surrey and Mareschal de Belleisle, John king of France, and David and James I., kings of Scotland, were among the captives who have here been confined. What strange extremes meet in a royal palace! The glittering throne and the gloomy dungeon, the monarch and the prisoner, the revel of the conqueror and the moaning of the vanquished. After all, there is a luxury in going back again from the exciting atmosphere of a palace, to the quietude and repose of domestic life. Monarchs, keep your crowns, your pomp, your splendour, and your power, and let me gratefully partake of my bits and drops in tranquillity and peace; for "Better is an handful with quietness, than both the hands full, with travail and vexation of spirit," Eccles. iv. 6.

I am now leaving the chapel of St. George, built by Edward III., enlarged by Edward IV., and enriched by Henry VII., with solemn impressions, after pausing at every monument and pondering on the records of the dead. In the royal tombhouse, which was erected by Henry VII., lie interred the remains of the princess Amelia, princess Charlotte, queen Charlotte, the duke of Kent, George III., the duke of York, George IV., and William IV.; and the several smaller chapels of Lincoln, Oxenbridge, Bray, Beaufort, Rutland, and Hastings, are the resting places of other distinguished personages.

The cenotaph of the princess Charlotte is full of interest, and the splendid monument erected by Wyatt is admirably executed. The body of the deceased princess, lying on a bier, is covered with drapery; so that the face is hidden, but the outline of the figure is preserved with great truth. The weeping mourners are also completely covered with drapery. As, however, the thoughts and emotions of the spectator are somewhat confused by the sight of two bodies, the one dead, and the other, which has a bodily rather than an unsubstantial appearance, living and rising from the tomb, so the whole is less impressive than it otherwise would have been.

But though St. George's chapel arrests the attention of the spectator, by its splendid stained glass, the beauty of its western window, and the general grandeur of its architecture, it is on entering the choir, where Divine service is performed, and where the ceremony of installing the knights of the garter takes place, that the mind is most impressed with the pomp of power, and solemnity of death. The richness of the roof, the elaborate carvings, the great painted window, the wainscoting of the altar, the dark stalls of the knights, and the marble pavement, are solemnly influential. The stalls of the knights are ranged on each side of the choir; over each stall, beneath a canopy of carved work, are the sword, mantle, helmet, and crest of each knight, with his banner above all, hanging in gloomy state, while a brass plate, at the back of the seat, sets forth his name, style, and titles. Though the order of the garter is the most honourable and noble of all the orders of knighthood, the peculiar circumstances which gave rise to it are involved in mystery. It was founded by Edward III. The sovereign Victoria and her royal consort, with British and foreign princes, are among the number of knights that now form this illustrious order. Names that

time has registered and fame enrolled, are here grouped together in imposing but silent and gloomy state. Cleveland, Somerset, Lansdowne, Buccleuch, and Norfolk; Richmond, Devonshire, and Anglesea; Wellesley, Rutland, Derby, Carlisle, and Hamilton; with Grafton, Grey, Exeter, Dorset, Northumberland, Wellington, Newcastle, Lonsdale, and Westmoreland. These banners, swords, and spears, these blazoned coats of arms, are but the perishable symbols of passing power; and yet, while I gaze upon them, a mysterious awe and solemn influence seem to pervade the very atmosphere around.

Here rests the dust of king Edward IV. and his consort. Henry VI., Henry VIII. and his queen, lady Jane Seymour, with Charles I., lie here interred. But it must be admitted that, imposing as St. George's chapel is, that of Henry VII. in Westminster Abbey is still more so. These tombs and monuments of departed greatness, point out the fading nature of earthly glory.

For what are crowns and sceptres, power and fame,
And plaudits echoed by a nation's breath;
A noble ancestry, and mighty name,
When summon'd to thy presence-chamber—Death?

What are the hatchment and the banner brave;
The buckler, helm, and spear suspended high?
Ask loud the question! Catechize the grave!
"Dust, darkness, silence!" this is the reply.

My perambulations through the castle and grounds have afforded me much pleasure, and my visit to St. George's chapel has called up salutary reflections; but I would not willingly take up my abode in this regal residence. Peace to these walls, and peace and joy to the head and heart of her who wears the crown! Hers be this fair domain, and after it a fairer in the skies.

The halt of an Eastern Caravan.

AN EASTERN CARAVAN.

In a land, where we are so familiar with coaches and railroads, we often think but little of the peculiarities of travelling in some parts of the world. An eastern caravan, for instance, pre-

sents a striking contrast to the means we adopt for taking a journey. Mr. G. Robinson, who has travelled lately in Syria and Palestine, thus describes one, which may be taken as a specimen of many:—"A small caravan starts two or three times a month from Damascus for Aleppo. The journey is usually performed by them in eleven days, but it might easily be performed in eight or nine. The road lies to the east of the Anti-Libanus chain, and passes through the great cities of Horns and Hamah. In some parts, it is pressed upon by the desert, properly so called, but in general it is carried over a rich, cultivated soil, free from sand and stones, though equally destitute of trees and shrubs. Excepting the towns, which form the usual halting places of the caravan, few detached villages or even houses are to be met with in its whole extent. As the caravan went out of Damascus yesterday evening, and stopped at Tourna, a large village two hours from that city, in a north-easterly direction, I hastened in the morning to overtake it. At the time I did so, it was moving along at a slow, straggling pace, and I joined it almost without being perceived. It consisted of about a hundred persons mounted on horses or mules, with twenty or thirty camels laden with merchandize. The common load of an Arabian camel, is from four to five hundred pounds, on a short journey; and from three to four hundred pounds, on a journey of considerable distance. The longer the journey to be undertaken, and the fewer wells to be found on the way, the lighter are the loads. The capability of bearing thirst, varies considerably among the different races of camels. The Anadolian, accustomed to cold climates and countries, copiously watered on all sides, must, every second day, have its supply of water. It is some time before the European traveller can get accustomed to the slow, rocking motion of the common transport camel, and on this account, and with a view to my greater independence, I hired horses on this journey. An hour before sunset, we reached Kteifa, a small village enclosed with slight walls, but of sufficient strength to keep out the Arabs, who often approach these parts in search of plunder. Instead of entering the village, we turned into a fine large khan or caravanserai, distant from it a few hundred yards, and also enclosed."

THE WILLOW.—No. I.
(*Salix.*)

EXPLANATION OF CUT. *a*, twig, with male catkins. *b*, male flower. *c*, twig, with female catkins. *d*, female flower. *e*, the capsule bursting and emitting its seeds.

NATURAL ORDER. AMENTACEÆ.

LINNEAN ARRANGEMENT. Diœcia Diandria.

Barren Flowers in an imbricated oblong catkin. Calyx, an oblong, spreading, one-flowered scale, as long as the stamens. Corolla none. Filaments, two, thread shaped, spreading. Anthers two lobed. Nectary, a small oblong gland, at the base of the scale.

Fertile Flowers in a long imbricated catkin. Calyx, an oblong scale. Corolla none. Germen superior, egg shaped. Stigmas two, longer than the styles, cleft, spreading. Capsule, egg shaped, one celled, smooth. Seeds numerous, minute, tufted with hairs. (*S. fragilis.*) A tall bushy tree growing in watery places, eighty or ninety feet high. The branches round, smooth, and brittle, growing obliquely, and somewhat crossing one another. Leaves between lance and egg shaped; pointed, serrate, very smooth, four or five inches long, dark green above. Flowers in April and May.

"As willows by the water courses," Isa. xliv. 4.

MANY valuable and ingenious arguments in support of the Divine origin of the sacred Scriptures have been founded on the minute and universal coincidences which subsist throughout them, and thus prove them the production of a perfect Author. It is in this never-failing consistency that the works of the infinite God differ from those of finite man. Many a work of art or piece of mechanism, of the happiest conception or most complicated invention, is marred by remissness in the least conspicuous, yet equally important, parts. Even when to our eyes all is perfect, how the illusion vanishes before the magnifying glass! The most delicate fabric of cambric and the invisible edge of steel, are then revealed as clumsy, irregular, and uneven. But the most trifling work of the Almighty will bear

the most searching ordeal. The blade of grass, or the spider's web magnified, do but develope more clearly their most perfect symmetry, exquisite finish, and elaborate contrivance. None but an infidel will deny that the finger of Jehovah alone could trace those all-important passages which teach how mortal man can be just before God, or those which are given to guide his way on earth, and reveal the blessings prepared for him throughout eternity. Yet even the Christian, who receives with meekness this word as able to save his soul, and finds it "profitable for doctrine, for reproof, for correction, for instruction in righteousness," often from ignorance or inattention overlooks those minute touches, if the term may be allowed, which in every page attest the wisdom and knowledge of their Author. And if it be a pleasing task to trace the skill and wisdom of an earthly friend, how infinitely more interesting thus to mark the ways of Him with whom we have to do, and to find him, in every particular, consistent with himself. In those casual allusions made in Scripture to the objects of creation, we discern the Creator, for none but the God of nature could so clearly reveal the secrets of nature. Simple and brief though the allusion may be, how correctly does it describe facts connected with the object, which were for centuries unknown to human science, and which every discovery of the present day does but confirm and repeat. It has been with truth asserted, that in the sacred Scriptures we may discern the germ of every sublime image or beautiful figure which embellishes the writings of men; and with equal truth may we observe, that from this inspired treasury we can obtain glimpses of the secret workings of Jehovah no where else to be discovered. How could the dreary desert be more strikingly delineated than as "a dry and thirsty land, where no water is?" We read of the sun, whose "going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof;" of the earth "which hangeth upon nothing;" of the rain, "which the clouds do drop and distil on man abundantly;" of the snow "like wool," and the hoar frost "like ashes;" of the springs "which run among the hills, and give drink to every beast of the field." Could the vocabulary of science describe so forcibly, yet so concisely? Nor is less force and accuracy employed upon the minor objects of creation. We read of the eagle, that "dwelleth and abideth on the crag of the rock, and thence seeketh the prey which her eyes behold afar off;" of the ant, "which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest;" of the lion, "which is strongest among beasts, and turneth not away for any;" of the cedar tree, with his "shadowing shroud;" of the flag, which "groweth not without water;" of the heath, which "inhabits the parched places in the wilderness;" of the "great and strong oak;" of "the willows of the brook;" and of the vine "meet for no work." Under the unerring guidance of Scripture, then, we are directed to the watery place, the streamlet bank, the river side, when we would examine the willow tree, and in such a spot, in England, as in Judea, we shall not seek in vain.

It is remarkable that whenever the inspired writers allude to the tree, this peculiar situation is expressly mentioned. With the "boughs of willows of the brook" entwined with those of "thick and goodly trees," the children of Israel were to make booths at the feast of tabernacles, to commemorate the sojourn of their fathers in the wilderness. The elephant, (behemoth,) "chief of the ways of God, lieth under the shady trees, in the covert of the reed and fens. The willows of the brook compass him about." On the willows which grew "in the midst of the rivers of Babylon," the captives of Judah suspended their silent harps. The spoil of Moab, it was foretold, should be carried "to the brook of the willows;" and in the parable wherein Ezekiel predicts the judgments coming on Jerusalem, the seed "was placed by great waters, and set as a willow tree." One of the most expressive images of Scripture is that in which the prophet Isaiah describes the blessed effects of the outpouring of the Holy Spirit on the seed of Jacob, both literal and spiritual, by saying, "They shall spring up as among the grass, as willows by the water courses."

To enumerate the many uninspired poets, who, true to nature, and therefore, though perhaps in ignorance, following the track of the inspired writers, have associated the willow with such scenes, would be impossible. A few, however, may be mentioned.

A hollow vale, where watery torrents gush,
Sinks in the plain; the osier, and the rush,
The marshy sedge, and bending willow, nod
Their trailing foliage o'er its oozy sod.—OVID.

Poplars and willows trembling o'er the floods.
POPE'S HOMER.

——— the floating shade
Of willows grey, close crowding o'er the brook.
THOMSON.

——— the rushy fringed bank,
Where grows the willow.—MILTON.

The thirsty salix bending o'er the stream,
Its boughs as banners waving to the breeze.
ANON.

There is a willow grows ascaunt the brook,
That shows his hoar leaves in the glassy stream.
SHAKESPERE.

——— along the brink the path they kept,
Where high aloof o'erarching willows wept,
Whose silvery foliage glistened in the beam,
And floating shadows fringed the chequered stream.—MONTGOMERY.

Even the very name of the species would seem to originate from the situation in which it so universally abounds. *Salix* is supposed to be derived from two Celtic words; *sal*, near; *lis*, water; though some botanists have traced it to the Latin word *salire*, to leap; an origin scarcely less appropriate, from the extraordinary rapidity of their growth. Many of the species cultivated for basket making, if in good soil, after being cut, will send forth, in a single season, shoots from eight to twelve feet long. The timber species, in congenial situations, will in ten years from the time of planting attain the height of fifty or sixty feet.

The willow belongs to the Linnean class *Diœcia*, the distinguishing feature of which is, that the flowers bearing stamens, and those produeing pistils and seeds, are on two different trees, although the leaves and general appearance of each tree are the same. All the species are natives of the northern hemisphere, mostly within the temperate zone, though one or two are found within the arctic circle. The branches and twigs are long and flexible; the leaves are arranged on them spirally in groups of three, four, five, and often six. The catkins of the different species vary in length and size, as well as in the colour of their anthers. To every seed is attached a tuft of silky hairs, which wafts the infant embryos through the air, or on the water, to their future home. The leaves, though grealy varied in size, and form, are all more or less oval, and of a pale, sea-green tint, and very frequently white and downy on the under side.

The willow with hoary blueish leaves.—VIRGIL.

Cowper, in describing the varied hues of the grove, particularizes

——— "paler some,
And of a wanish grey; the willow such."

It has been too much the fashion to regard the willow species as one of comparatively little use to man. Perhaps there are few who will not at first sight be rather disposed to start at sir W. J. Hooker's assertion, that "the many important uses rendered to mankind by the different species of willows and osiers, serve to rank them first in the list of our economical plants." Yet this declaration is amply corroborated by the testimony of those who have investigated the subject. The timber is soft, light, and smooth, though tough; and on these accounts was, as Pliny tells, selected by the Romans for the fabrication of their shields; and for the same reasons it is now generally used for cutting-boards by shoemakers and tailors. It is also used for whetting the fine steel instruments of cork cutters and other mechanics. "It is in demand for turnery and for shoes, shoemakers' lasts, and toys, for dyeing black in imitation of ebony, as it takes a fine polish, and for a great variety of minor purposes. The wood of the larger trees is sawn into boards for flooring, and sometimes for rafters; in which last situation, when kept dry and ventilated, it has been known to last upwards of a century. The straight stems of young trees, when split in two, make excellent stiles for field ladders, on account of their lightness. The boards are well adapted for lining wagons and carts, particularly such as are intended for coals and stones, or any hard material; as willow wood, like other soft woods, is by no means liable to splinter, from the blow of any hard, angular material. It is also valued for the boards of the paddles of steam vessels, and for the strouds of water wheels, as it wears in water better than any other kind of wood. The red wood willow, (*S. fragilis*,) according to Matthew, produces timber superior to that of *S. alba*, or any other tree willow. It is much used in Scotland for building small vessels, and especially for fast-sailing sloops of war, by reason of its lightness, pliancy, elasticity, and tough-

ness. The longer shoots and branches of the tree willows are made into poles for fencing, hop poles, props for vines, and other purposes; and when forked at one end, into posts for supporting lines for clothes. They are also much used for the handles of hay rakes, and other light, agricultural implements; and they are split and made into hurdles, crates, and hampers; and when interwoven with the smaller branches, into racks and cradles for the hay and straw given to cattle in the fields or feeding yards. The smaller rods, with or without the bark on, are manufactured into various kinds of baskets for domestic use, and split up into two, four, or more pieces for making lighter and more ornamental articles, such as work baskets, ladies' reticules, etc. At Caen, in France, hats are manufactured from strips or shavings of the wood of *S. alba;* branches of two or three years' growth are taken and cut into thin pieces with an instrument called a shave, and afterwards divided into ribbons by a steel comb with sharp teeth. Similar willow hats were formerly manufactured in England, and sheets of what is called willow, which is a kind of stuff woven with fine strips of the wood and afterwards stiffened, are still in common use for the framework of bonnets, and are covered with felt for light, cheap hats. This stuff is chiefly manufactured by weavers in Spitalfields. The downy substance which envelopes the seed is used by some kinds of birds to line their nests, and by man occasionally as a substitute for cotton in stuffing mattresses, chair cushions, etc. In many parts of Germany it is collected for making wadding for lining ladies' winter dresses, and a coarse paper may be formed of it. The shoots of willows of certain vigorous growing kinds, when cut down to the ground, produce, in two years, rods, which admit of being split in two for hoops for barrels, while others in one year produce shoots more or less robust, and of different degrees of length, which are used with or without their bark on, for all the different kinds of wickerwork. In the neighbourhood of London, the market gardeners use the smaller shoots for tying up vegetables sent to market in bundles; and both in Britain and on the continent they are used for tying up standard trees and shrubs, etc. The top of willows, and all the branches and old trunks which can be applied to no other useful purpose, make a most agreeable fuel. In a rude state of civilization, the twigs of the willow were used in constructing houses, household utensils, panniers, the harness of horses and cattle, etc. The twigs are very generally applied in Norway and Sweden to all these uses; and Dr. Walker relates, that he has ridden in the Hebrides with a bridle made of twisted willow twigs, while his boat has lain all night at anchor, with a cable made of the same materials."

Mr. Loudon, from whose valuable article on the willow we have quoted the above passage, also dwells on its medical properties. The bark of the willow, and also the leaves, are astringent. A substance called salicine has been extracted from the bark of *S. Helix,* and some of the other species by M. Leroux, in the form of very fine white crystals, soluble in water. The process by which it is obtained is long; three pounds of bark, when dried and ground fine, only yield one ounce of salicine. Professor Burnet asserts this has been proved to be of equal efficacy with the Peruvian bark; three doses, of six grains, have stopped the progress of a fever. Thus mercifully has the providence of God caused the moist and marshy situations in this hemisphere, as in the other, to produce a remedy for the very diseases engendered by their atmosphere.

Useful as we have proved the willow tribe to be to man, the deputed master of creation, it fills a scarcely less important place, as affording nutriment to many varieties of the insect race, "the scavengers of nature," and ornaments of the atmosphere. The ornamental catkins and delicate leaves of the willow, which embellish the earliest days of spring, furnish sustenance for those insects which even then emerge from their winter state of torpor. On those of the *S. caprea* especially, which are produced most abundantly in some districts, the annual produce of the hives depends. "It is in flower," says Dr. Walker, "between March 15 and April 8. During this time, whenever the thermometer is at or about forty-two degrees in the shade, accompanied with sunshine, the bees come abroad. This is a temperature which often occurs, and if they have an opportunity during that interval of feeding three or four days upon this willow, the hive will be preserved, when, without this, it would probably perish." Very many insects,

larvæ, caterpillars, and moths feed upon the leaves, bark, rind, and wood of the different species of willow, some of them beautiful, others curious; many of them are peculiar to the tree. The wood, also, is the favourite food of the industrious beaver. The leaves and twigs are considered nourishing to cattle; in some districts they are gathered and stacked for the purpose. It is said that horses thus fed can travel twenty leagues a-day without fatigue.

FAITH.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," John iii. 16. 18. 36. "Verily, verily, I say unto you, He that believeth on me hath everlasting life," John vi. 47. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15, 16. "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 30, 31. God is "just, and the justifier of him which believeth in Jesus," Rom. iii. 26. The Gentiles "have attained to righteousness, even the righteousness which is of faith. But Israel hath not attained it, because they sought it not by faith," Rom. ix. 30—32. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law," Gal. ii. 16. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God," Eph. ii. 8. "This is his commandment, That we should believe on the name of his Son Jesus Christ," 1 John iii. 23. "He that believeth on the Son of God hath the witness in himself," 1 John v. 10.

Language so plain and so varied as this, cannot be misunderstood. It teaches every serious inquirer after the way of life, that in order to salvation, he must believe in Jesus Christ. Still, though he knows what it is to believe, as well as any one can tell him, yet as he reads of a dead, as well as of a living faith, a faith of devils and a faith of God's elect; as he reads on one page that he that believes shall be saved, and on another, that Simon himself believed, and yet remained in the gall of bitterness and the bonds of iniquity, he is often greatly perplexed, and at a loss to determine what that faith is which is connected with salvation. This is a difficulty which is inseparable from the use of language. The soul of man is so wonderful in its operations; its perceptions, emotions, and affections are so various and so complicated, that it is impossible there should be a different word for every distinct exercise. It is therefore absolutely necessary that the same word should be used to express different states of mind, which have certain prominent characteristics in common. The definite, in distinction from the general or comprehensive meaning of the word, is determined by the context; by explanatory or equivalent expressions; by the nature of the thing spoken of, and by the effects ascribed to it. This is found sufficient for all the purposes of intercourse and instruction. We can speak without being misunderstood, of loving our food, of loving an infant, of loving a parent, of loving God, though in each of these cases the word *love* represents a state of mind peculiar to itself, and different from all the others. There is in all of them a pleasurable excitement on the perception of certain qualities, and this we call love; though no two states of mind can well be more distinct, than the complacent fondness with which a parent looks upon his infant, and the adoring reverence with which he turns his soul towards God.

We need not be surprised, therefore, that the word *faith* is used in Scripture to express very different exercises, or states of mind. In its widest sense, faith is an assent to truth upon the exhibition of evidence. It does not seem necessary that this evidence should be of the nature of testimony; for we are commonly and properly said to believe whatever we regard as true. We believe in the existence and attributes of God, though our assent is not founded upon what is strictly called testimony. But if faith means assent to truth, it is obvious that its nature and attendants must vary

with the nature of the truth believed, and especially with the nature of the evidence upon which our assent is founded. A man may assent to the proposition, that the earth moves round its axis, that virtue is good, that sin will be punished, that to him, as a believer, God promises salvation: in all these cases there is assent, and therefore faith; but the state of mind expressed by the term, is not always the same. Assent to a speculative or abstract truth is a speculative act; assent to a moral truth, is a moral act; assent to a promise made to ourselves, is an act of trust. Our belief that the earth moves round its axis is a mere assent. Our belief in the excellence of virtue is, in its nature, a moral judgment. Our belief of a promise is an act of trust. Or if any choose to say that trust is the result of assent to the truth of the promise, it may be admitted as a mere matter of analysis; but the distinction is of no consequence, because the two things are inseparable, and because the Scriptures do not make the distinction. In the language of the Bible, faith in the promises of God is a believing reliance, and no blessing is connected with mere assent as distinguished and separated from reliance.

It is, however, of more consequence to remark, that the nature of the act by which we assent to truth, is modified by the kind of evidence upon which our assent is founded. The blind may believe, on the testimony of others, in the existence of colours, and the deaf in the harmony of sounds; but their faith is very different from the faith of those who enjoy the exercise of the sense of sight or hearing. The universal reputation of such men as Bacon and Newton, and the acknowledged influence of their writings, may be the foundation of a very rational conviction of their intellectual superiority. But a conviction, founded upon the perusal and appreciation of their own works, is of an essentially different character. We may believe on the testimony of those in whose veracity and judgment we confide, that a man of whom we know nothing has great moral excellence. But if we see for ourselves the exhibition of his excellence, we believe for other reasons, and in a different way. The state of mind, therefore, which, in the language of common life and in that of the sacred Scriptures, is expressed by the word *faith*, varies essentially with the nature of the evidence upon which our belief rests.

One man believes the Bible to be the word of God, and the facts and doctrines therein contained to be true, simply on the testimony of others. Born in a Christian land, and taught by his parents to regard the Scriptures as a revelation from God, he yields a general assent to the truth, without troubling himself with any personal examination into the evidence upon which it rests. Another believes because he has investigated the subject. He sees that there is no rational way of accounting for the miracles, the accomplishment of predictions, the success and influence of the gospel, except upon the assumption of its Divine origin. Others, again, believe, because the truths of the Bible commend themselves to their reason and conscience, and accord with their inward experience. Those whose faith rests upon this foundation often receive the word with joy; they do many things, and have much the appearance of true Christians; or, like Felix, they believe and tremble. This is the foundation of the faith which often surprises the wicked in their last hours. Men who all their lives have neglected or reviled the truth, and who may have accumulated a treasury of objections to the authority of the Scriptures, are often brought to believe by a power which they cannot resist. An awakened conscience affirms the truth with an authority before which they quail. Their doubts and sophistries flee affrighted before the majesty of this new revealed witness for the truth. To disbelieve is now impossible. That there is a God, that he is holy and just, and that there is a hell, they would give the world to doubt, but cannot. Here is a faith very different in its origin, nature, and effects from that which rests upon the authority of men, or upon external evidence and argument. Though the faith just described, is generally most strikingly exhibited at the approach of death, it often happens that men who are habitually careless, are suddenly arrested in their career. Their conscience is aroused and enlightened. They feel those things to be true, which before they either denied or disregarded. The truth, therefore, has great power over them. It destroys their former peace. It forces them to self-denial and the performance of religious duties. Sometimes this influence soon wears off, as consci-

ence subsides into its accustomed slumber. At others it continues long, even to the end of life. It then constitutes that spirit of bondage and fear under which its unhappy subjects endeavour to work out a way to heaven, without embracing the gospel of the grace of God. The effects produced by a faith of this kind, though specifically different from the fruits of the Spirit, are not always easily detected by the eye of man. And hence many who appear outwardly as the children of God, are inwardly under the dominion of a spirit the opposite of the loving, confiding, filial temper of the gospel.

There is a faith different from any of those forms of belief which have yet been mentioned. It is a faith which rests upon the manifestation by the Holy Spirit, of the excellence, beauty, and suitableness of the truth. This is what Peter calls the precious faith of God's elect. It arises from a spiritual apprehension of the truth, or from the testimony of the Spirit with and by the truth in our hearts. Of this faith the Scriptures make frequent mention. Christ said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes," Luke x. 21. The external revelation was made equally to the wise and to the babes. To the latter, however, was granted an inward illumination which enabled them to see the excellence of the truth, which commanded their joyful assent. Our Saviour therefore added, "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him," Luke x. 22. When Peter made his confession of faith in Christ, our Saviour said to him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," Matt. xvi. 17. Paul was a persecutor of the church; but when it pleased God to reveal his Son in him, he at once preached the faith which he before destroyed. He had an external knowledge of Christ before; but this internal revelation he experienced on his way to Damascus, and it effected an instant change in his whole character. There was nothing miraculous or peculiar in the conversion of the apostle, except in the mere incidental circumstances of his case. He speaks of all believers as having the same Divine illumination. "God," he says, "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6. On the other hand, he speaks of those whose minds "the god of this world hath blinded,—lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." In the second chapter of his first epistle to the Corinthians, he dwells much upon this subject, and teaches not only that the true Divine wisdom of the gospel was undiscoverable by human wisdom, but that when externally revealed, we need the Spirit, that we may know the things freely given to us of God. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Hence the apostle prays for his readers, that the eyes of their understandings (hearts) might be opened, that they might know the hope of their calling, the riches of their inheritance, and the greatness of the Divine power of which they were the subjects, Eph. i. 18, 19. And in another place, that they might be filled with the knowledge of his will, in all wisdom and spiritual understanding, Col. i. 9. By spiritual understanding is meant that insight into the nature of the truth which is the result of the influence of the Spirit upon the heart. Since faith is founded on this spiritual apprehension, Paul says, he preached not with the enticing words of man's wisdom, because a faith which resulted from such preaching could be at best a rational conviction; but in the demonstration of the Spirit and of power, that the faith of his hearers might stand, not in the wisdom of men, but in the power of God, 1 Cor. ii. 4, 5. Hence faith is said to be one of the fruits of the Spirit, the gift of God, the result of his operation, Eph. ii. 8; Col. ii. 12. These representations of the Scriptures accord with the experience of the people of God. They know that their faith is not founded upon the testimony of others, or exclusively or mainly upon external evidence. They believe, because the truth appears to them both true and good; because they feel its power and experience its consolations.

It is obvious that a faith founded upon the spiritual apprehension of the truth, as it differs in its origin, must also differ

in its effects, from every other kind of belief. Of the multitudes who believe the Scriptures upon authority, or on the ground of external evidence, how large a portion disregard their precepts and warnings! To say that such persons do not believe, though true in one sense, is not true in another. They do believe; and to assert the contrary, is to contradict their consciousness. The state of mind which they exhibit, is in the Bible called faith, though it is dead. This rational conviction, in other cases, combined with other causes, produces that decorous attention to the duties of religion and that general propriety of conduct, which are so often exhibited by the hearers of the gospel. The faith which is founded on the power of conscience produces still more marked effects: either temporary obedience and joy, or the despair and opposition manifested by the convinced, the dying, and the lost; or that laborious slavery of religion of which we have already spoken. But that faith which is the gift of God, which arises from his opening our eyes to see the excellence of the truth, is attended with joy and love. These feelings are as immediately and necessarily attendant on this kind of faith, as pleasure is on the perception of beauty. Hence faith is said to work by love. And as all revealed truth is the object of the faith of which we now speak, every truth must, in proportion to the strength of our faith, produce its appropriate effect upon the heart. A belief of the being and perfections of God, founded upon the apprehension of his glory, must produce love, reverence, and confidence, with a desire to be conformed to his image. Hence the apostle says: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. 18. Faith in his threatenings, founded upon a perception of their justice, their harmony with his perfections, and the ill desert of sin, must produce fear and trembling. His people, therefore, are described as those who tremble at his word. Faith in his promises, founded upon the apprehension of his faithfulness and power, their harmony with all his revealed purposes, their suitableness to our nature and necessities, must produce confidence, joy, and hope. This was the faith which made Abraham leave his own country, to go to a strange land; which led Moses to esteem the reproach of Christ greater riches than the treasures of Egypt. This was the faith of David also, of Samuel, and of all the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. This is the faith which leads all the people of God to confess that they are strangers and pilgrims upon earth, and that they look for a city which hath foundations, whose builder and maker is God. This is the faith which overcomes the world, which leads the believer to set his affections on things above, where Christ sitteth at the right hand of God; which enables him to glory even in tribulation, while he looks "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

And what shall we say of a faith in Jesus Christ founded upon the apprehension of the glory of God, as it shines in him; which beholds that glory as the glory of the only begotten of the Father full of grace and truth; which contemplates the Redeemer as clothed in our nature; the first born of many brethren; as dying for our sins, rising again for our justification, ascending into heaven, and as now seated at the right hand of God, where he ever liveth to make intercession for us? Such a faith, the apostle tells us, must produce love; for he says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory," 1 Pet. i. 8. The soul gladly receives him as a Saviour in all the characters and for all the purposes for which he is revealed; and naturally desires to be conformed to his will, and to make known the unsearchable riches of his grace to others.

It is no less obvious that no one can believe the representations given in the Scriptures respecting the character of man and the ill desert of sin, with a faith founded upon right apprehension of the holiness of God and the evil of his own heart, without experiencing self-condemnation, self-abhorrence, and a constant hungering and thirsting after righteous-

ness. Thus of all the truths in the word of God, it may be said, that so far as they are believed in virtue of this spiritual apprehension, they will exert their appropriate influence upon the heart, and consequently upon the life. That such a faith should not produce good fruits, is as impossible as that the sun should give light without heat. This faith is the living head of all right affections and of all holy living; without it all religion is a dull formality, a slavish drudgery, or at best a rationalistic homage. Hence we are said to live by faith, to walk by faith, to be sanctified by faith, to overcome by faith, to be saved by faith. And the grand characteristic of the people of God is, that they are BELIEVERS.*

MY AUNT PRISCILLA.—No. VI.

THE FORMATION OF HER HOUSEHOLD.

My reminiscences in the present article will be directed to the formation of my aunt Priscilla's household. I shall hereafter have occasion to refer to the individuals who composed it, together with her manner of dealing with them.

My grandfather's establishment consisted of four female servants and two men, most of them of old standing in the family. The upper female servant, like her namesake of old (her name was Deborah) was, at the time of my introduction to the family, well stricken in years. She had entered the house with my grandmother at the time of her marriage, had nursed all the dear young ladies in their infancy, and dear master Samuel, who died at eight years old. She delighted to recount the various accomplishments of her young mistresses, whose attainments she considered altogether unparalleled. True, she had sometimes wished that Miss Leonora was not quite so grave and stiff; it did not seem altogether natural for a young person; but yet she was a very nice young lady, for all that. Many a bitter tear had she shed to think that Miss Marianne, who, for beauty and sprightliness, was certainly the flower of the flock, should have been drawn in to form that unfortunate attachment, and make her dear papa so angry; but it was a great comfort to think that she was forgiven now; so bygones had better be bygones. As to Miss Priscilla, she certainly was a pattern of every thing that a young lady ought to be. Look where she would, old Deborah often declared, she never could light upon such another.

Deborah's situation in the household was rather of an anomalous character. Many years had elapsed since the youngest of the family had risen above the care of a nurse; and my grandmother and her daughters had been too independent to require either a lady's maid, a housekeeper, or a sempstress; at least they would not have chosen that any one of the servants should have been professedly so denominated. Deborah's office, however, virtually combined a little of each. She had the charge of the store-room; the superintendence of the brewing and wine making; was appealed to if any difficulty occurred among the junior servants in the prosecution of their business; got up the fine linen; on the approach of winter reminded the young ladies that it was high time to take to their furs and woollen garments, which through the summer she had carefully secured, by sundry infallible preventives, from the ravages of moths. Then, she had a neat little room of her own, where, when more important business did not call her away, she usually sat, darning stockings, making or repairing household linen, and making up the ladies' caps and robins. Her library consisted of the Bible, the Pilgrim's Progress, the Book of Martyrs, and Culpepper's Herbal: with the contents of these she was pretty familiar, having sufficient leisure for reading, when she chose to do so. It was considered quite her prerogative to preside in the sick chamber, and to prepare all gruels, possets, jellies, etc., that might be required, either for the use of the family or for the relief of the poor. Moreover, when the time approached for the half-yearly migrations of the family, she always went a week beforehand to see that the beds were well aired, and every thing ready for its reception.

The delight of Deborah was unbounded at my being received as an inmate of my grandfather's family, and she seemed naturally to assume the charge of me. I slept in her chamber, and her parlour was my playroom; "for it would not do," she gravely observed, with a significant bend of her neck, "for grandpapa to be too much fatigued with the little darling's noise, or for the drawing-

* From Hodge's Way of Life, published by the Religious Tract Society.

room to be disordered with the litter of dolls and playthings." I am sure my wild, undisciplined spirit must have laid a heavy tax on the patience of the kind old woman; but she was quite disposed to be more than candid and forbearing to the little rebel, in whom she recognised some of the features of her dear Miss Marianne. I recollect her being very angry only once, and then I was very naughty. On her work table was laid a row of pairs of stockings, rolled up, which she had been mending. In spite of her gentle remonstrance, nothing would serve me but one of these funny balls to play with. I seized one, and before she could rescue it from my grasp, I had thrown it up, and knocked down a beautiful China jar, one of a set—a very expensive set—a set that could not be matched for love or money—a set, too, that my poor dear grandmother was particularly fond of—which she had presented to my aunt Priscilla for her drawing-room, when she should set up housekeeping—and which my aunt had placed, for security, under the care of old Deborah. The old woman expatiated so angrily on each of these aggravating circumstances, that though I could not understand one of the particulars, I had a general impression of having done some very fearful piece of mischief, and quite dreaded the sight of either of my aunts.

My aunt Priscilla soon afterwards came in, and received a full account of my naughtiness. She called me to her, and told me that I should not take hold of any thing without asking leave; and that, by persisting in taking up the stockings, when Deborah had bidden me not, I had been guilty of an act of disobedience. She endeavoured to make me sensible of the sin of disobedience, and expressed her hope that I should not again transgress; but she did not say a word about the breaking of the jar, its beauty, its value, or its loss. I believe, that on that occasion, Deborah thought I came off too easily; though she had often pleaded for me to have indulgences, which my aunt did not think proper to bestow, or for the passing over of offences which my aunt deemed it necessary to reprove. My aunt's calm, yet firm remonstrance, made a deep impression on my mind. I felt really grieved for my disobedience, and I think I was gradually brought into more habitual subjection and propriety of behaviour, by my recollection of that incident. The four remaining jars were removed by my aunt, perhaps to avoid giving vexation to my grandpapa and my aunt Leonora, who might not have been so ready as herself to treat this matter in a way most likely to correct the faults in my character. I will just add, that the four jars were afterwards placed on the mantel-shelf of my aunt's breakfast parlour, with a timepiece in the centre; and I can scarcely express the pleasure I felt, full fifteen or sixteen years afterwards, on happening to meet with a jar, which proved an exact match, and completed the set. My dear aunt was well pleased to transfer the now completed set to their original destination in the drawing-room; and far more so, in tracing the reminiscences thus awakened, and in cherishing the confidence that her kind and judicious firmness had left a good impression on my mind, and had been, in some degree, successful in improving my character.

My grandfather's coachman and cook had been some years married; indeed I am not sure whether they were engaged as a married pair, or whether they married afterwards, and were allowed to retain their situation. Certainly they had been long in the family, and were much esteemed as trusty and able servants. The two housemaids were of more recent date; one had been engaged to fill the place of her who was discarded at the time of my mother's marriage; the other had not been long in the family at the time of my grandfather's death. The footman had been taken into the family a mere lad. He was, at the time of which I am speaking, nearly forty years of age, and looked still older, on account of his old-fashioned livery, which my grandfather would never consent to modernize. To this, James had learned to accommodate himself, as well as to all the little peculiarities of the family; especially to those of my grandfather, who wished every thing to go on like clockwork, and almost expected his clock to go on without winding up. If, however, he found that his wishes were observed and remembered, and fulfilled with exactness and punctuality, he was a kind and liberal master, and never forgot the interests of his servants. There is no doubt he had long planned for James's settlement in life, and probably intended to comply with the wish, more than once respectfully intimated, that having saved

money, he should like to get into some way of business, and take to himself a wife. But as this wish was always coupled with the modest proviso, "whenever it would be quite convenient to spare him;" and as my grandfather never found it quite convenient to part with an old servant, and take on a new one, who might prove untrusty or ill-behaved, or, at any rate, could not know his ways like James, who had been so long used to them,—James's settlement was from time to time postponed, and he remained in his place as long as my grandfather lived.

Such was the household, broken up by the death of my grandfather; a portion of which contributed to form that of my aunt Priscilla.

My grandfather died after a very short illness; and that of such a nature as would have rendered him absolutely incapable of attending to those concerns, which, in too many instances, are consigned to the tender mercies of a dying hour—the immortal interests of the soul, and the temporal concerns of a surviving family. In this instance, they had not been so delayed. My dear grandfather had always been thoughtful and conscientious in the concerns of religion; and the last few years of his life were characterized by gradual, but rapid advances in that principle which is the vital spring of personal enjoyment and pious activity; that entire renovation, which leads to worshipping God in the spirit, rejoicing in Christ Jesus, and renouncing all confidence in the flesh. As to his worldly affairs, my grandfather had always been a man of method and punctuality. His will bore date a few days after the birth of his first child Susanna, and made provision for his widow, and for whatever children might survive him; but there was a codicil, dated twenty-five years later, after the marriage of my mother. The property bequeathed to her and her family was placed under some restrictions, which the peculiarity of her circumstances seemed to require. A handsome provision was made for my grandmother, with both the houses, for her life, and after her death to descend—the country house to my aunt Priscilla, or her representatives, and the town house to my aunt Leonora. There were several legacies to more remote relations and friends, and a liberal expression of regard to each faithful servant of the family. Together with the will was found a sealed packet, directed to James Faulkner, the footman. This packet contained a lease of a small farm adjoining my grandfather's country residence. It was for a long term of years, at a low rent, and a small allowance ordered to be made to the said James Faulkner, for every year that should intervene between the date of this lease, and his taking possession of the farm. The lease was dated about seven years before. My grandfather, though he had little taste for farming, had kept the farm in his own hands, probably at a considerable loss. He had often been applied to, to let it, but had uniformly replied, that it was promised, and about to be entered upon. Doubtless it would have been so, if he could have "made it quite convenient" to part with James.

It was affecting to think, of the numerous individuals mentioned in my grandfather's will, how few lived to reap the fruits of his kind solicitude. His relatives of a former generation, and most of his contemporary friends, his first named executors, his wife, several of his children, and some who had served him, were gone beyond the reach of his provision. His three daughters, five servants, with, I think, four relations or friends, alone remained as his legatees.

My grandfather's care for his widow having been superseded by the previous death of my grandmother, my aunts entered immediately on the possession of their property.

James Faulkner was not the only individual in the family whose intentions had been postponed, in deference to my grandfather's fondness for having things go on as he had been accustomed to them. If the place of James Faulkner, as a faithful and attentive servant, could not easily be filled, it was still less likely that my grandfather should "find," or "make it quite convenient," to part with such a daughter, such a companion, such a comforter, as my aunt Priscilla. Walter Maurice, esq., of the Inner Temple, had long been a frequent and welcome visitor at the house, and my grandfather well understood to what his visits tended. He cherished the connexion, but shrank from the separation it involved. My aunt Leonora carried her habits of seclusion so far, that even my grandfather seemed never to think of her as a companion; and if ever aunt Priscilla's marriage was hinted at, his usual reply was,

"Well, well, all in good time; she must train up little Marianne to fill her place."

What my dear aunt might have considered the path of duty, had the life of her father been prolonged, I cannot pretend to say. After his removal, there seemed no obstacle in the way of the long-intended union; which accordingly took place a few months after my grandfather's death.

It was by no means an easy matter to call down aunt Leonora from her close seclusion and abstruse speculations, to attend to the affairs of ordinary life. She seemed scarcely capable of comprehending, that the death of her father would involve any change in the affairs and administration of the family; and appeared unconscious of any other difference than that of seeing his chair and his chamber unoccupied. That she should be called upon to give orders about the disposition of affairs, and to sign and sanction transfers of property, seemed to her an insufferable interruption and burden. I do think, if aunt Leonora had lived half a century later, and had submitted her cranium to the manipulation of some phrenological professor, his science would have been greatly at fault, if he had not pronounced a most powerful development of the organ of inhabitiveness. All her desires seemed to be concentred in this, "Let me be where I am, and go on as I have been used to do."

She was with difficulty induced to be present at the reading of the will, and all the time manifested the most listless indifference and impatience to be gone. Perhaps she, in some degree, prided herself on her superiority to such sublunary matters.

She was, however, made to understand, that the town house, with all its furniture, was now her property, with so many thousands in the funds, as also a share of the residue of the estate. My aunt Priscilla ventured to ask her where she thought of residing. "Here, where I am," was the reply. "Why should I think of moving?" (This conversation, as well as my grandfather's death, took place in London.)

When asked what she thought about dismissing or retaining the servants, she said, "Oh, they may all remain; I do not wish to part from them."

It was hinted that she might not find it necessary or desirable to keep up so large an establishment, especially in the prospect of her sister leaving her. She thought it quite a pity that Priscilla should leave her: she had much better remain, and let things go on as they had done.

But Priscilla had other views and purposes; and, in order to forming her household, was desirous of knowing whether any of the servants of her late father would be at liberty to engage with her.

Aunt Leonora was consulted as to the disposal of the residuary property, including the carriage and horses, which aunt Priscilla observed she had no wish to retain, as Mr. Maurice kept an open chaise, which she greatly preferred. Aunt Leonora should not think of parting with them, having been accustomed to them so many years; though, by the way, she could rarely be induced to go out for a ride. However, it was her wish to keep them; and as she had the means of doing so, if she chose, her wish was not opposed.

With a little of aunt Priscilla's gentle influence, her sister was induced to admit that she should not need so many servants; and she consented to reduce her establishment to the old coachman and cook, with one of the housemaids, and a respectable, well-educated young person, who had been occasionally employed in the family, and who was to fill the place of humble companion, if ever aunt Leonora should prefer society to solitude; and to render herself generally useful. So much settled, aunt Leonora escaped to her books, leaving her sister to arrange with the rest of the domestics; and, indeed, to arrange with those she intended to retain, as to the changes in their situations. The proposals made by my aunt were equitable and considerate, and readily fallen in with by those to whom they were made.

Old William and Sarah were by no means disposed, at their time of life, to seek a new situation; besides, it was not likely they should meet with one where they could both be employed and reside together. And then, too, it would have broken William's heart, to let any other person take to his horses; and Sarah thought she should never manage the cooking for another family, so well as for the one she had been so used to. She was sure they could, between them, do all that Miss Leonora would require, and think it no hardship.

Deborah had saved plenty of money to live independently of service; but she should be miserable, if she had not some useful employment; she would rather remain in the family she had served so long; and, if she might speak, rather with Miss Priscilla, than with any other member of it. She was therefore well pleased to fall in with aunt Priscilla's offer, of placing the country residence under her care, during the absence of the proprietors. It was necessary that they should fix their residence in London, but it was thought desirable to retain the country house; it was not more than twelve miles from London, and would afford them an agreeable retreat, during the intervals of professional leisure. My aunt, too, thought she should principally reside there, in the absence of her husband on the circuits.

The town house, to which aunt Priscilla was about to remove, was not large, and she wished to begin on a moderate scale. She intended to keep only two female servants, assisted by a lad, who was not to reside in the house. Aunt Leonora's choice for a housemaid fell upon the young woman who had newly entered the family; and aunt Priscilla intended to take, as her housemaid, an orphan girl, whom she had almost entirely supported, since the death of her mother, and whom she wished to keep under her own immediate superintendence. But then, there was the elder housemaid at my grandfather's, unprovided for. Aunt Priscilla highly esteemed her, and would have engaged her, but for her compassionate purpose on behalf of the poor orphan. It was with no ordinary feelings of regret that my aunt intimated to Hannah, that it would be necessary for her to seek a new situation. The poor girl wept, and entreated that she might not be dismissed without a trial; she had never filled a cook's place, but she was quite willing to try and learn; and as she had not been unobservant of what she had seen, she really thought she might give satisfaction. If Miss Priscilla would but try her, she would willingly serve her a year for nothing. I need scarcely say, that one so heartily willing to try, could not fail of succeeding.

As to James Faulkner, he, of course, was desirous of availing himself of the kind provision made for him, by the generosity of his departed master; and respectfully intimated his wish to enter on the farm, and take to himself a wife, "as soon as the ladies could make it quite convenient to spare him."

A few weeks after these arrangements, the changes took place by which they were carried into effect. Aunt Leonora was left sole mistress of her residence in Queen square; with Miss Browne, the daughter of a minister, as her companion, Mary Stace for her housemaid, William Bailey for her coachman, and his wife Sarah for her cook.

Aunt Priscilla, as Mrs. Maurice, settled in Lincoln's Inn fields, with Hannah Jones for her cook, and Elizabeth Varney for her housemaid. I suppose I must mention my little self as her protégé, companion, or pupil.

We frequently went down to C. on a Saturday, and staid there till Monday or Tuesday, sometimes taking one of the servants; and were always heartily welcomed by the trusty old Deborah, and often receiving some kind and respectful mark of neighbourly attention from farmer Faulkner, and his very respectable spouse.

In my future papers, I shall have more to say of the several parties introduced in this: and will here only apprize the reader, what, however, he will have charitably concluded, that the house, whether in town or country, over which my aunt Priscilla and her excellent partner presided, was one of the tabernacles of the righteous, in which the voice of joy and praise is heard; and on which the blessing of God is engaged to rest, Psa. cxviii. 15; Prov. iii. 33.—C.

ON GIVING UP THE WORLD.

Miss Graham, in writing to a friend, makes the following remarks:

I do not consider that giving up the world consists in renouncing its amusements, its company, its pursuits, so much as in putting off its temper and spirit, that we may put on the spirit and temper that was in Christ Jesus. When the spirit of the world is thus exchanged for the spirit of Christ, the amusements and gaieties of the world must (not, perhaps, all at once, but gradually and surely) come to be extremely vain and unsatisfying in our opinion; for though the word "communion with God" is considered as the mere creation of an en-

thusiastic imagination, yet, if we will allow the Scriptures to be true, we must allow that there is such a thing as "holding fellowship with the Father and the Son;" as "walking with God," day by day, "in perfect peace;" as "having Christ living in us," and "his Holy Spirit abiding in us;" for by this, and by this only, can we know that we are in Christ, even by his Spirit which abideth in us. Now, let us suppose a person enjoying, not the flights of a false and self-seeking devotion; but real, sober, scriptural converse with God, and that daily; must not this be a happiness superior to any the world can give? See what David thought of it: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. Thou, O Lord God, art the thing that I long for. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My soul breaketh for the longing that it hath unto thy judgments at all times. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee," etc., etc. And so in a thousand songs of love has David left on record what he thought of "communion with God." What must have been Job's view of the subject, when he said, "My friends scorn me, but mine eye poureth out tears unto God. Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." Isaiah's, when he said, "O Lord, the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early!" But I need not multiply proofs of what seems to me to need no proof; that communion with his Creator is the best, and noblest, and happiest thing of which a creature is capable. Then will not they who enjoy this communion very carefully avoid whatever may tend to rob them of it? They will soon find that converse with the world (unless as far as duty or necessity lead them into it) is not compatible with converse with God: for, if they conform to this world's habits and opinions, they deprive themselves of all scriptural claim to hope that God dwells in them, and they in him. But if, on the contrary, they are "transformed in the spirit of their minds," they will soon find that the world will dislike or ridicule them. But until we are delivered from the spirit of the world, I cannot see how we can reasonably be expected to see any harm whatever in the customs of the world. Let the world that dwells and rules within be deposed, and the world without will soon lose its undue influence over us. But let us "stick to" the Scriptures, as our rule and standard in every thing, (thus our doubts upon every subject will be quickly satisfied,) and let us study them with prayer, that he "who commanded the light to shine out of darkness would shine into our dark hearts, to give them the knowledge of the glory" of the gospel of God. We shall not ask in vain; for "God giveth wisdom liberally, and without upbraiding." May he give you that "wisdom which is from above," since not all the wisdom of this world can find out God. There are in the sacred word two rules, which, if kept in view, might be a lamp to guide our feet in the darkest and most perplexing moments. "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Now, in going to a ball or a play merely to indulge my own vanity, or gratify my own inclination, I could not say, "I am doing this to the glory of God." I could not set about it "in the name of the Lord Jesus;" therefore, as a Christian, I think I have no right to do it at all. But if any one could go to the glory of God, I cannot dispute their right to going. In visiting my friends, and spending a little intercourse in social converse with them, I have no feeling of this kind to draw me back; for God has given us our friends, and therefore requires us to be active in every social duty; and religion has done little for us if it has taught us to be morose and unsociable; for the very soul of religion is to live not to our ourselves, but to others. Still, I think as far as we can, we should choose our friends rather among the friends of God than among the friends and followers of the world. You mention music; so far from thinking it wrong in all cases, I think in my own it is absolutely a religious duty to pursue music, as far as my health will permit; and I think the same with regard to you. But supposing we

had no particular object in studying it, still I think that music, as affording a pleasing and innocent source of amusement to ourselves and others cannot be considered wrong, though I should think it wrong to give more than a very moderate time to it, or to let it encroach upon any other duty. For a real Christian, to say the least of it, has so great a work in hand; so many really important and interesting objects daily solicit his attention, excite his energies, and set every faculty of soul and body to work, that he or she can have very little time to throw away upon mere amusements. I have given you my opinion as well as I can, because you asked me, not because I wish or expect you to be guided by it; for I am persuaded that, if you continue searching the Bible with earnest prayer, God himself will lead you into every good and pleasant way. I have known many religious people who have not seen the necessity of separating themselves entirely from the world at first; but I never knew any one who did not see it at last. Let me, then, close this subject, dearest ——, by calling to your remembrance that encouraging invitation in Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. vi. 17, 18.

THE WHITE LILY.

If in the petals of a flower you can see the workmanship of the adorable Creator; if you believe, know, and feel, that a heavenly hand has painted every floweret of the earth; the commonest daisy that ever bloomed on the wildest heath will give you pleasure.

The white lily is a pure and gentle flower, having, nevertheless, a high and lofty bearing with it, insomuch that one is scarcely prepared for the meekness of its gaze upon a nearer view. It looks into your face with such serenity; such cold, calm sweetness, that we hardly know of a flower that is more loveable. There is a snowy whiteness, a purity, and shrinking delicacy in its ivory petals, that seems to awe the hand put forth to gather it, and to soften the heart that could wish it plucked from its place.

Where does the white lily grow? It will grow by the crimson peony, and by the blue lupin; by the yellow sunflower, and the red or party-coloured poppy, looking a lovely thing, unlike the rest, pale, pure, yet fearless, and even confident, holding high its snowy head amid the gay and gorgeous scene, with a dignified tranquillity. It will grow among the roses in a lady's bower, and bend in bright relief where the dark ivy twines. You shall find it suddenly in some shadowy turn or corner, where no other floweret grows. There you shall find a crowd of white lilies, clustering 'neath the shade of a laurel or a fir tree, or resting, as the snow flakes rest on the dark hedge behind. You shall see it amid a thousand flowers of a thousand colours, or you shall find it alone, without shade or shelter, fearless, but meek in its unblushing loveliness.

Seek this flower at eventide, when the daylight is passing away; when the shadows are darker and deeper, and fair things look fairer; when the night breeze sweeps through the rustling trees, and the dew is falling from the sycamore leaf, and you shall see how the white lily will rock and bend in the twilight breeze. Or seek it when the moon is up, and the garden is hushed and still; while the red rose sleeps in the shade, the white lily will look out with a fairer smile, loving better such cool, calm light than the beam of the midday sun.

We attach nothing of hope or joy to this flower; it has a passive look, and tells, for the most part, of tranquillity.

Go when you have a scowl upon your brow; when your spirit is ruffled; when your lip is curled with some resentful, indignant feeling; when there is anger in your heart, and restlessness in your eye; go look upon the white lily; stoop until your forehead is laved with its cold, curling leaves; stoop until the air you breathe is the breath of its sweetness, and hurry not away. The tumult of your own breast shall be hateful to you, calmer feeling shall dispel the cloud upon your brow, peaceful thoughts shall still the tempest of your heart. It may be the tear will come to your eye. Hurry not away; endure that floweret's mild and placid look until your cheek is glowing with the tinge of shame; and then—ay, then—when your heart is humbled, thank the Father of mercies for that tranquillity which a flower has been the means of imparting to the bosom of one of his rebellious creatures.

BRONZE AND BRONZING.

The substance called bronze is an alloy, and consists of the two metals copper and tin, to which a little zinc and lead are sometimes added. These metals have been, and are still used, in various proportions; so that the term bronze, in its common acceptation, is with propriety applied to every alloy of copper and tin, to which other metals may or may not be added in small proportions, so as to secure the necessary properties. It is well known, to those who have occasion to cast metals, that the character of an alloy will be entirely changed, by the addition of a comparatively minute quantity of some other substance; an exceedingly brittle compound may be made tenacious, and a soft one hard. But if this statement be true, it will be evident, that the varieties of bronze may have very different qualities, which we well know to be the case; for the same substance, with different admixtures, is employed for the manufacture of bells, cannon, medals, and the casting of sculptures, as well as other purposes.

The ancients were acquainted with the art of casting bronze statues. Pliny informs us, that the art of modelling was invented by Theodorus and Ræcus, of Samos, who lived about seven hundred years before Christ; and the same persons may be supposed to have introduced the art of casting bronze statues. We may easily imagine, that this process was not quickly brought to perfection, for many experiments must have been made, before the proper proportions of the metals could be determined. But the Greeks, knowing that by mixing tin with copper a compound more fusible than copper alone was formed, and that the substance itself was more durable and harder, could not long remain in ignorance of a suitable admixture of these metals. We find, in fact, that they soon arrived at great excellence in this art, and bronze statues increased greatly in number, and in the beauty of workmanship. We may gain some idea of the vast number of bronze statues erected by the Greeks, from the fact, that the Roman consul, Mutianus, found three thousand in Athens, and as many were collected at Delphi, Olympia, and Rhodes.

To obtain a good bronze is of great importance in the arts, and much attention has been therefore given to the subject by modern chemists, and those persons engaged in manufactures where bronze is required. The Kellers, who were the most celebrated founders in the time of Louis xiv., made many experiments, and acquired great skill; so that their most important works remain as models to the present day. The following are the metals, and their proportions, used in the bronze statue of Louis xv.: copper, 82·45; zinc, 10·30; tin, 4·10; lead, 3·15.

When a proper proportion for the constituent substances has been obtained, there will still be a necessity for great care, in their fusion. The metal should be brought into a liquid state as rapidly as possible, so as to prevent a loss from the different degrees of oxidization; and those metals which are most susceptible of change from the action of fire, should be added last. As soon as the entire mass has been melted, and the ingredients have been thoroughly united by agitation, it should be poured into the moulds. The cooling should then be promoted by every possible means, or the several metals may separate again, according to their several densities, and layers of metal result, in place of an alloy.

The bronze for medals which are to be struck is composed of from 88 to 92 parts of copper, and from 8 to 12 of tin, with about 2 or 3 parts of zinc in the hundred, which will give to the alloy a richer tint. Cannon are made of about 91 parts of copper to 9 of tin.

To give any bronze figure the appearance of an antique, it must be washed with a liquid composition, which may be formed in the following manner. In about fourteen ounces of white vinegar, dissolve two drachms of sal ammoniac, and half a drachm of the salt of sorrel. It may be applied to small articles, with a camel's hair pencil, and it will be found desirable to warm the cast before applying the solution.

The alloy used for the mirrors of reflecting telescopes, has so great a resemblance in composition, to the bronzes of which we have been speaking, that it may be here mentioned. The writer once undertook the formation of a Newtonian reflector for his own amusement; and after many experiments, fixed upon one part of tin, to two parts and a fraction of copper, with a small quantity of arsenic in every casting. The metal thus formed was white, brilliant, hard, and brittle, and took an excellent polish.

We will now proceed to make a few remarks upon the art of bronzing, or, in other words, of giving to ornaments, sculptured figures, or other objects, the same appearance as though they were formed of bronze. This is to be done by washing the article with a liquid or paste, which may be made in the following manner. Take a small quantity of size, or oil varnish, and with it mix a powder formed from gold leaf, Dutch foil, or precipitated copper. With this paste, the article to be bronzed is covered, the composition being laid on with a brush. Some artists prefer using the size or varnish alone, smearing the article with it, and then applying the dry powder, burnishing such parts as seem to require the metallic lustre, and covering the whole, when completed, with a coat of spirit varnish.

The term bronzing is sometimes used in a very extensive sense, being applied to every method of giving a metallic character or lustre to substances which are naturally destitute of the property. In this sense we shall employ the word, and proceed to give the reader some methods of producing different effects, leaving him to test their accuracy by experiment, which he may easily do, and at the same time provide himself with some prettily decorated ornaments and specimens of art.

To form an antique bronze.—In twelve measures of hot water, dissolve one of sal ammoniac, three of cream of tartar, and six of common salt. To this solution add eight parts of the nitrate of copper. A modern bronze, when washed several times with this composition, receives a beautiful green tint, similar to that of an antique.

To give a white metallic appearance to plaster casts, rub them with an amalgam of mercury, bismuth, and tin, these metals being united in equal proportions. The effect being produced, may be heightened and retained, by the application of a coat of varnish, smoothly laid on with a brush.

In the arts and manufactures of all countries, there is yearly used an immense quantity of bronze powders, for the purpose of being applied to articles of furniture and ironware. They are of various sorts, and of some we shall give a description, commencing with the *aurum musivum*, which is a peculiar chemical preparation of tin, and may be made in the following manner. If two ounces of tin be melted in a crucible, and an equal quantity of sulphur be added to it, a sulphuret of tin will be formed, which may be poured out upon a cold stone, and powdered. Add to this compound one ounce of sal ammoniac, and grind the whole thoroughly in a mortar. Then divide the entire quantity into three equal parts, and place each part in a glass vessel, called by chemists a matrass, submitting them severally to the heat of a sand-bath. The sal ammoniac will, by the action of the heat, be sublimed in the neck of the glass vessels, and the *aurum musivum* will remain at the bottom, in the form of a spongy mass, of a dullish gold colour. The brilliancy will be greatly increased when reduced to a powder.

The Dutch have long been famous for the preparation of powder bronzes of various tints and colours, from a metallic scarlet to a pale straw. They are prepared from thin beaten leaves of the alloys of copper, in various proportions, mixed with some mucilaginous or gummy substance, and ground under a stone and muller. They are exceedingly beautiful and brilliant, and used in many of the arts. A white bronze is also prepared, to represent silver, which is a preparation of tin and mercury, ground in the same manner.

A very elegant and extremely deceptive method of bronzing plaster is as follows: but it will perhaps be found desirable, previous to commencing the bronzing, to harden the plaster figure, whatever it may be, by steeping it in a solution of alum. When perfectly dry, it may be covered with one or two coats of size, and a brownish olive tint of turpentine paint. When this last coat has dried, the green cankerous appearance of old bronze statues may be given, by touching it in various places with a solution of verdigris, while the more prominent parts of the figure, such as the swelling of muscles and the projecting draperies, may be delicately touched with a hare's foot, or any soft and convenient tool, covered with a small portion of bronze.

The late Frederick Accum, a practical chemist, well known to the scientific world, was the inventor of a liquid bronze, applicable to all articles of brass manufacture. It had the effect of producing a rich, deep, and permanent bronze appearance, and is even at the present time extensively used; but the manufacture is kept in very few hands.

The following process of manufacturing it was given to us by a gentleman who some years since had the direction of Accum's laboratory, and therefore is certainly correct. One ounce of scrap platina, collected from gunsmiths and other artizans who use this metal, is dissolved in sixteen parts of nitro-muriatic acid, composed of twelve parts of muriatic and four of nitric acid. When this solution is properly effected, it will have a rich dark chestnut-brown colour. One ounce of the solution of platina is then mixed with six ounces of distilled water, and a pale gold-coloured liquid is produced, which is used on brass, in the following manner. The articles to be bronzed are first heated in a lacquering stove; and when brought to a proper temperature, the solution is applied with a camel-hair pencil. The surface of the brass instantly assumes a rich dark bronze colour, which is durable as well as beautiful. When the articles have been bronzed, they are generally covered with a lacquer, or some other protecting varnish.

Many elegant specimens of bronzing may be seen on the cast-iron fenders and ornamental stoves which have, of late, become so fashionable. This effect is produced by the *aurum musivum*, a powder already mentioned.

In conclusion, we may state, that a few sulphur casts of coins were shown us some time since, which were so well bronzed, that it would have been impossible for any person to have detected the imposition, without taking them in their hands. They were manufactured at Paris, but the composition of the bronze we were unable to discover.—H.

SOUNDS FROM ROCKS.

Mr. G. Bennet, in his account of his "Wanderings," states the following singular fact in reference to Macao:—

At one part, my attention was directed to a mass of granite rocks, appearing as if they had been huddled together by some convulsion of nature, and many of them were found to be moveable when trodden upon. Some of these were described as being sonorous; and as they were regarded as one of the Macao lions, they were of course well worth seeing, if it was only for the pleasure of relating to every one that you had seen them. The first, and by far the most sonorous, was partially excavated underneath, and by striking it upon the upper part, a deep sound like that of a church bell was produced. The battered appearance of the stone above, bore several proofs of how many visitors had made this lion roar. Many of the other rocks were also sonorous, but not so loud as the first; and, from their situations, (although moveable when trodden upon,) it could not be seen whether they were naturally excavated similar to the preceding. The Lappa is a place to which the residents of Macao resort, forming pic-nic parties, for the purposes of enjoying a change of scene in their limited place of residence, and deriving a gratification from the natural and cultivated beauties of this pretty valley.

OLD HUMPHREY ON THE CLOCK IN THE KENDAL MUSEUM.

Some time ago I received, from an unknown correspondent, written in an excellent hand, the following communication.

"Dear old Gentleman,—I send you a new text. In the museum at Kendal there is a curious specimen of a clock, said to be one of the first ever made on the pendulum principle. It will still keep correct time. On the dial is the following inscription.

'The gift of James Cock, Maior in Kendall, 1654. to the Maior of the same sucksesively.

Time runeth;—your work is before you.'

Dear Humphrey, your sincere well-wisher, one who trusts he has been benefited by your addresses.—Dec. 2, 1841."

Now this motto, and I would fain fling an old man's thanks to the kind heart that has drawn my attention to it, is a very arresting one: it is a text from which, for a few moments, I would freely discourse.

I said, and truly said, that my communication was written in an excellent hand; but it is not an unfrequent case, for good penmen to have their peculiarities; i's are left unspecked, t's uncrossed, or you may look in vain for a full stop, or even a comma, in a whole page. One of my correspondents carries the straight stroke of a g as far above the line as an l or h; another sprawls out the word understanding, or any other word of the same length, so as to occupy with it an entire line; while a third writes so small, that I question if he could not with his pen, or

his cedar pencil, write a letter, or at least a note, on his thumb nail.

Not being able exactly to decide whether one letter of my correspondent was a c or an o; and liking to be particular in such matters, I addressed a letter to the curator of the Kendal museum, who, by return of post, kindly gave me the information I desired. It is not often that we send two hundred and sixty miles for the correction of a single letter of the alphabet. But now to the pleasant task that has been committed to me in so friendly a manner.

Time runneth; indeed it does, and so rapidly, that there is some danger of our not being able to keep up with it. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away," Psa. xc. 10.

It is a practice with me, when I wish to impress my mind deeply with a subject, to try to hit upon some strong figure or striking illustration that embodies it. Before now, I have absolutely quailed with fear, when sitting at my books an hour or two after midnight, at that strengthy figure used by a learned doctor, wherein he asserts, that sitting up late at night, is like lighting the taper of life at both ends, and running a red hot poker through the middle of it. This alarming comparison has many a time scared me from my untimely studies, and I have slunk away like a culprit to my repose.

Now I want a strong figure, one that will be likely deeply to impress the mind of the reader and the writer, with regard to time; but I cannot find one to my purpose. I have likened time to a ship with spreading sails, about to depart for ever from the shore; and to

"A winged charioteer
Lashing his fiery steeds with furious haste;
Shaping, like one on urgent business bent,
To heaven's high chancel his unerring way."

But whether it be that the mind, long accustomed to receive an idea in one shape, finds a difficulty to receive it in another, or from any other cause, neither of these figures equals the common one under which time is usually represented; that of a stern and stalwart old man, with huge wings, a scythe, and an hourglass.

In my youthful days I have gazed on this imaginary figure with awe, and arrayed it with dread reality. At this moment a rude, but effective engraving on wood, representing time, lies before me. The old man has an iron frame, and an iron set of features stern and pitiless. With him there is no compassion.

"Kneel, sue, and supplicate, conjure, repent,
Weep tears of blood, and he will not relent."

Those wings betoken that in his flight he would leave the screaming eagle far behind him, and his scythe, cumbersome as it would be to another, encumbers him not. There is hardly any figure more impressive than the figure of Time.

And now comes on my remembrance a far more striking picture, drawn by an inspired hand, in the tenth chapter of Revelation. "The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

But to my subject. "Time runneth; your work is before you." Oh that I had thoughts equal to my emotions, and words equal to my thoughts! "Time runneth;" why it seems but as yesterday that my father took me to a country boarding-school. I was then little more than five years old; and now! look at these grey hairs! This brow was then smooth and bright, and now it is graven by revolving years. The other day, as it were, I entered into life, and now the tomb is before me. "Time runneth" with a witness, and how have I neglected, wasted, and misused it.

Never did heart beat with warmer or with less selfish emotions, nor yearn with purer and higher and holier objects, than those which animated the youthful heart of Old Humphrey, and they were all to be embodied in his after life. Alas! hours, days, weeks, months, and years have passed by; and he sighs at the painful retrospect, how little has he done, and how much has he yet to do! Mortal man wastes his hours and his years in the pursuit of trifles, gewgaws of fame, and baubles of glittering dust, while the time is hastening on, yea is almost at hand, when moments will be worth millions!

And how has it been with you? has time hurried on, outrunning your intentions, outstripping your projects, and leaving you far behind, in the midst of neglected resolutions, abandoned undertakings, and half-executed plans for God's

glory, and the welfare of mankind? Is your heart merry or mourning? Rejoicing at the works of your hands, or weeping over the wreck of your goodly resolves? I need not ask: we have both done what we ought not to have done, and left undone what we ought to have done. We have both sinned and sorrowed, and alike stand in need of reproof and consolation.

But shall we do well to sit down, and waste the few remaining sands in the hourglass of life in unavailing regret that the past have run so swiftly? No, no! If we have but little time, the more energy should we display. Time runneth still, and our work is yet before us. Let us up, then, and be doing, with all the faculties and energies of our bodies and our souls.

Perhaps, as time runneth so rapidly, we cannot do better than ask ourselves this plain question, Were this present day known by us to be the last we should spend on this side the eternal world, as it possibly may be, to what would our attention be directed? Oh, how the little objects that usually occupy us, seem scattered right and left by this inquiry! Should we give a thought to the news of the day? the driving of a bargain? the heaping together a hillock of glittering dust? the laying out money to advantage? the cut of our clothes? the bits and drops we intended to consume? or, in short, to the securing any worldly advantage, or the forwarding of any worldly object? The very suggestion appears a mockery. Nothing, no nothing, in comparison with our eternal welfare, and that of those dear to us, would be regarded of sufficient importance to engage our thoughts.

Think not that I am here undervaluing the affections that bind man to man, or that I am oblivious to the numberless duties and kind intentions which men, as fathers, husbands, brothers, children, relatives, friends, and neighbours, are bound to regard. These things should be attended to by us, and the other not neglected: but every other object is as dust in the balance, compared with the eternal welfare of the soul. We should then be honest to ourselves and to those dear to us, in making the eternal welfare of the soul the first object of our attention and desires.

Are we right in this matter, standing on a rock? Is our faith firm, and our hope clear as daylight? Are we looking to the hills whence cometh our help? relying without subterfuge or reservation on the merits and mercy of the Redeemer, and the all-sufficient sacrifice offered up on the cross for sinners? or are we diminishing the value of that sacrifice, polluting the pure fountain of living waters, and gainsaying the word of God, by putting in some claim to heaven on our own account, and mingling some miserable amount of our own supposed merits, with the costly ransom that has been paid by our Redeemer? It behoves us to see to this; for time runneth, and our work is before us. We cannot make ourselves pure, but we may go to the fountain that is opened for sin and uncleanness. We cannot save ourselves, but we can go as supplicating sinners to that Lamb of God that taketh away the sins of the world.

Is there aught to be done by us for the Redeemer's glory? let us do it, for time runneth. Is there aught left undone of duty, kindness, forgiveness, affection, and benevolence to our fellow-men? let us do it; for our work is before us. Stirring up our thankfulness towards God, and our good will towards mankind, let us be diligent in every good word and work, encouraging one another in our way to heaven.

I should like to see the old clock in the Kendal museum; and if ever I find myself in the neighbourhood of the lakes, it shall not be passed by without a visit from me. In the mean time, if the few meagre remarks here made should call forth salutary reflection in the minds of my readers, my pen will not have unprofitably commented on the impressive motto forwarded me by my unknown, kind correspondent. Gladly would I wrtie a word of warning on their hearts; and willingly would I have the inscription, "TIME RUNNETH; YOUR WORK IS BEFORE YOU," graven on my own.

THE SAVIOUR.

THE Saviour came to reconcile God to man by the sacrifice of the cross. (He did not suffer, be it, nevertheless, observed, to soften the heart of God; for "God is love;" nor to turn away his wrath and vengeance; for God so loved the world, that he gave his Son to save it. God's love was the procuring cause of the atonement; not the atonement the procuring cause of it.) He came to meet and sa-

tisfy the demands of the violated laws of heaven; to open a way for God's mercies, as a Father, to move in full harmony and consistency with his unchangeable and unbending righteousness, as the ruling sovereign of all worlds. Such is the nature of Christ's atonement; that wondrous act which "angels desire to look into;" whose magic operation made "war to cease" between all rival interests, and conflicting claims; by which "mercy and truth are met together; righteousness and peace have kissed each other;" so that God "might be just, and the justifier of him that believeth in Jesus." But "the Son of God was manifested, that he might destroy the works of the devil;" and conquer sin upon the field of the human heart. He came to reconcile man to God. It were in vain for us that an atonement had been made for sin, if we continue its wretched victims, and wilful slaves. No delusion can be greater than that, too common, I fear, amongst us, of rejoicing n, without availing ourselves of the privileges of the gospel. With how many is belief in Christ practically considered not merely as the means of our salvation, but as the end? Making no progress, finding no rest, conquering no lusts, floundering in the miry clay, and almost boasting that they are sinners, they still cleave to this weary world, and remain, in heart and mind, here below. It is true they see a door which leads from this desert waste to green pastures, to living waters, to pure, and pleasant, and celestial scenes. They believe that it is a door; and in this belief they glory. But by this way, or through the door, they never think of entering. Strange infatuation! which substitutes airy notions for divine realities; which prefers a title to blessings to the very blessings themselves; an interest, as it is termed, in a Saviour, to the salvation which he died to purchase. Wondrous delusion! the crown of whose rejoicing is this, that Christ came down to deliver us from a hell of our own imagining, while, of free will and choice, we linger upon the shores of that far country, whose deep interior is the true hell of hells; and refuse to set foot aboard the ark which waits to bear us to the promised land. The fact is, that Christianity is a real thing, a present life, and a substantial blessing. The plants for which a Saviour has purchased the fields of paradise above he prepares for transplantation, in the nursing vineyard of his church below. They are his husbandry, the travail of his soul, the joy that was set before him, when he endured the cross. For the nourishment of these precious plants, and for their growth in grace, the dews from heaven descend, and the uncreated sun shoots forth his warm, invigorating beams. In a word, all things work together for their good. The whole machinery of this world was constructed and contrived, for the alone purpose of fitting these plants of God's own planting, for the celestial soil into which they are to be at last removed.—*The Shunammite, by Woodward.*

THE CRUSADES.—No. V.

THE SEVENTH CRUSADE.

During the sixth crusade, the emperor Frederick II. of Germany had vowed to carry his forces into the Holy Land, to aid the crusaders. Frederick, however, was too well aware that advantages would be taken of his absence to extend the papal usurpations in Italy, and he continued to amuse the pontiff by acquiescence. When the enterprise failed, therefore, Honorius attributed the calamity to Frederick's delay, and he summoned him to perform his vows. At the same time, also, the pontiff effected a marriage between the emperor and Iolante, daughter of John of Brienne, titular king of Jerusalem. But it was in vain; Frederick represented that, before he entered upon the enterprise, it was necessary to put an end to the internal troubles of his own country, and a delay was granted him for the purpose; notwithstanding, the pope severely censured him for thus lightly abandoning his matrimonial crown to the infidels.

The year 1227 was fixed for Frederick's enterprise, and he now proceeded towards Jerusalem. He took up arms against the Moslems, and left his empire to the protection of the pontiff. At this juncture, however, Honorius died, and Frederick availed himself of the event to forego the enterprise.

But ambition was the motto of the Vatican, whence the policy of one pontiff was that of his successor. Honorius was succeeded by Gregory IX., who was eighty-five years of age, and he urged Frederick again to take up arms against the infidel. The emperor received the cross a second time from his hands, and he again spread his sails towards Palestine; but pestilential diseases raged among the crusaders, and his fleet proceeded only to the coast of the Morea.

The enraged pontiff now excommunicated the emperor, and laid his dominions under an interdict, the effects of which are well expressed by the poet:

> Realms quake by turns: proud arbitress of grace
> The church, by mandate shadowing forth the power
> She arrogates o'er heaven's eternal door,
> Closes the gate of every sacred place.
> Straight from the sun, and tainted air's embrace
> All sacred things are covered: cheerful morn
> Grows sad as night; no seemly garb is worn,
> Nor is a face allowed to meet a face
> With natural smile of greeting. Bells are dumb;
> Ditches are graves—funeral rites denied;
> And in the churchyard he must take his bride
> Who dares be wedded! Fancies thickly come
> Into the pensive heart, ill fortified,
> And comfortless despairs the soul benumb.
>
> WORDSWORTH.

The sentence of excommunication which Gregory pronounced on Frederick was repeated in a council held at Rome, in which the pontiff, by a strange figure of speech, represented Jerusalem as speaking thus to Christendom: "O you who pass in the way, look and see if ever there was a grief like mine. Come then, all you who love me, to deliver me from the excess of my miseries. Once I was revered by all nations, but I am now subject to the tribute. Once I was full of inhabitants, but I am now desolate. The roads of Sion are in mourning, because nobody comes to my solemnities. My enemies have crushed my head; all the holy places are profaned. The holy sepulchre, once so glorious, is now surrounded with obloquy: they worship the son of perdition and hell, where a little while ago they bowed the knee before the Son of God. The children of the stranger load me with outrage, and, exhibiting the cross of Jesus, they say to us, 'Thou hast put all thy confidence in vile wood. We will see if this wood will save thee in the day of danger.'"

Notwithstanding the sentence of excommunication, Frederick proceeded, of his own free will, to the crusade. But it was too late to gain the sanction of the proud pontiff. Gregory excommunicated him afresh, for daring to sail before he had received absolution. He did more than this. He exerted himself to defeat the objects of the crusade, urged his soldiers to betray him, and instigated the patriarch of Jerusalem to pronounce an interdict against every place occupied by Frederick.

In order to appease the wrath of Gregory, the emperor consented that orders should not be issued in his own name. This concession had no effect. Gregory sent hosts of Dominican monks to preach a crusade against him, and caused his hereditary estate to be occupied and laid waste by his own soldiers, and those of John of Brienne, his father-in-law!

But Frederick was animated by an heroic spirit, and he despised these persecutions. He concluded a ten years' truce with the sultan Melek Kamel, in which he acquired for himself Jerusalem, the holy places, all the country between Joppa, Bethlehem, Nazareth, and Acre, and the important seaports of Tyre and Sidon. Frederick repaired to Jerusalem to be crowned, but the patriarch would not discharge his office. The very places of worship were closed, and no religious duties were performed during the time he remained at Jerusalem. Still Frederick was not daunted; he boldly entered into the chapel of the holy sepulchre, and taking the crown from the altar, placed it upon his own head. After this ceremony, he issued orders for rebuilding the fortifications of his eastern capital, and then returned to Europe. Though under the ban of the pontiff, Frederick effected more for the Christians of Palestine than any of the former crusaders:

THE EIGHTH CRUSADE.

> —— Spirits of the warrior dead,
> Whose giant force Britannia's armies led!
> Whose bickering falchions, foremost in the fight,
> Still poured confusion on the Soldan's might;
> Lords of the biting axe, and beamy spear,
> Wide conquering Edward, Lion Richard, hear!
> At Albion's call, your crested pride assume,
> And burst the marble slumber of the tomb!
> Your sons behold, in arms, in arts the same,
> Still press the footsteps of parental fame,
> To Salem still their generous aid supply,
> And pluck the palm of Syrian chivalry.—HEBER.

The peace agreed upon between Frederick and the Moslem rulers was not held sacred by the latter. Hence, in a council held under the auspices of the pope at Spoleto, it was decreed that fresh levies should march into Asia as soon as the truce expired. Accordingly, in the year 1239, an army from France landed in Syria, in all the pride and pomp of war, again to measure lances with the Saracens. But it was to no purpose. The nephew of Saladin, on hearing of their warlike proceedings, drove the Christians out of Palestine, and demolished the tower of David, which hitherto had been held sacred by both the eastern and western warriors. The combats which followed, also terminated to the advantage of the Saracens, so that the French

were obliged to sue for peace. The templars entered into a treaty with the emir of Karac, while the hospitallers made an alliance with the sultan of Egypt.

In the mean time, the English nobility, inflamed with warlike zeal, had taken the cross. They landed in Syria, in the following year, under the command of Richard, earl of Cornwall, and were surprised to find that the conquests of the former crusaders were once more reduced to a few fortresses. The earl marched to Jaffa, in order to concentrate his forces, but the sultan of Egypt, who was now at war with his brother of Damascus, sought terms of peace, which he willingly granted, upon receiving Jerusalem, Beritus, Nazareth, Bethlehem, Mount Tabor, and a large portion of the Holy Land.

Palestine again belonged to the Christians. The walls of Jerusalem were rebuilt, its churches reconsecrated, and the usual rites of religion administered in the Holy City for two years. At the end of that time, however, a more formidable enemy than even the Saracens appeared on the fields of Palestine, which led to the ninth crusade.

LAMBS AT PLAY.

If there be a scene in nature that sets forth, in a more striking manner than another, that jubilee of joy which reigns in the animated world, when the winter is passed, and spring and sunshine walk abroad, it is the scene of lambs at play; simple, pure, and joyous, it acts as a cordial to the heart of the spectator. This scene I have just been gazing on.

In a retired green field, half a dozen frisky lambs were racing to and fro round a high heap of earth, which had been piled up at no great distance from the hedge. The poor silly creatures were content to be happy, without thinking what simpletons they were making of themselves, and how they were being laughed at for their pains. They seemed to have nothing else to do in the world but to enjoy themselves.

Not understanding their game, their running, frisking, leaping, stopping, and starting, appeared to me to be without an object. Now they clambered up the heap of earth, cutting a caper with their uncouth, thick, hind legs at the top of it, and then stopped and looked round as though they had done something uncommonly clever; and now they leaped down from the summit, and began to race after one another without the slightest regard to propriety and decorum.

As I stood laughing to myself at their simple faces, their strange antics and fitful sports, a comfortable, staid, matronly-looking old sheep, who had for some time been a witness of their gambols, walked up with rather a stately air, saying to them, as plainly as the looks of a sheep, and a low baa, could speak, "You silly young creatures, why cannot you be quiet and conduct yourselves like well-behaved lambs? You do not see me forget myself, and race and romp about as you do, just as though nobody belonged to you! And you young blockheads," turning her head to the end of the heap of earth where two of the wildest among them for the moment were standing, "I should have thought that you would have known better."

The only answer given to the old sheep was, that four of the lambs leaped up in the air, then began playfully to push one another with their heads, and at last set off all of a scamper down the field, as much as to say, "We really are so happy in our hearts, legs, heads, and tails, that we cannot help it." As for the two young blockheads, who ought to have known better, they plunged down at once, neck or nothing, from the heap of earth, and running, one on each side, under the belly of the old sheep, began to supply themselves with her milk, knocking her with their heads, and wriggling their tails, the very picture of delight. As I looked at them, it really would have been a difficult matter to decide which was the most happy, the staid, matronly old sheep, her light-hearted young ones, or the observer of their enjoyments.

These scenes of joy in God's lower creation are sweet to gaze upon. They lead us to feel sympathy for the creatures around us; and they say to us, "The Lord is good to all, and his tender mercies are over all his works," Psa. cxlv. 9. These happy creatures cannot praise the Lord with the heart and understanding; but they may assist us in blessing his holy name. Hence the psalmist, after calling on the objects of nature, and all living creatures, to adore their Creator, beautifully adds,

> Both young men and maidens,
> Old men and children,
> Let them praise the name of the Lord,
> For his name alone is excellent,
> Psa. cxlviii. 12, 13.

Hop Grounds.

LABOURS OF AUTUMN.

AUTUMN, according to one of our poets, is the

Season of mirth and mellow fruitfulness,
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines, that round the thatch'd eaves run;
To bend with apples the moss'd cottage trees,
And fill all fruit with ripeness to the core;
To swell the gourd, and plump the hazel shells
With a sweet kernel; to set budding more,
And still more, later flowers for the bees,
Until they think warm days will never cease,
For summer has o'er brimmed their clammy cells.

The season now referred to is one of great activity among those whose subsistence depends on rural toil.

Waked by the gleamings of the morn,
Soon clad, the reaper, provident of want,
Hies cheerful-hearted to the ripen'd field.
Nor hastes alone; attendant by his side,
His faithful wife, sole partner of his cares,
Bears on her breast the sleeping babe; behind,
With steps unequal, trips her infant train:
Thrice happy pair, in love and labour joined!
All day they ply their task, with mutual chat
Beguiling each the sultry tedious hours.
Around them falls in rows the severed corn,
Or the shocks rise in regular array.
But when high noon invites to short repast
Beneath the shade of sheltering thorn they sit,
Divide the simple meal, and drain the cask:
The swinging cradle lulls the whimp'ring babe.
Meantime, while growling round, if at the tread
Of hasty passenger alarm'd, as of their store
Protective, stalks the cur with bristling back,
To guard the scanty scrip and russet frock.

The time of hop gathering is also a season of great interest and activity; it is known by the plants giving a strong scent, and the seeds becoming firm and of a brown colour. Men, women, and boys are employed at the same time. The greatest part of the hops, cultivated in England, is picked by people who come from Wales for this purpose every year.

Various, indeed, are the fruits of the earth; the garden, the orchard, the field, yield richly their produce; would that He whose sun sheds far and wide its influence, and whose rains fall so richly and freely, received the tribute that is due to His name!

THE CRUSADES.—No. VI.

THE NINTH CRUSADE.

Mourn! Salem, mourn! low lies thine humbled state,
Thy glittering fanes are levell'd with the ground!
Fallen is thy pride!—Thine halls are desolate!
KIRKE WHITE.

At this period, 1244, the Moguls had left the pasturages of Tartary to overrun and spoil the natives of the west. They had invaded Muscovy and Poland, and had even penetrated into the dominions of the emperor Frederick. The Khorasmians were driven before them, from the east of the Caspian, as the Goths from the Huns in former days, and they flung themselves upon Syria.

These were the foes that now appeared on the fields of Palestine; and so formidable were they, that the Saracens and Christians forewent their strife, and leagued against them; the cross and the crescent fought, for the first time, in alliance! They were unfortunate. The Khorasmians defeated them on the plains of Gaza, and the destruction of almost all the knights templars and hospitallers, with the massacre of all the Christians of Jerusalem, followed the victory.

Christendom stood aghast at the tidings. Innocent IV., however, suggested another crusade, and summoned his "faithful children" to take arms. He wrote to Henry III., king of England, inciting him to war with the Khorasmians; but Henry would not listen to the summons, and but few of the English joined in the enterprize.

It was not so, however, with France. At this time, Louis IX. fell seriously ill at Pontoise, and was reduced to the last extremity. Some of his attendants, indeed, deemed him already dead; but he recovered, and his first words were a vow to take the cross, and lead a crusade against the infidels; a vow he would not forego even for the pontiff himself, who, bent on his own selfish schemes and the aggrandisement of the church, now sought to draw him into his party against the emperor of Germany.

Louis induced a great number of his turbulent barons to accompany him, and, among the rest, Peter of Brittany, the count of Toulouse, and Thibaud count of Champagne. Many of these, however, did not join his ranks willingly. The devotional and chivalresque zeal which had furnished so many thousands to the earlier crusades had vanished, and Louis had recourse to artifice to enlist his followers.

At the season of Christmas, it was the custom of great lords to distribute new dresses to their followers. Louis prepared a great number of such dresses, and, inviting his courtiers to attend mass with him before daybreak, they were distributed to them. When the day broke, each person was surprised to discover that the badge of the cross was attached to his mantle. Shame prevented them from tearing the sacred symbol off, and they were thus tricked into their warlike pilgrimage.

It was in the year 1248 that the armies of Louis set forward on their enterprise. They wintered at Cyprus, and the next year, instead of disembarking in Palestine, Louis formed the project of attacking Egypt. This was a fatal step; for, after defeating the Saracens at Damietta and Manseurah, the Moslems, and a pestilence, cut off the flower of their hosts; and, soon after, those which remained, together with their chief, were made prisoners. Every Christian under the rank of knighthood had to choose between apostasy and death.

Notwithstanding, the sultan did not abuse his victory. He accepted a sum equivalent to 400,000 livres for the deliverance of the army, and the town of Damietta as a ransom for the monarch. After this, Louis sailed for Palestine, where he sojourned four years, endeavouring to effect by policy that which he had failed to accomplish by arms. He fortified Acre, Sidon, Jaffa, and other towns held by the Latins, negotiated with the Arabs, and endeavoured to reconcile the differences betwixt the chiefs of Syria. At length, in 1254, having heard of the death of Queen Blanche, his mother, he returned home, bearing with him some pretended relics, which he purchased from the emperor of Constantinople.* He entered France in the deepest mood of melancholy. He turned a deaf ear to consolation, and

* These relics were: 1. The Saviour's crown of thorns; 2. Part of the true cross; 3. A cross called the cross of triumph; 4. Some of the Saviour's blood; 5. The chain with which he was bound; 6. The clothes he wore in infancy; 7. Some blood that flowed from a miraculous image when struck by an infidel; 8. The holy table cloth; 9. A piece of the holy sepulchre; 10. Part of the head of the lance by which the Redeemer was pierced; 11. Some of the Virgin's milk; 12. The reed given to Christ as a mock sceptre; 13. Part of the purple robe; 14. Part of the sponge dipped in vinegar; 15. His grave clothes; 16. The towel with which he wiped his disciples' feet; 17. The top of the head of St. John the Baptist; 18. The rod of Moses; 19. The skulls of St. Baise, St. Clement, and St. Simon. Such was the superstition of the age of the Crusades!!

would not listen to music or gaiety. He still retained on his habit the symbol of a crusader, thus marking that he deemed his vow unaccomplished. He reproached himself with his want of success as with a crime, and expressed his hope that one day he might be judged worthy of achieving the redemption of Palestine from the hands of the infidel.

Louis renewed his enterprise before he died. In 1261, the Latin empire of Constantinople was no more, the Greeks having retaken that city. The templars and hospitallers in Syria, also, had taken up arms against each other, and a battle fought between them was so fearful, that scarcely a single templar escaped alive. Profiting by these circumstances, the sanguinary Bibars, the Memlouk sovereign of Egypt, made rapid conquests in Palestine. Cesarea, Jaffa, and Antioch fell into his hands in succession. In the latter of these towns, forty thousand Christians were put to the sword, and nearly thrice the number were carried into a hopeless captivity. Bibars declared his full purpose of exterminating all those who professed the gospel, throughout the East, and he extended the ascendancy of the koran from the Nile to the mountains of Armenia.

These tidings reached Europe, and Louis, after going on a pilgrimage to the principal churches of his kingdom, again took the cross. Accompanied by Edward, prince of England, the earls of Warwick and Pembroke, the lords of Brittany, Flanders, and Champagne, and sixty thousand soldiers, he spread his sails for the Holy Land in the spring of 1270. But adversity waited on his steps. His fleet was driven into Sardinia, and it was there resolved that the troops should land in the neighbourhood of Tunis, to assist the Christians to extend their faith in opposition to the propagators of the Koran. They landed over against the ruins of Carthage, and they besieged and took Tunis; but a plague, the scourge of those shores, soon spread death among his ranks. Louis himself was struck with it, at the end of a month's inaction, and died, leaving his army to prosecute the war, or to return home without honour.

The general voice was for returning home, but prince Edward, with a thousand men, passed from Africa into Sicily, resolved to enter Ptolemais. Accordingly, in the early part of next year, he set sail for that city, and so high was his reputation among the Latins of Palestine, that several thousands flocked to his standard. Thus strengthened, he besieged and took Nazareth, and soon after surprised a large body of Turkish soldiers, whom he destroyed. The Moslems concluded that another Cœur de Lion had appeared from England, and had recourse to treachery to stop his progress. A Saracen struck him as he was delivering letters from the governor of Jaffa, with a poisoned dagger, and it was only by means of surgical skill, aided by the resources of a strong mind and vigorous constitution, that he was restored to health.*

It was soon discovered that no lasting impression could be made upon the Moslem power in Syria. Accordingly, in 1272, the ruler of Egypt having made offers of peace, wherein he engaged to withdraw his troops from Palestine, Edward accepted them, and returned to England.

This was the last crusade; but the hope of final success was not abandoned. Gregory IX. influenced the king of France, Charles of Anjou, and Michael Palæologus, emperor of the East, to raise armies for another crusade, and a council held at Lyons, in 1274, sanctioned the obligations of such a war, and imposed upon the church and other estates such taxes as were deemed sufficient to ensure success; but the death of the pope defeated the project, and it was never resumed. The powers of Christendom could never again be re-united in such a cause. The Christians who had established themselves in Palestine, were abandoned to their fierce Moslem foes, and they melted away before them. In April, 1291, a force of two hundred thousand men issued from Egypt, and encamped on the plains of Acre, and their operations were irresistible. The Holy Land, which Christendom had spent so much blood and treasure to obtain, was for ever lost.

Thus the eastern world was still left in the darkness of infidelity, when the western world laid down the sword. But the shades of superstition were about to

* The chivalrous fiction of that romantic age has ascribed his recovery to the devotion of his wife Eleanora, upon which Fuller quaintly remarks: "It is storied how Eleanor, his lady, sucked all the poison out of his wounds, without doing any harm to herself. So sovereign a remedy is a woman's tongue, anointed with the virtue of loving affection! Pity it is that so pretty a story should not be true, (with all the miracles in love's legends,) and sure he shall get himself no credit who undertaketh to confute a passage, so sounding to the honour of the sex. Yet can it not stand with what others have written."

disperse from Christendom, and the crusades appear to have had no small share in producing this glorious result. The knight and the soldier who returned from them, having experienced the generosity and hospitality of the Moslems, comparing their conduct with that they themselves were compelled to adopt towards the vanquished, exchanged their blind submission to the Romish church, for meditation and independent reflection. They dared to think; and, in one or two centuries after the crusades, Europe was filled with religious sceptics as regards the infallibility of the Romish church, and the torture was prepared for them accordingly. But tortures were despised, and there were a few bold and holy men, as Huss, Wickliffe, Luther, and others, who dared to be religious reformers. These enlightened the world by their preaching, and

> —— to outweigh all harm, the sacred book
> In dusty sequestration wrapt too long,
> Assumed the accents of our native tongue;

upon which, the darkness of superstition, which for ages had surrounded Christendom, broke, and unfolded to our wondering eyes the true way of salvation. May its scattered clouds never again coalesce, nor again obscure the eye of faith; for

> —— he who guides the plough, or wields the crook,
> With understanding spirit now may look
> Upon her records, listen to her song
> And sift her laws—much wondering that the wrong
> Which faith has suffered, Heaven would calmly brook.—WORDSWORTH.

F.

THE TEMPER IN WHICH KNOWLEDGE SHOULD BE SOUGHT.

I MUST say a few words, before I conclude, as to the temper in which pursuits of this kind* should be undertaken. Like every thing else that we engage in, we may go about them lawfully or unlawfully. We may be expecting too much from this particular mode of self-improvement, and so may be remiss in the use of others which are more important and more necessary. If God has given us quicker parts than most, there may be a lurking desire to exhibit them on a wider field, and our wish to learn may be prompted too much by vanity. Or, like our brethren of all times, we may be tempted to make an idol of the thing we love, and so forget the wide distinction between the learning which informs, and the truth which sanctifies. Well and wisely therefore, like himself, has that prince among philosophers, lord Bacon, summed up, in a few weighty sentences, the limitations or conditions which we should take along with us, if we desire to give our minds to study safely and innocently. "These limitations," he says in his advancement of learning, "are three: the first, that we do not so place our felicity in knowledge as to forget our mortality; the second, that we make application of our knowledge to give ourselves repose and contentment, and not distaste or repining; the third, that we do not presume by the contemplation of nature to attain to the mysteries of God." We must remember that all the revelations of science, while they give us glimpses of our Maker's "eternal power and Godhead," will teach us nothing of the justice which threatens the guilty, or of the mercy which spares the penitent. We may open our ears to the thrilling notes of eloquence, or hear how philosophers discoursed in ancient times to the crowd who knew not where else to go to for wisdom, or fill our minds with images of beauty culled from poets of all countries and all times; but we must take care to put in a very different place, and to ponder with a far deeper reverence, the records of our holy faith, all that was written for our learning by men who "spake as they were moved by the Holy Ghost." Though the course of events, for thousands of years back, should be familiar to us as the news of the week, from the men who built the pyramids, or ruled in Babylon, or fell at Thermopylæ, or reared the mighty fabric of Roman greatness, down to him who wasted Europe from end to end in our own day; when we have learned all, in fact, that history can teach us, have mastered all its facts, and studied all its lessons,—our store will be but so much useless lumber, if it be weighed against the simple record, contained in a few pages, of Him who was born at Bethlehem and died upon the cross.

Other books may make us more knowing than our neighbours; but the Book of God must make us truly wise. It contains the truest history, the soundest philosophy, the most inspiring eloquence, the loftiest poetry. But, besides and beyond all this, it is the record of eternal life. It tells us of Him who died for

* Pursuits connected with the Mechanics' Institute.

our sins, and rose again for our justification, and "ever liveth to make intercession for us." It shows us how the meanest state may be consecrated by piety, and the humblest talents increased a hundred fold by being laid out for God. It offers us strength against temptation, comfort under trial, and hope for a dying hour. Other knowledge may be as the fatal tree was to our first parents; it may puff us up with pride or draw us away from duty; divine knowledge will be to us as the tree of life of which, if a man eat, he shall live for ever. While, therefore, we give to human learning its due, let us be careful not to give it more than Christian men ought. Let us remember that the child who loves its Bible and clings to its Saviour, and, with a patient, thankful, obedient spirit, fills up its little round of duties, ranks in God's account immensely above the man who is the world's wonder for his parts and gifts, if he have only the "knowledge" which "puffeth up," and wants the "charity" which "edifieth."

Thoughts like these, my friends, need not check our ardour, or repress our honest endeavours to learn all we can; but they may serve to sober and chasten our minds, and will help us to make a wise and pious use of the good gifts of our heavenly Parent. Thus prepared and fortified, you will not only admire the works of God, but will admire God in them and praise Him for them. You will return from other springs of knowledge to drink more freely and more thankfully of the fountain of living waters. You will remind yourselves that if God in his providence multiplies your means of improvement, and helps you to make additions to your stock of knowledge, it is that your new talent may be employed for his glory, and made really profitable to yourselves and others.—*From the Rev. J. H. Gurney's Lecture to the Lutterworth Mechanics' Institute.*

MY AUNT PRISCILLA.—No. VII.

DOMESTIC SKETCHES.

At the time of my aunt Priscilla's marriage, I was between six and seven years of age; old enough to retain a distinct recollection of the bustle and preparation for the wedding; and leave-taking of aunt Leonora. I saw old Deborah take her departure for C——, in a coach loaded with her trunks, chests, and bandboxes, accompanied by her parrot, (its cage being tied up in a large silk handkerchief,) her tortoiseshell cat in a bag, and old Cesar, the Newfoundland dog. Aunt Leonora was no friend to domestic animals; aunt Priscilla was partial to Cesar, and wished to keep him; but as it was not convenient to keep so large a dog in town, it was settled that he should be sent to C——, where, old Deborah observed, he would be good company for her in the long winter evenings. My uncle and aunt thought he would be useful as a protector of the premises; for they scarcely liked Deborah to be in the house alone, although she assured them she was "never *unked*,* and never timorsome."

When dame Deborah, with her live stock, was seated in the carriage, I remember thinking she resembled the frontispiece of Robinson Crusoe. I had some misgivings about poor puss; it seemed to me very cruel so to confine her, and I apprehended that she would be suffocated before she reached her journey's end. But Deborah assured me that there was no danger of that kind; and that her being confined in the bag was a necessary precaution, to prevent her seeing the way. Alas! the precaution was vain, for, notwithstanding all Deborah's exertions to reconcile her to her new abode, by what she described as "the nicest mess of bread and milk, and a bed fit for a Christian to sleep upon," puss most ungratefully effected her escape, by breaking a pane of glass, and presented herself in the area of the Queen square house, almost famished. Again and again she was conveyed to C——, but each time again effected her escape; and after her third departure was heard of no more, except in the lamentations of her mistress, who never lost an opportunity of setting forth her singular beauties and merits. She, however, consoled herself with the society of old Cesar, whom she accustomed to lie on the rug by the fireside, while she read aloud. Being well fed and very comfortable, Cesar had the good manners to lie very still at his mistress's feet; and sorely was she displeased with any one who should attempt to convince her that her canine auditor was in no wise instructed or edified by her good reading. There is no doubt, that old Deborah was edified by it

* "Solitary, dull." It is an expressive and comprehensive word, though now almost obsolete.

herself. She was one of that numerous class, more numerous in the last century than in the present, who

"Just know, and know no more, their Bible true,"

and by its light are guided in the way of peace; yet whose minds are in many things but a chaos of ignorance and prejudice; and who would be perplexed and irritated, rather than instructed, by an attempt to teach them whether the world is round or square, whether the sun stands or moves, or whether water runs down hill or up. My aunt Priscilla never attempted to reason Deborah out of her little harmless prejudices; but whatever time and attention she could bestow on her, she laboured to improve, in directing her mind to the simple, the soul-sustaining, and sanctifying truths of the gospel; and she had the happiness to see, that whatever feebleness and inaptitude there might be to the reception of general truths, there was the appetite of a new-born babe, to desire the sincere milk of the word, and grow thereby, 1 Pet. ii. 2.

Many of Deborah's lesser mistakes were never corrected; but she had a clear and saving apprehension of the truth, that "Christ Jesus came into the world to save sinners," 1 Tim. i. 15, and that his blood cleanseth from all sin, 1 John i. 7; and on these truths she lived holily and died happily.

When the street door was closed, after the departure of Deborah and Cesar, and the cat and parrot, I felt an uncomfortable sense of loneliness. I strolled mournfully into Deborah's forsaken parlour, and taking up a Chinese mandarin of papier mâché, which she had given me at parting, perceived, to my no small amusement, that it was so constructed as to nod its head when moved. What a trifle beguiles the sorrows of childhood! While endeavouring to explore the principle of this movement, I almost forgot to weep for the departure of Deborah, or to sigh for the arrival of my uncle and aunt, who were expected to fetch me to Lincoln's Inn fields. But not many minutes were allowed me to pursue my speculations. The bell rang, and I was summoned to my aunt Leonora, in the library.

I believe my aunt had not been very cordial in my being received into the family. She was never particularly fond of children; and I was the child of a sister who had grievously offended, in her eyes almost unpardonably so. When my mother had visited her parents, and received their forgiveness, aunt Leonora maintained a degree of stiffness and reserve towards her, that did not seem altogether sisterly: and of me she had taken very little notice, seldom speaking to me or of me, except occasionally to ask, in a grave magisterial tone, "Is the child at home?" "Is the child gone to bed?" or to remark, "The child makes too much noise." And yet I think she entertained, both for my mother and myself, much more kindly feelings than her stiff notions of decorum and propriety allowed her to express. She now, I dare say, felt that I was left under her protection, and that it behoved her to take care of me.

It was with emotions of trepidation, rather than of delight, that I obeyed the summons.

"Well, child, Deborah is gone?"

"Yes, aunt." The reply was rather sobbed than said.

"And where were you, child, when I rang the bell? in the kitchen?"

"No, aunt, in Deborah's parlour."

"That is right, child; it is not proper for young ladies to associate with servants. There has far too much mischief originated in that already. You may stay here, child, till your aunt Priscilla comes."

My aunt was silent, and I turned my attention to the mandarin in my hand, and again tried to discover the mysterious pivot.

"Can you read, child?" inquired my aunt.

I replied in the affirmative.

"So!" The remark was uttered in a tone of satisfaction as well as of surprise; "Then lay down that trifling toy, and come and read to me."

I obeyed; and although the volume placed in my hands was so massive, that I could scarcely wield it, and though it contained long words that I could not understand, and laboured trains of thought, that I was utterly incapable of following, I managed to get through a page or two in so creditable a manner as to elicit the commendation—

"You are a very good child indeed: you may leave off now. I shall make you a present before you go."

My aunt was as good as her word; she presented me with a large silver cup and cover, which she said had belonged to my great, great grandfather; he who fought with a dragoon in the time of the civil wars, and never was well afterwards.

"Civil wars, civil fighting; what can that mean? what is a dragoon? I suppose it is like the dragon that fought with Christian, in Pilgrim's Progress?" Such were the speculations that passed through my wondering mind, as my aunt detailed the exploits of our ancestor of the silver cup. She proceeded to descant on the folly of a great aunt, who was so devoted to fine needlework, that, with her own hands, she wrought the history of Joshua in tapestry; and so many point ruffles and aprons, that she actually worked herself blind. Perhaps, when my aunt spoke with such contempt of the folly of her relative, it did not occur to her, that she might have read herself blind, without being one bit the wiser: however, the mention of this martyr to notability, was to introduce a further present of a diamond ring, which she had worn on her fore-finger.

My aunt moreover presented me with Milton's Paradise Lost, and the volumes of the Spectator, both superbly bound. I am afraid I was not half grateful enough for my aunt's costly presents. I did thank her, and felt pleased, too, that she should speak so kindly to me, and think of making me any present; but I could not appreciate a great silver cup, that appeared to me more fit to wash hands in, than to drink out of; or a ring, full large enough to contain two, if not three of my little fingers; or a set of books, far above my comprehension. One of Newberry's sixpenny story books, then in vogue, with rude pictures and gilt covers, would have pleased me far better. But aunt Leonora did not understand the heart of a child. I thanked her for her presents; but I turned from them, to play with my pretty mandarin. I believe my aunt, in her heart, retracted the commendation she had just expressed, and set me down for an incorrigibly stupid child. But, most opportunely, my aunt Priscilla made her appearance. She expressed all that I ought to have expressed, if I had but understood it, of admiration of the several articles; and engaged that they should be taken care of for me, until I was old enough to know their value.

At parting, aunt Leonora kissed me very affectionately, and said I should come and see her some day when she was at leisure, and read to her again. My aunt Priscilla desired me to go and bid good-bye to William, and Sarah and Mary, from all of whom I had received kindnesses which I ought not to forget.

The different manner in which my two aunts referred to the intercourse of children with servants, forcibly struck me. I did not then understand that aunt Leonora's system was that of prohibition, aunt Priscilla's that of regulation. Aunt Leonora, in her care to avoid improper familiarity, fell into the opposite extreme of haughtiness and moroseness; though I must express my belief, that they were faults of manner rather than of heart. By the tone and manner in which the servants—yes, even good, trusty, respectable servants—spoke of and to their three young mistresses, I have no doubt that my own dear mother possessed their love and admiration; aunt Leonora excited their fear and homage; aunt Priscilla alone secured their affectionate reverence. A similar difference marked the characters of my two aunts, in almost every particular; that of my dear mother went through the severe discipline of the school of affliction; by which process its sterling excellences were brought out and matured, and its imperfections gradually softened down and rectified. She was one of the many who have reason to say, "It is good for me that I have been afflicted," Psa. cxix. 71.

It is one of the pleasures of childhood, on entering a new abode, to explore every part of it, and give utterance to the vivid feelings of admiration, of whatever wears the aspect of novelty. For a later period is reserved the more pensive feeling, arising from a disadvantageous comparison of the present with the past. I remember concluding, the very first evening of entering the house in Lincoln's Inn fields, that it was much more pleasant than that in Queen's square. There were not near so many rooms, nor were they so large; but they were much more lively; and what was lacking of old-fashioned grandeur in the furniture, was made up by extreme neatness and completeness. It was really a palace in miniature; every thing so well adapted and arranged for convenience and comfort; it seemed to be just upon the boundary line between elegance and splendour; there was nothing wanting, nothing superfluous. To the present day, that house in Lincoln's Inn fields, just as it was when my aunt Priscilla became mistress of it, is my beau ideal of a good and comfortable residence. It had only one deficiency; and where is

the earthly dwelling, condition, or possession of any kind, that is without its "but?" The "but" of the best of London houses, and of that among the rest, is, that they want the good, capacious outlet, the flourishing garden, the extensive and diversified views, that give such charms to the country. The only outlet to this house was a small yard, paved with flagstones; the only garden a few shrubs in the balcony. I have often speculated about the practicability and desirableness of having these flagstones removed, and converting the square patch into "a very little, tiny garden;" but I lived there long enough to be convinced of the correctness of my aunt's judgment, that the yard could not be spared; and that even if it were dug up, nothing would grow.

Much as I admired the neat, fresh-painted rooms, new carpets, floorcloth, venetian shades, and handsome furniture of every description, all of which are as fresh in my mind as though I had seen them only yesterday, I was quite prepared to sympathize with my aunt in the pleasure she expressed, when we made our first visit to C——, at once more beholding the woods and hills, and streams, and waving corn fields, and green pastures, enlivened with flocks and herds; or in the more secluded scenes of home, the garden, the orchard, the poultry yard. Rural scenes have ever been very dear to me; and I esteem it no small advantage, to have my first recollections of them associated with such a friend as aunt Priscilla. There are men, ay and women too, who have spent half a century in tilling the land or tending the dairy, in one of the loveliest spots of creation, who yet have no more perception of the beauties of nature than the oxen that draw their ploughs; who can admire nothing, except as it is a source of sordid gain. Nor is this brute indifference to the scenes of nature confined to the dull unlettered clown. It was "the colossus of literature," Samuel Johnson, who said he admired no flower in the garden except a cauliflower. To enjoy nature, there is something wanting, that neither intellect nor literature can give, any more than a country residence, or country professions. It is a refined and cultivated taste, which may generally be traced back to the direction given to the opening powers of early childhood. This is a branch of education too much neglected. Children are naturally observant, but too often they are suffered to waste their vivacity on unworthy objects, for want of having better things pointed out to them; or their inquiries are checked and discouraged by the indolence and apathy of those to whom they are addressed. It seems to me, that a correct and cultivated taste is an indispensable requisite for those intrusted with the care of children. I would not employ a nursemaid who would listlessly drag a child by a tuft of primroses, or a bank of violets, that she might hasten to get a sight of the finery in a shop window, or the passing of a troop of soldiers. The mother or nurse who awakens the infant perceptions to the beauties of creation, opens one of the purest and most permanent sources of gratification; one that will afford solace under many of the ills of life; one that has a tendency to bring into operation the better feelings and dispositions of human nature; and one that is capable of sound and evangelical improvement. Oh that every child had such a companion, such a preceptress as my aunt Priscilla, to teach it to love the lilies of the field, and the birds of the air, and the insects that flutter or that creep; and to direct their thoughts to HIM who clothes and feeds them all, and gives them their several instincts, and crowns the earth with his goodness, and takes pleasure in the happiness of every living thing! Dear, kind instructress, I must, in a great measure, ascribe it to your early culture, that even now, in my waning days, I can still spring upon the violets of the hedge, or the daisy of the meadow, with a pleasure as vivid as that of infancy!

To the poor villagers of C—— it was no small matter of rejoicing, that the house, so long the occasional residence of my grand parents, was to remain in the family, that it was become the property of her whose considerate kindness they had so often experienced; and that it was her intention frequently to take up her abode there.

My uncle was partial to the country, and found his occasional visits to it highly beneficial to his health and spirits. But his intervals of leisure were short: or, if sometimes a little prolonged, it was only by means of employing part of the day in the prosecution of some professional business that could be carried

on away from the office. He sometimes retired into the country, not merely to recreate, but, to pursue important business without interruption. He seldom had time to plan improvements, or to give directions for the various operations in house or garden, which times and seasons rendered necessary. All these cares devolved upon my aunt; and she cheerfully and judiciously discharged them; and she had the recompense—a recompense not always awarded, when it has been faithfully earned—of giving full satisfaction to him, for whose sake she undertook the task. I can never forget how she exerted herself to have every thing quite ready for my uncle's arrival; every thing arranged, just as she thought he would like best; and so as to secure him from interruption while engaged, and to promote and prolong to the utmost, his healthful recreations. Nor can I forget the expression of affectionate and grateful pleasure with which he acknowledged her attentions; nor how frequently, when she consulted him as to some little project, he replied, "The heart of her husband may safely trust in her. She will do him good and not evil all the days of her life."

In her plans of benevolence my uncle always heartily concurred, and often regretted that it was not in his power to bestow that personal attention on the prosecution of such designs as he gladly would have done. He sometimes smilingly observed, that whatever good was to be done between them, five-sixths would fall to her share. He mentioned a gentleman of his acquaintance, who, contemplating a plan of benevolence, asked three of his friends what they would contribute towards it; and received this laconic, but efficient reply. "T. N. will give advice, T. P. will give money, and J. B. will give personal assistance." "Now," said my uncle, "when any good work is jointly undertaken by Walter Maurice and Priscilla, his wife, the said Priscilla will have to produce all the wisdom for counsel, and all the energy for action, and half the pecuniary resources for carrying it into effect; at the same time, of her own free good will, admitting the said Walter to as large a share in the pleasure resulting, as he can possibly find time to enjoy."

My aunt never admitted the correctness of my uncle's calculations; she placed no low estimate on his sympathy and countenance, which were never withheld.

As the cares of an increasing family pressed upon her, she was not able to devote so much time and personal attention to charitable objects as she had formerly done; but then she had employed her influence, as well as her activity, in labours of love. She had trained her young friends, and the members of her household, to assist her in carrying out her benevolent designs; and she was still, by common consent, looked to as the presiding spirit. My aunt was considerably in advance of the benevolent movements of her day. Combined effort and systematic operation were then in their infancy. She was, perhaps, one of the first practically to admit the axiom, that "union is strength;" and though I do not think she would have gone the whole length of the present day, in the publicity of combined female efforts, (I am quite sure she would not have been induced, for the sake of supposed public claims on her time and attention, to neglect the care of her family and her home, a duty which cannot, without injury, be deputed to others,) yet she did more, by stimulating, directing, and encouraging the efforts of others, than could have been possible for any individual to effect, by means of her own exertions and resources.

My aunt witnessed the commencement of Sunday schools, and she hailed the benevolent design. She did not live to see that great movement in the system, the adoption of gratuitous teaching; but she collected some poor children, and paid a poor schoolmaster for the use of a room, and for instructing the children; and she personally inspected their progress, rewarded diligence and good conduct, and watched over them as they rose up in life, with an almost parental solicitude. Elizabeth Varney was one of her first scholars, and several others were taken into her own family, or recommended by her to those of her friends.

Bibles and tracts were not, in those days, distributed on any considerable scale; but my aunt made a point of seeing that every individual in her household was furnished with a Bible, and possessed the ability to read it. She also kept an assortment of small popular religious treatises, for lending or giving among her servants and neighbours. Oh, how would her benevolent heart have rejoiced in the abounding facilities of the present day, for the diffusion of useful knowledge in general, especially the

knowledge that makes wise unto salvation.

There were not then Dorcas societies, and visiting societies, and societies for relieving the sick; but, both by individual effort, and by the influence of her example with others, my aunt was an extensive benefactress in all these ways. She was one of those who will doubtless be recognized at the last day, as having fed and clothed, and visited, and succoured the Redeemer, in the persons of his followers; and also, as having successfully directed some sufferers to the only source of real consolation under the sorrows of time, and to the only sure ground of hope for immortality.

But it is time to break off. I propose to resume my domestic sketches of my beloved aunt, with some reminiscences of her friends and acquaintances.—C.

PIERRINE GASTON.

Pierrine Gaston, a native of a little village of Beost, in Ossau, a man of respectable, yet humble parentage, was brought up to the life of a shepherd. He obtained, while at school, as most of the peasant men of this neighbourhood do, a sufficient knowledge of the French language for the common purposes of life. In familiar conversation, he and his family still speak the patois of his country. While following the occupation of tending the sheep among the mountains, he amused himself with the collection and examination of plants, and first became distinguished by his knowledge of their medicinal properties. Not satisfied with this, he obtained an old work of Linnæus on botany, and in order to understand it, purchased a Latin dictionary, which he found on a bookstall at Pau, for the price of nine sous. With these scanty means he commenced his botanical career. He was then thirty years of age, he is now thirty-nine; and has in his possession, a valuable collection of plants, amounting to nearly three thousand specimens, accurately designated according to their class and order. All who seek his acquaintance, from a real interest in this science, find him an intelligent and agreeable companion, combining all the delightful simplicity of his unsophisticated life with the dignity of native genius, and the politeness of a true gentleman.

Nor are his talents confined to this branch of study alone: he is a very skilful musician, and when our friends visited him, which they did at his paternal home, where his venerable parents are still living, they saw a kind of harp and a violin, with other musical instruments, of his own making. His residence is a large farm-house, such as is usually occupied by cultivators of the soil, whose circumstances are easy, and comparatively affluent. His house and premises appear to be well stocked with servants and cattle; and on one occasion, when our friends visited him, they saw in the yard the process going on, by which horses are made to tread out the corn, by being driven about in a yard where it is strewn.

On returning this visit, Pierrine Gaston drank tea with our friends at Eaux Bonnes, when he remarked with great simplicity, that he had never tasted tea but once before, on which occasion he had eaten it dry. We had afterwards the pleasure of meeting him at their house, and a great treat it was; for his appearance, in every respect, equals the idea one would form of such a character. His figure is above six feet in height, thin, agile, and admirably formed. His jet-black hair, which hangs in loose curls upon his shoulders, is cut close in front; and this he told us was the custom of the country, because of the habits the peasants have of carrying immense bundles of straw upon their heads, and the necessity there is to see straight before them. He wore that day, a short blue jacket, with a handsome sash of crimson silk, tied round his body. But his majestic brown cap, which he kept on, even in the house, from a habit he had acquired, in consequence of the keenness of the mountain air, was the most striking part of his costume, and harmonized with his appearance better than any other could have done, by casting a deep shadow over the thoughtful expression of his interesting face. His countenance was entirely one of the valley d'Ossau: his nose slightly aquiline, his eyes quick and intelligent, his eyebrows clearly pencilled, and a good deal arched, and his regular, white teeth, the most beautiful I ever saw. His movements, which were as happy and expressive, were at once dignified and graceful; but the most extraordinary feature in his behaviour was, that seeing the floor half covered with carpet, he could on no account be induced to tread upon that part, until he had taken off his shoes, which he placed

under a chair, and resumed when he went away.—*Summer and Winter in the Pyrenees.*

GOING FOR TOO MUCH.

A dialogue between John Painter and Thomas Pike.

John (by himself.)—"I expected to see Thomas Pike here, I want sadly to know how he is going on, but he is always in one trouble or another, altering every thing and satisfied with nothing. I never yet met with his fellow. In every thing that he does he goes for too much. He is not the man to thank God for table crumbs; give him a loaf and he will want two; and were you to let him have the two, he would certainly want ten. What a blessing is a contented spirit! It makes our bits and our drops sweet to us. If we have but a crust of bread and a draught of water, and can only see God's hand offering them to us, they are equal to turtle and champagne. 'Better is little with the fear of the Lord than great treasure and trouble therewith,' Prov. xv. 16. 'Better is an handful with quietness, than both the hands full with travail and vexation of spirit,' Eccles. iv. 6. I wish Thomas thought so, but he never can 'let well alone.' As I said, he is always meddling, and changing, and repining, and going for too much. Make him a present of a chicken or a duck, and he would grumble that it is not a turkey. Give him the money in the Mint, and he would not be satisfied without that in the Bank of England."

Thomas comes in.—"What is that, John, that you said about the money in the Bank of England?"

John.—"Oh! no matter, for it is not at all likely that the money will find its way into your pocket or mine. How are you going on? Are things mending with you? Does the world go round to your mind now?"

Thomas.—"Not exactly, and I hardly think it ever will. I have a notion that we do things upon too small a scale; what do you think?"

John.—"Why I think that good things are done on too small a scale, all the world over; but as to evil things we do them on a scale a great deal too large. You do not think that we do too little evil, do you?"

Thomas.—"No! that is not what I mean."

John.—"Do we fall out too little? take too little advantage of one another? or have we too little anger, envy, hatred, malice, and uncharitableness in our hearts?"

Thomas.—"No! no!"

John.—"What is it, then? Do you think we eat too little? drink too little? wear out too few clothes? or pay too little in the way of rent and taxes?"

Thomas.—"No! no! altogether different. If I was in a large way, nobody would get on better; but where is the use of slaving one's heart out for nothing?"

John.—"Few things can be clearer than this, Thomas: though many men are rich, it is the will of God that the greater part of mankind shall labour for their bread, and better it is humbly to submit to his Almighty will than proudly to resist it, for 'who hath hardened himself against him, and hath prospered?' Job ix. 4. Do you live in the cottage where you did?"

Thomas.—"No, for I wanted the landlord to build me another room at the end of it, and he would not, for he said it would take more than the rent I paid him. We quarrelled about it, and he told me I had better quit the premises."

John.—"Did you ever make any use of your garden?"

Thomas.—"I never got so much as a turnip top from it, for it was sadly too small. I always intended to throw another garden into it. If I could have only had a piece of ground about three times as big as it was, it would have answered my purpose: I would then have had some rare cabbages!"

John.—"I remember your telling me that you hoped to have your wages raised. Did you succeed?"

Thomas.—"I cannot say that I did. I asked my master to advance me a shilling a week, and he agreed to it; but, thinks I to myself, while I am about it, I may as well get two or three shillings as one, so I told him that I expected him to raise me a shilling or two more. Then said he, 'Get about your business as an encroaching, unthankful fellow as you are; for I will not employ you at all.'"

John.—"Thomas! Thomas! This going for too much will be the ruin of you. I verily think, that if you had the Lord Mayor of London's Mansion-house for a dwelling, and the Regent's park for a garden, you would want to raise the one a little higher, and to stretch out the other a little wider. You have managed matters finely, to be turned out of your

cottage, deprived of your garden, and discharged from your place, and all on account of your foolish practice of going for too much."

Thomas.—"If I had thought my landlord had been so peppery, I would have said nothing about building me another room. And if I had known that my master would have sent me adrift, the shilling a week extra that he offered me would have been taken."

John.—"Very likely, and you would have thought and known these things, if you had used common sense, and not have run headlong, like a blind buzzard as you were, into your old error; but go for too much you will, and it will bring you to ruin. I once heard of a sea-captain, who was so determined to get a victory, and to win honour and glory, that he harassed and distressed his men continually. He kept them at their exercise pulling and hauling at the ropes, and running the guns in and out, hour after hour, and day after day, to make them perfect, till they all hated him. He worked them, slaved them, and punished them without mercy, until their hearts burned with discontent and thirsted for revenge."

Thomas.—"And what became of it all?"

John.—"Why this, that when at last they fell in with an enemy's ship, the men refused to fight. The captain talked to them about the honour of old England, and about British sailors doing their duty in the hour of danger; but it all would not do: the truth was, he had gone for too much, and his men would not fight to gratify his vanity, so that just at the time when the poor, blind mortal was lifted up with the hope, and almost the certainty of a glorious victory, he was humbled and brought low, losing not only the victory, but also his life. 'Pride goeth before destruction, and a haughty spirit before a fall,' Prov. xvi. 18. I heard something, Thomas, of your entering into a partnership with John Trueman; he is a steady young man. How was it that it fell through? Was it his fault or yours?"

Thomas.—"Oh! it was his fault, for I was quite willing. Somehow, I am always unlucky."

John.—"How was it then? I should like to hear the account."

Thomas.—Why as he had some money, it was agreed that we should try what we could do together, and I was to draw out of the concern a pound a week; but it struck me that I was standing in my own light, in not getting all I could, so I stuck out for thirty shillings."

John.—"What after you had agreed for a pound? What did he say to that?"

Thomas.—"'Why,' said he, 'it is not so much the money; for if things answer thirty shillings a week will not signify: but it will be better to try the matter prudently. Let us first creep and then go, better do a little business well, than a great deal and lose by it. However I stuck out for my thirty shillings."

John.—"And did he give way?"

Thomas.—"After a deal of arguing he did. Thinks I, perhaps he will think all the better of me, if I talk a little spirited, so I told him that I should like to carry on business on a large scale, hit or miss, win or lose, and also, that I should expect to be first in the firm, and to take the lead in every thing."

John.—"He would not agree to that, I suppose?"

Thomas.—"Not at first; but he came round afterwards, telling me it should be as I said."

John.—"Then it was all settled after your own fashion?"

Thomas.—"Yes, but I had my wits about me. Thinks I, now is my time. I see that his heart is in the thing, and he will not give it up for a trifle."

John.—"Why, what else could you want? he seems to me to have given way to you in every thing."

Thomas.—"So he did; but there is nothing like striking the iron, while the iron's hot. I told him that the last thing I should require would be that a few pounds should be given me, because I knew more of the business than he did. I was rather afraid that he would not stand this."

John.—"Indeed, I think you had some reason to fear it. Did he give the matter up then?"

Thomas.—"No, but he looked put out a little, and said that he thought I was hard upon him. However, every thing was settled at last, and we shook hands, agreeing to meet the next day to sign an agreement that I undertook to get drawn up by a lawyer."

John.—"Do you mean to say, then, that you and he are partners now?"

Thomas.—"Why not exactly; for a thought struck me as I went away, that though every thing was settled, I might as well try to get out of him a trifle more, so I turned back and told him that I could not think of being at any expense

myself in having the agreement drawn up, and that of course, he would settle that little matter himself. He turned red, and went away without speaking another word, and I went off straight to the lawyer. The next morning he sends me a note, and a pretty note it is. If you like, I will read it to you."

John.—"Ay do, I should like to hear it."

Thomas.—"In my opinion it does him no credit, but you shall hear.

'To Thomas Pike,

'If you can meet with a man who is foolish enough to become your partner, advancing all the money, allowing you to be first in the firm, to take the lead in every thing, "to carry on business on a large scale, hit or miss, win or lose," to let you draw out thirty shillings a week, and to give you a few pounds into the bargain on account of your knowledge of the business: if you can meet with a man, I say, who is foolish enough to do these things, the sooner you agree with him the better. I do not know if you will ever find such a simpleton; but I do know that you will never find him in

'Yours, JOHN TRUEMAN.

'P. S. As I could not think of being at any expense myself, in the agreement that is drawn up between us, of course you will settle that little matter yourself.'

"And so you see he shuffled, in this shabby manner out of the concern, and I had to pay the lawyer."

John.—"And most richly you deserved it. This was going for too much with a witness. Thomas! Thomas! when will you get the better of this poor, pitiful, discontented, covetous, and encroaching spirit? I once heard of a man of just your disposition, for when a friend sent him a sack of potatoes, he begged the sack in which they were sent; and when another friend made him a present of a goose, he had the conscience to send word back, that he should be very glad if he would please to let him have the giblets."

Thomas.—"I am not so bad as that neither."

John.—"Not so bad! I should say that you are ten times worse. You provoke me to think evil of you. I really do believe that you would not much mind plucking a fowl of its feathers for your own bed; nor taking from a lamb its mother's milk if you could get it into your own porringer. I understand that when your neighbours put together a trifle to help on poor Mary Stanley, who was left a widow with six small children, you were the only one that refused. You did not give her a penny."

Thomas.—"Why should I give away what I get? Money is not picked up so easily."

John.—"And after undertaking to teach friendless Ned Rogers how to get his bread, you altered your mind, and told the poor lad he might go to the workhouse."

Thomas.—"I had no time to attend to him."

John.—"Time! Why it was when you were out of place, and all your time was your own; but I see how it is, Thomas: you go for too much when it is for yourself, and for too little when it is for others. I never heard of your going for too much in reading your Bible, in keeping holy the sabbath, in prayer and praise to the Most High, in loving the Saviour, and in fearing, obeying, and magnifying the Lord of life and glory. I warrant that you never go for too much in forgiveness of injuries, in faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; and why, then, in an unthankful, miserable, parsimonious, and pinching spirit, do you go for too much in every case when it is for your own benefit? If you must do things on a large scale, let justice, mercy, and Christian-hearted kindness be on a large scale. I love liberality as much as you do, and I know that a peasant may have a princely spirit, and a working-man, in his heart, be as liberal as a lord. 'The liberal soul shall be made fat: and he that watereth shall be watered also himself,' Prov. xi. 25. 'The liberal deviseth liberal things; and by liberal things shall he stand,' Isa. xxxii. 8. But your princely spirit and your liberality seem to consist in doing things on a large scale for yourself, and on a small scale for your neighbours."

Thomas.—"You never gave me such a dressing as this before."

John.—"I wish you knew, Thomas, the real luxury of doing good to others, and you would never be the greedy cormorant you are with regard to yourself. Again, I say, that your old failing of going for too much is a black mark on your brow. There are many instances in God's holy word, of men going for too much, and being punished for it. Pharaoh went for too much in requiring the children of Israel to make the same quantity of brick

when left without straw, as when it was found for them; in oppressing them and in pursuing them through the Red Sea, and he was overwhelmed by the raging waves. 'The Lord overthrew the Egyptians in the midst of the sea,' Exod. xiv. 27. Korah, Dathan, and Abiram, went for too much in raising a mutiny against Moses and Aaron, and the earth opened her mouth and swallowed them. Belshazzar went for too much when he made his great feast, and drank wine in the hallowed vessels of the house of the Lord, to the gods of gold and of silver, of brass, of iron, of wood, and of stone. The handwriting appeared on the wall, and 'in that night was Belshazzar the king of the Chaldeans slain," Dan. v. 30. And Judas went for too much when he betrayed his Master, the Lord of life and glory, for thirty pieces of silver, 'and he cast down the pieces of silver in the temple, and departed, and went and hanged himself,' Matt. xxvii. 5. Take warning by these instances, Thomas, and pray earnestly for contentment, for gratitude, and for more desire to do good to those around you. You may go for too much in many things, but you can never go for too much in doing to others as you would they should do unto you; nor in fearing God, and keeping his commandments."

USEFULNESS.

Good deeds are very fruitful; and not so much of their nature, as of God's blessing, multipliable. We think ten in the hundred extreme and biting usury; God gives us more than a hundred for ten; yea, above the increase of the grain which we commend most for multiplication. For out of one good action of ours, God produceth a thousand; the harvest whereof is perpetual: even the faithful actions of the old patriarchs, the constant sufferings of ancient martyrs live still, and do good to all successions of ages by their example. For public actions of virtue, besides that they are presently comfortable to the doer, are also exemplary to others: and as they are more beneficial to others, so are more crowned in us. If good deeds were utterly barren and incommodious, I would seek after them for the conscience of their own goodness: how much more shall I now be encouraged to perform them, for that they are so profitable both to myself and to others, and to me in others! My principal care shall be, that while my soul lives in glory in heaven, my good actions may live upon earth; and that they may be put into the bank and multiply, while my body lies in the grave, and consumeth.—*Bishop Hall.*

"GRAVE CONCERNS TO-MORROW."

In the year B.C. 384, Thebes, a renowned city of Greece, was reduced by the Spartans, and four hundred of its principal citizens banished. These exiles fled to Athens, and about four years after, being impatient to return to their homes, they entered into a conspiracy for that purpose. Leontiades and Archias were the two polemarks, or governors, of Thebes, under the Spartans, and their opposite qualities aggravated the sufferings of the inhabitants. Leontiades was a vigilant party leader, who devoted his whole attention to public affairs, and the security of his government. On the contrary, Archias was a man of pleasure, who desired power that he might obtain sensual indulgence. To destroy these governors, with others of their party, was the object of the conspirators. They had friends in the city with whom they formed plans, but the vigilance of Leontiades for some time prevented their execution. At length, however, toward the end of the year B.C. 379, a plan was perfected for the recovery of the city. It was agreed that the main body of the exiles, headed by Pherenicus, should post themselves in the Thriasian plain, near Thebes, while a small party—Plutarch says twelve, and Xenophon, seven—should make their way into Thebes, and join their friends in the city. Among these conspirators were Pelopidas, Mellon, Damoclidas, and Theopompus, men conspicuous for their rank.

In the mean time, Phyllidas, one of the most important confederates of the conspirators in Thebes, had appointed a banquet, which he was to give to Archias, and Philippas, one of his colleagues, under the pretext either of a public festival, or of celebrating the termination of their year of office, which was at hand. He promised Archias that he would endeavour towards the close of the entertainment to procure the presence of some lewd women, and as Leontiades would not have approved of such wickedness, Archias had desired that he should not be invited.

The little band of exiles took different roads, entered the city unobserved, and met safely in the house of Charon, a resolute partisan, where they were joined by others, until the whole number amounted to forty-eight. They had not been long assembled, however, before they were threatened with danger. A message came from Archias to summon Charon into his presence. It seemed that the plot was discovered; but Archias had only heard that some of the exiles were concealed in the city, and he had sent for Charon, without any suspicion, to make inquiries on the subject. Charon denied any knowledge of the circumstance, and Archias and Philippas, who were at the banquet of Phyllidas, were too much heated with wine to think seriously of danger. Soon after, indeed, a letter was brought to Archias from an Athenian of the same name, who was at this time hierophant, the appointed intepreter of mysteries, communicating to him the details of the plot; and though the bearer conjured him to read this letter, inasmuch as it unfolded some grave concerns, Archias, heated and stupified by his debauch, laid it aside unopened, exclaiming: "GRAVE CONCERNS TO-MORROW;" and expressed his desire for the appearance of the Theban women.

This was the moment chosen for attacking him. Mellon, and a few of his companions, were at the door in disguise as women or revellers, and Phyllidas admitting them, after a brief struggle, they dispatched Archias, Philippas, and the other guests. Thebes was finally rescued from the power of the Spartans by the conspirators.

How much does the conduct of Archias resemble that of the world at large at the present day. The drunkard is cautioned to think seriously of his doings, because the word of God declares that no drunkard shall inherit the kingdom of heaven, (1 Cor. vi. 10;) and he laughingly replies: "GRAVE CONCERNS TO-MORROW." Reader, are you a drunkard? If you are, remember that "to-morrow" may never dawn upon you.

> "The drunkard is a vessel weakly mann'd,
> That's wrecked and cast away upon dry land."

The glutton is warned of the results of his gluttonous delights, disease and death, and bade to prepare for his latter end; and as he looks over the dainties spread with a lavish hand upon his board, he exclaims: "GRAVE CONCERNS TO-MORROW." Reader, are you a glutton? If so, you may have so wantonly ministered to the flesh, that it may reap corruption before "to-morrow."

The man of pleasure is affectionately advised to moderate his desires for the things of this world, and to set his affections on things above, and as his eyes rove upon his visions of earthly bliss, he joins the common cry: "GRAVE CONCERNS TO-MORROW." Reader, are you a man of pleasure? If so, remember that your eyes may be closed upon all that is dear to you in this world before the sunrise of "to-morrow."

The rich man who has long been saying to his soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," is cautioned to think of the day when he must part with his treasures, and to prepare for his latter end; and as he looks upon his coffers and overflowing barns, pleased at the goodly prospect, he joins the universal cry: "GRAVE CONCERNS TO-MORROW." Reader, are you a worldly-minded rich man? If so, this very night thy soul may be required.

The man who has reached his threescore years and ten, is earnestly entreated to spend the remnant of his life in preparing for that dread eternity into which it is certain he must soon enter; and, strange to say, although one foot is already in the grave, he exclaims, also, "GRAVE CONCERNS TO-MORROW." Reader, are you an aged man? If so, we say to you with tenfold earnestness, you may be numbered among the dead "to-morrow."

The middle-aged are told of the uncertainty of life, and are exhorted to prepare for death; but as they cast their eyes upon their vigorous frame, which seems built for some thirty years to come, reckoning in full confidence upon walking the earth during that period, they despise the exhortation, and say, "GRAVE CONCERNS TO-MORROW!" Reader, have you attained the age of full-blown strength? If you have, although your bones may be full of marrow, the stroke of death may yet cut you down, and you may never see "to-morrow."

The young are affectionately entreated to consider, that though they are in the morning of life, they are not too young to die; that they may be cut down as a flower; and with a countenance full of joy, they likewise exclaim, "GRAVE

CONCERNS TO-MORROW." Reader, are you young in years? If so, look at the names and ages recorded on tomb-stones, and consider that you may be numbered among the dead before "to-morrow."

To whatever class. of character you may belong, and of whatever age you may be, into whose hands these lines may fall, oh remember the words of the wise man:

"Boast not thyself of to-morrow,
For thou knowest not what a day may bring forth."
PROV. xxvii. 1.

Let these hints be as a letter to warn you of the danger of delay in the matter of salvation. Throw it not aside as Archias did, unheeded, and with the exclamation, "GRAVE CONCERNS TO-MORROW." Lay its warnings to heart, for you may never know "to-morrow." Like as Archias was, so you may be summoned away from earth, and all you love, suddenly. Even now, Death may be standing at your door, ready to execute his fearful work. St. James saith emphatically, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away," Jas. iv. 13, 14. Prepare then to meet thy God! "Behold, *now* is the accepted time; behold, *now* is the day of salvation," 2 Cor. vi. 2. "To-day if ye will hear his voice, harden not your hearts," Heb. iii. 7, 8. Before the dawn of "to-morrow," you may be in that fearful place, where its sound is never heard. Seek peace then with God NOW through the atoning blood, and the all-sufficient merits of the Lord Jesus Christ. Go, seek it at the throne of grace, and delay not. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. xxix. 1.—F.

FRESCO PAINTING.

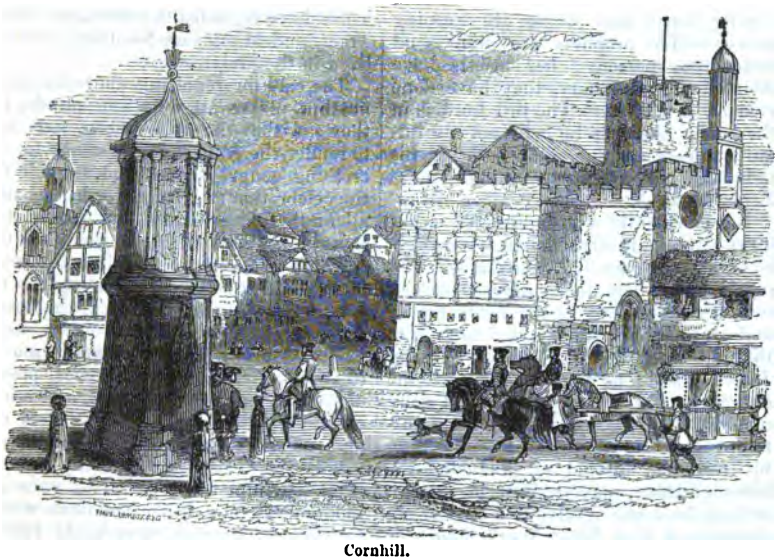
WE learn from Mr. Latilla that fresco, (so called from its being painted on a prepared stucco while fresh plastered and wet,) is the most masterly of all modes for mural adornment. The Greeks introduced it among the Romans, and most of the ancient frescoes and encaustics were the work of the former, as those of Pompeii and Herculaneum. In various parts of Italy ancient frescoes have been brought to light, and Vasari says, that such was the beauty and freshness of the baths of Titus, when first opened, that Raffaelle and Giovanni da Udine, who had come to see them, remained for some time transfixed with amazement.

Among the advantages of fresco for mural decoration are, the absence of glare, with exceeding purity and freshness of colour. Fresco, reflecting instead of absorbing light, renders it particularly beautiful by candlelight, though its bland mellowness of tone is at all times very charming.

By the practice of this admirable mode of painting, the artist will soon lay aside the lesser excellences required in oil, as they would not be called for, and indeed cannot be exercised in it; the firmness of touch and celerity necessary for completing the part prepared for the day, with a constant reference to the effect of the whole, will prove to the painter that more beauty is caused by simple colour, more grandeur by preserving the flow of outline, the vigour and general character of the subject, than by attending to tints, glazings, and all the intricacies of oil. Local colour should remain unbroken by various hues; and the chiaro-scuro in fresco seems amply to supply the want of variety of tints. To manage fresco well, requires a practice in the large, after which the painter may successfully treat small subjects; but the material is so adapted for an ample area, that its beauty and facility of manipulation are much lost in very circumscribed limits.—*Polytechnic Journal.*

THE JOY OF A CHRISTIAN.

The joy of a Christian in these worldly things is limited, and ever awed with fear of excess, but recompensed abundantly with his spiritual mirth: whereas the worldling gives the reins to his mind, and pours himself out into pleasure, fearing only that he shall not joy enough. He that is but half a Christian, lives but miserably; for he neither enjoyeth God nor the world: not God, because he hath not grace enough to make him his own; not the world, because he hath some taste of grace, enough to show him the vanity and sin of his pleasures. So the sound Christian hath his heaven above, the worldling here below, the unsettled Christian nowhere.—*Bishop Hall.*



Cornhill.

ENGLISH HISTORY.

CHARLES I.

The determination of Charles to proceed in the course upon which he had entered, was shown immediately after his return from Scotland, by appointing Laud to succeed Abbot, as archbishop of Canterbury. Laud has recorded, that on the same day he had the offer from an authorized party to be made a cardinal. He declined, but evidently had not the reluctance which any ecclesiastic really attached to the Reformation would have felt. About this time, the king and his advisers gave cause for new suspicions of their sincerity, by sending an envoy to Rome, as from the queen, and allowing three accredited agents of the pope to reside in London, in succession, till 1640. This request for the cardinal's hat for Laud seems to have originated with the queen, whose priests were afterwards sent to the pope's nuncio, at Paris, where the latter spoke highly in praise of Laud, and of his willingness to show favour to the papists. The following statement of the modern Romish historian of England, is important. He says that Panazani, the second of the three agents, from Rome, in December, 1634, was received graciously by the queen, and assured through secretary Windebank, that he might remain in safety. From his despatches, it appears that among the most zealous churchmen, there were some who, alarmed at the increasing numbers, and persevering hostility of the Puritans, began to think of a re-union with the see of Rome, as the best safeguard for the church of England. Of this number were Windebank, Cottington, Goodman, bishop of Gloucester, and Montagu, bishop of Chichester. The latter conferred three times with the Italian on the subject, and assured him that the English clergy would not refuse to the pope a supremacy, purely spiritual, such as was admitted by the French romanists; that among the prelates, three only, those of Durham, Salisbury, and Exeter, would object; and that Laud, though he was too timid and too cautious to commit himself by an open avowal, was in reality desirous of such an union.

In 1632, the reading of the Book of Sports was again commanded; this was done to discountenance the proceedings of two judges on the western circuit, who had given force to some measures for the better outward observance of the Lord's-day. Such a measure was distasteful to Laud and the court, as savouring of puritanism; but they forgot the especial blessings promised to nations and public bodies, as well as to individuals, who keep the Sabbath; and surely their opposition led to increased profaneness, and added to the national guilt. This recalls to mind the description of Judah, given by the prophet, "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are

roaring lions; her judges are evening wolves.—Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not," Zeph. iii. 2—5.

Laud evidently was determined to put down all true and vital religion, if it savoured of what was regarded as puritanism. The judges before mentioned were compelled to revoke their order at the next circuit; and every bishop was directed to require that the Book of Sports, issued by king James, should be again read in all the churches. May's History of the Parliament of England states, that "this attempt to put down puritanism by setting up irreligion, instead of producing the intended effect, may credibly be thought to have been one motive to a stricter observance of that day. Many men who had before been loose and careless, began upon that occasion to enter into a more serious consideration of it, and were ashamed to be invited by the authority of churchmen, to that which themselves, at the best, could but have pardoned in themselves, as a matter of infirmity."

In the visitation of his new diocese, Laud enforced an exact observance of outward regulations and ceremonials, and did much to repair and beautify the churches, even causing the king to undertake to restore St. Paul's to its former splendour; but every thing opposing his own doctrinal views was discountenanced, and as much as possible put down. Hinderances were thrown in the way of obtaining ordination by any who differed from him; and in stopping the lectures in churches, he followed out the course he openly adopted early in 1633, when by the aid of the star chamber, he put an end to a trust, designed to devote large subscriptions to the purchase of livings, and the endowment of lectures in populous neighbourhoods, to be supplied by pious and active clergymen. These lectures were chiefly established in towns, and were very needful for the instruction of the people, when a large part of the pastors were incompetent to preach to their flocks. The amount raised for these purposes was declared forfeited to the crown, and the trustees threatened with personal punishment, if they attempted to carry on their praiseworthy design. From this fact, it is not difficult to suppose how Laud would have regarded the efforts of Bible, Tract, and Missionary Societies, had he lived in the present day!

The care for repairing churches could not but please all reflecting minds, till they saw that the chief efforts were not to render the edifices commodious for increasing congregations, and suitable for the celebration of Divine worship, so that all might unite therein, but rather that especial facilities might be given for the celebration of what was called the sacrifice of the eucharist; changing the reverend and due participation of the Lord's Supper into the performance of a sacrificial memorial. The tables were removed to the east end of the churches, placed altar-wise, inclosed with rails, and raised on steps; this was enforced so as to oppose, and set aside a canon upon the subject then existing. In many cases by litigation, and the removal of galleries, monuments, and other erections within the church, attempts were made farther to sanction the idea of a special manifestation of the Deity at one part of the building, forgetful of the scriptural declaration, "Howbeit the Most High dwelleth not in temples made with hands," Acts vii. 48. Serious offence was hereby given to many reflecting minds; the more from the pains and penalties inflicted by the spiritual courts on all who resisted their proceedings; and shortly after these courts were conducted in the name of the bishops, and not of the king as heretofore. In the consecration of the church of St. Katherine Cree, in London, Laud carried more fully into practice his love for ceremonials, to the alarm of many, and the disgust of the nation in general, introducing several ceremonies directly opposed to what had been customary on the like occasions, since the Reformation. As Pennant observes, in reference to this consecration, "Laud attempted innovations in the ceremonies of the church, at a season he ought to have left them in the state he found them."

One of the churches repaired at considerable cost about this period, was that of St. Peter's, Cornhill, represented in the annexed engraving, of which church a tradition was current, and recorded on a tablet then placed therein, that the church was the first Christian edifice for worship erected in London, being originally founded on that spot A. D. 179, by Lucius, said to have been the first Christian king in Britain. In itself the legendary story is of no value, but the re-

ference to Lucius may be considered as forming a part of the chain of irrefragable evidence, which establishes undeniably the existence of a purer Christian faith in our land, before Augustine, on the sending of pope Gregory, had introduced the more corrupted form of Christianity prevalent in the sixth and seventh centuries.

Some other instances must be shown of the impolitic and violent proceedings of the ruling party. Prynne, a learned barrister, was tried in the star chamber; his offence was, that in a volume against stage plays he had used expressions relative to actresses, which some applied to the queen, though his work was published some weeks before a mask in which she appeared as a performer. Laud excited the royal wrath against Prynne. The work was condemned as seditious; the author was fined £5000, pilloried, and his ears cut off; while the societies of lawyers were induced to show their disagreement with their associate, by acting a masked pageant which cost £21,000. This was in 1632, but in his imprisonment, Prynne wrote a tract still more violent, in which he reflected on the prelates: for this, by direction of Laud, he was again tried with Bastwick and Burton, who had also written against prelacy. They were all condemned to the pillory, and loss of their ears. They were afterwards sent to Scilly, Guernsey, and Jersey, to be imprisoned, debarred from pen and ink, and not allowed to see any friends or relatives. Their sufferings were regarded as martyrdom. Prynne having already lost his ears, the executioner cut away the scraps of flesh that remained. Laud openly took part in these proceedings; though he might have plainly seen that he was contending, not with a few enthusiastic, discontented spirits, but with the general feeling of the nation; and he pushed forward that terrible engine of oppression, the star chamber, into active contest with the press. An instance of his unforgiving anger was shown in the prosecution of bishop Williams, once his friend; but having counselled the king against these acts of severity on the plea of religion, he was prosecuted, and, after a suit which lasted many years, condemned in 1639 to be suspended from his office, and heavily fined, his crowning offence being that a letter addressed to him was found in his pocket, in which the writer spoke with disrespect of Laud.

Another case which was regarded as still more favourable to popery, was that of Sherfield, the recorder of Salisbury. He had in various ways shown readiness to support the measures of the ruling party, but there were some pictorial representations decidedly idolatrous, in a church which he attended, having been originally monastic, and a private chapel, till given to the parish during the last reign. Here was a window, having seven pictures of God the Father, as an aged man, in a coat of red and blue, engaged in creating the world, depicted with all the grossness and absurdity of the darkest ages, before which ignorant people were still repeatedly seen kneeling and worshipping as in the days of popery. Sherfield, with the consent of the vestry, at which six magistrates were present, offered to replace this window with plain glass, and, being about to proceed to London, he broke the objectionable panes of glass, that the workmen might not mistake the window to be removed. Three years after, he was cited in the star chamber for breaking a church window. Laud aggravated the offence, and palliated the idolatry by referring to the passage, Dan. vii. 13, where the prophet speaks of the Ancient of days. Strafford supported the bishop, but the earl of Dorset, who also sat as judge, said the prosecutor ought to be punished, and not Sherfield. This obliged Laud to mitigate the fine he at first proposed, but Sherfield was sentenced to pay 500*l.*, while the first cost of the glass did not exceed forty shillings. A prebendary of Durham was fined and imprisoned for publicly censuring the dean for having placed a number of lighted candles on the communion table; two lecturers were imprisoned for preaching against crucifixes; and Laud did not hesitate to require bishop Hall to omit passages in an intended publication in which he spoke of the pope as Antichrist.

Laud was not contented with filling what would now be called the place of prime minister: he entered into the details of office, and took the place of one of the lords commissioners of the treasury on the death of the earl of Portland, who had been a decided opponent of his policy. His eager temper, and ignorance of business, caused him to be repeatedly imposed upon: he found himself unequal to its duties, and gave up the office in 1635, but prevailed upon the king to continue it in the hands of an ecclesiastic. Juxon, bishop of London, was appointed.

Laud's own remark upon this occasion may be copied; it needs no comment. After entering the appointment which was made on a Sunday, he adds: "No churchman had it since Henry the Seventh's time; and now, if the church will not hold up themselves, under God, I can do no more."

Nor was this the only clerical appointment to a high temporal office. Archbishop Spottiswood was made lord chancellor of Scotland. Whatever may have been Laud's design, his proceedings certainly showed not only zeal without knowledge, but also they tended to destroy the object he sought to obtain. The people could not but feel that "coming events cast their shadows before:" and there was very much that recalled to mind the days of popery, while the iron hand of despotic power exercised by the church of Rome, and the sufferings of their martyred forefathers, were still fresh in the remembrance of the nation. Time had not effaced these recollections, nor could they hear with indifference the contemptuous reflections frequently cast on the English reformers by the ruling ecclesiastics. From Laud's own correspondence with Strafford, it appears that he firmly resolved to pursue an unyielding course, believing that he should thereby establish those principles which he considered of vital importance. He thought severity must eventually succeed, and adopted as his resolution, "thorough and thorough," expressing his belief that a little more severity would cure "the itch for libellings." But his rigour only increased the number of his enemies. Added to the sufferers for conscience' sake, were many who were punished for irregular and vicious conduct; for it is certainly to his credit that he spared no offenders for their rank, but all these were ready to act against him, and the cause he identified with himself. The court of high commission was that which chiefly carried on these prosecutions. This was a kind of national bishop's court, with larger powers than those of the dioceses, embracing the questions of religion and morality which had belonged to the jurisdiction of the clergy in the middle ages. All the provincial bishops' courts could appeal to this superior tribunal, which was created at the commencement of the first parliament under Elizabeth. As the commissioners were selected in nearly equal numbers from the clergy and laity, their discussions were not always of an ecclesiastical character, and sometimes infringed upon the laws of the country. The House of Commons now would have abolished this instrument of arbitrary rule, but the utmost accomplished at that time, was to keep it under some sort of restraint.

The most important impost levied by royal authority, was that called ship-money, which was the especial cause that placed Charles in collision with some of the most able and virtuous of his subjects. A naval force being required to carry into effect a secret treaty between England and Spain, Noy, the attorney-general, who, on being appointed to that office, had deserted the popular party, discovered that, on special emergencies, writs had sometimes been directed to the sea-ports and maritime counties, directing them to supply the crown with some ships. Similar writs were now issued, and the demand extended to the inland counties. An unusual sum of 200,000*l.* was thus collected, and it was applied to the purpose designed; but it involved the principle of allowing the monarch to decide alone as to the extent of national danger, and to provide at his sole pleasure the relief he thought needful. A decision in its favour was obtained from the judges. Hence lord Strafford argued that as it was lawful for the king to impose a tax to equip the navy, it must be equally so to raise money for an army, which might be employed for aggression as well as for defence, adding, "This decision of the judges will, therefore, make the king absolute at home, and formidable abroad."

The collision between the crown and the subject in the case of ship-money, was brought on in 1637, by the refusal of John Hampden, a landowner in Buckinghamshire, and a friend of the late Sir John Eliot, to pay the sum of 20*l.*: this payment being required, he desired to have its legality determined. The question was solemnly argued eleven days, and precedents as early as the days of the Saxons were referred to. The leading argument against the impost, was the repeated declarations of statutes, and in the recent petitions of right, that no free man should be taxed without his own consent; that is, no subject should be required to pay taxes without the authority of parliament. At length the decision was given; seven judges were in favour of the crown, including Finch, the chief justice, who had been speaker in the last parliament.

Only two, Crook and Hatton, spoke decisively against the claim of the crown; two decided against it in the case before them, but on minor grounds; and one judge sent his opinion against it, written from his sick chamber. The public attention was fixed on this discussion, which plainly involved the question, whether the government should continue a limited monarchy, or become absolute: in former times, this question had been between the king and the nobles; it was nowbet ween the crown and the people.

The partizans of the court rejoiced in this decision as a victory, but it was in fact a defeat; the arguments on which the judges had decided were publicly known and duly appreciated. Thus every step in the course pursued by the king's advisers, even if successful for the moment, only strengthened the opposition accumulating against them. But so blind were they to the probable consequences, that lord Wentworth wrote to Charles that it was the greatest service the lawyers had done the crown in his times. Some of the judges defended the attorney general, who openly declared that the king of England was "an absolute monarch."

In Ireland also arbitrary measures were pursued. At the commencement of the war with Spain, the king feared an invasion of Ireland by the Spaniards, and raised an army for the defence of that island. To provide for these troops was difficult, but support was promised by some of the chief landed proprietors upon certain conditions, a part of which only related to the security of landed property, but some of them were considered by archbishop Usher, and other Protestant prelates, as promoting popery. The king consented on receiving 120,000*l.*; but he found it advisable to evade the performance of his engagement, which, of course, excited much discontent; the natives and the Romish party having in several respects acted upon their expectations, without waiting for any legal permission. They had even occupied some of the churches, and restored the performance of the mass. To enforce the royal authority, viscount Wentworth, afterwards earl of Strafford, was appointed lord deputy in 1633. He proceeded upon the principle, that Ireland was a conquered country, to be dealt with at the pleasure of the English monarch; he went thither, supported by Laud, and resolved to carry out the claims advanced by Charles. His arbitrary views had already been shown when ruling the English counties in the north. A parliament was summoned at Dublin, every care being taken to secure the majority; and then Wentworth announced that some of the promised concessions should be granted, but that others pressed so hard upon the royal prerogatives, that the king could not allow them. The most material proceeding placed a large portion of the landed property of Ireland at the disposal of the king, by setting aside the rights of the present possessors by legal measures, so as to compel the rightful owners to hold their estates by the sufferance of the crown. In some instances, juries were fined, and intimidated to give their verdicts according to the directions of the lord deputy. This displeased the laity, while both the clergy and laity were obliged to submit to new laws or canons, doing away the independence of the Irish church. These points being carried, Strafford wrote: "Now I can say that the king is as absolute here, as any prince in the whole world can be." He believed that he should best support these measures by continuing the parliament; but the king ordered him to dissolve it, stating that his experience of parliaments showed "that they were of the nature of cats; they grow rusty with age." Wentworth then proceeded with some arbitrary measures affecting the security of the landed estates, and would have seized a large portion of Connaught to be disposed of by the crown. His temper was violent, and his whole conduct rendered him very unpopular; he even caused lord Mountnorris to be sentenced to death by a court martial for a casual expression. The unpopularity of the lord deputy induced him to visit England in 1636, when he defended his proceedings before the council, received the royal sanction, and returned to his government, where a general conspiracy among the Papists was already secretly organized.

THE WILLOW.—No. II.

The arrangement of plants belonging to the genus *Salix* is attended with many perplexing difficulties, and, notwithstanding increased attention given to the subject of late years, is as yet scarcely defined. This is by no means surprising, when we consider the extraordinary

number of species included within it, and the still more numerous varieties continually discovered. Ray, the earliest botanist who entered on the subject, enumerated ten species growing in the neighbourhood of Cambridge; Linneus, in 1753, described thirty-one species; and Wildenow, forty years after, one hundred and sixteen species. Sir J. E. Smith, in 1819, enumerated one hundred and forty-one species, which have been further increased by recent discoveries to two hundred and fifty-four. Loudon describes at length one hundred and seventy, which he arranges in twenty-four groups, according to their general appearance; besides these, he mentions fifty others which have been introduced into England, though not assimilated to any of his groups. Here, then, we have a tangible proof of the infinite wisdom to design, and power to achieve, which we acknowledge as attributes of the God of nature. We speak of the willow, and, perhaps, scarcely allow it a place among "the trees of the wood," forgetful or ignorant that within this undervalued family are numbered upwards of two hundred plants, all agreeing in every important particular, and yet each so various as to be distinguished from every other. How does the utmost stretch of the boasted mind of man sink into insignificance, and the creature appear as nothing, while the Creator is exalted as "wonderful in counsel, and excellent in working."

It would far exceed the limits of our present paper merely to enumerate these varied species; yet to give the reader as enlarged a view as possible of the scarce bounded field of interest suggested by our subject, we purpose to specify the appearance and distinct properties of the principal native species.

Salix alba, the white, or Huntingdon willow, derives its name from the whitish appearance of the leaves, which are covered on both sides with short silky hairs. It is found in all parts of Europe and the north of Asia, and is one of the largest trees of the species, growing from fifty to sixty feet high, even in inferior soils. In a favourable situation it often exceeds seventy feet. The timber it yields is very white and smooth, and is used for most of the domestic purposes which have been alluded to. The bark, which is thick, and full of cracks, is used both in medicine and for tanning; the charcoal is prized in the manufacture of gunpowder; and the wood, even when green, makes excellent fue. It is this species of which, in the north of Europe, the leaves and young shoots are dried as winter fodder for the cattle; the inner bark even, in seasons of scarcity, is ground, and, when mixed with oatmeal, made into bread. This is the tree so generally found beside the brooks and streams or marshy pools, as to have become almost identified, in every mind, with such scenes. From the general custom of lopping the shoots as they spring forth, a white willow is rarely seen in perfection. The very practice which enhances its utility, by multiplying its valuable supply of strong straight poles for stakes, handles, etc., greatly diminishes its picturesque appearance. Yet even a pollarded willow has its beauties: the rugged curving trunk; the knobbed summit, whence shoots of every size and length diverge; the small quivering leaf, glistening in the sunbeam like a veil of silver tissue, present an appearance, which, taken in the whole, no lover of nature can pass unheeded.

Salix Russelliana, so named in honour of the duke of Bedford, who first brought it into notice, frequently grows from eighty to ninety feet high, and is one of the most valuable trees of the species. Mr. Lowe, in his survey of Nottinghamshire, observes, that in eight years from the time of planting, the poles will yield a net profit of 214*l.* per acre. The bark of this tree is superior to that of the oak for tanning, and has been used successfully, as a substitute for cinchona, in agues, as we have already stated. The famous tree at Lichfield, known as Dr. Johnson's willow, was of this species. Though incorrectly stated to have been planted by his father, it was, to use his own expression, "the delight of his early and waning life," and on every visit to his native place, he always repaired to it. In 1781, he requested a physician of the town to measure it, observing it was the largest tree of the kind he had ever seen, and therefore wished its size to be recorded. The circumference of the trunk, at the ground, was then fifteen feet nine inches; and below the spot where it divided into fifteen large branches (at twelve feet and a-half from the ground) thirteen feet. The tree was forty-nine feet in height, and overshadowed an extent of ground containing nearly four thousand square feet. Till 1810 it continued to increase in size, and then measured twenty-one

feet in girth at the ground. That year it was severely injured by a storm, and from that time rapidly decayed. An accidental fire, in 1825, nearly consumed its venerable relics; but it stood till April 29, 1829, when it was blown down by a violent storm, and its remains were converted into snuff boxes, and other small articles. The owner of the ground on which it had stood regretted much the fall of so interesting a memorial of his celebrated townsman, and recollecting that a few months before a large branch blown off had been used for pea sticks, examined these, and discovered that one had taken root. This, with some ceremony, was removed to the site of its illustrious progenitor; it flourished, and is now twenty feet high.

Salix fragilis, the crack willow, in many respects much resembles the last named species. The cut in *Visitor* for July, page 258, delineates its general appearance. The name originates in the extreme brittleness of its branches, which, in the spring especially, will break from the trunk at the slightest blow. The timber of this tree is said, by many, to be superior to that of *S. alba*.

S. caprea, the round-leaved, or goat-sallow, is said to be so called from goats browsing eagerly on the early blowing catkins. The leaves of this are rounder and more crowded than in any other species. In some parts of the country these golden-tufted blossoms are gathered and worn, or put up in churches on the Sunday before Easter. The branches are ornamented with spring flowers, and denominated palms. Such, when branches of the true oriental palm could not be procured, were, and still are in Roman Catholic countries, carried in solemn procession on that day. It is easy to trace the origin of this custom to the public entry of the Saviour into the city of Jerusalem. The "people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord," John xii. 12, 13.

From Olivet's sequestered seats,
What sounds of transport spread!
What concourse moves through Salem's streets,
To Zion's holy head!
Behold Him there, in lowliest guise,
The Saviour of mankind!
Triumphal shouts before him rise,
And shouts reply behind:
And "Strike," they cry, "your loudest string;
He comes! Hosanna to our King."

CUNNINGHAM.

S. viminalis, the common osier, is also of vigorous growth. The leaves are long and narrow, of a blueish green, covered below with a white hoary down. This is the species most extensively cultivated, its long and flexible shoots being peculiarly adapted for hoops, hampers, crate work, and coarse baskets. For the finer sorts of basket work, the sorts most preferred are *S. Forbyana*, *S. rubra*, *S. triandria*, and *S. vitellina*. These all are distinguished for the long tough rods they send forth after every repeated cutting. They are generally planted by the side of rivers and streams, or on small islands called osier holts. The Thames and the Cam are especially noted for these, and the extensive fenny districts of Huntingdonshire and Cambridgeshire yield an abundant supply. The shoots are generally cut in the autumn, after the fall of the leaf; they are tied up in bundles, termed bolts, and if intended to be peeled before using, are set upright, on their thick ends, in standing water, for some months. These, when sold to the basket-maker, are measured by a band called an ell, (three feet nine inches.) A bolt measuring an ell will fetch in the districts where they are grown, 1*s.* 6*d.* a bundle, but much more in the neighbourhood of London. For the finer sorts of work, the rods are then peeled; a simple operation, generally performed by old men and women, by means of two iron rods, united at one end, like a pair of tongs. The hinged end, which is sharpened for the purpose, is thrust into the ground, to hold the instrument firm; the peeler then draws the osier through it, till the bark is stripped off. Peeled rods not only keep better, but fetch a higher price than those unpeeled—from 5*s.* to 7*s.* a bolt in the neighbourhood of London.

The simple art of basket-making, formerly known to every countryman, is now, in England, almost exclusively confined to those who follow it as a trade. The different sorts of hampers, baskets, etc., are of course each constructed in a different way, though the principle and routine in all is the same. The article is begun in the centre of the bottom of the basket, bending the main ribs upward, and wattling or twisting finer rods round and between these. Simple as the process appears, and trivial as the manufacture and the article produced may be regarded, yet in how many ways do these osier or willow rods, promote our comfort and convenience. Were we by any

accident deprived of the utensils thus constructed, how difficult would it be to supply their place; for they combine with the capacity of retaining every description of substance the important qualities of lightness, strength, cheapness, and cleanliness. In this useful manufacture the tatooed savage slaves of ancient Britain once surpassed the luxurious and polished masters of the world; the marshes of the conquered island, and the superior skill acquired by its barbarous inhabitants from practice, supplied the haughty yet refined citizen of Rome, with the useful and ornamental *bascudæ*. These, history tells us, were exported in large quantities from Britain to Rome; and, from their delicacy of fabric and elegance of workmanship, brought a high price. Juvenal, describing the luxurious furniture of the table, enumerates

"Baskets, and a thousand other dishes;"

and Martial thus personifies one of them:

"From Britain's painted sons I came,
And basket is my barbarous name;
But now I am so modish grown,
That Rome would claim me for her own."

Basket-work, or wattling, was in those ancient times of no little consequence to these uncivilized nations furnished with materials of defence, and skill to use them. For want of proper tools to fell trees, boats of wicker work covered with skins, were used for many ages, in different parts of Europe. The coracles, or portable fishing boats now used on the Severn, are vestiges of these ancient British barks.

The bending willow into barks they twine,
Then line the work with spoils of slaughtered kine;
Such are the floats Venetian fishers know,
Where in dull marshes stands the settling Po;
On such to neighbouring Gaul, allured by gain,
The bolder Britons cross the swelling main.
ROWE'S LUCAN.

But truth compels us to allude to a yet further purpose to which our forefathers applied the osier twigs their marshes afforded. They discharged no trifling part in the barbarous rites of druidical worship. Cesar tells us that it was an article of their creed that nothing but the life of man could atone for the life of man. Hence, on solemn occasions, "they formed a huge colossal figure of a man, of osier twigs, and having filled it with human beings, and surrounded it with hay and other combustible materials, they set fire to the pile, and reduced it, with all the miserable creatures included in it, to ashes." Blessed be the name of the Lord, who, in the fulness of time, revealed a different atonement by which the blood of Christ Jesus, redeemed from everlasting death the souls of all who believe on him. While we trace in the records of history scenes like that above described, transacted on the shores of our own island, let boasting be for ever excluded, and grateful adoring love be increased to Him who has made us to differ, by the contrast of its past and present state.

Cato, describing the appendages to a rural establishment, ranks the *Salictum*, that is, willow plantation, as the third in importance, even before the olive ground, the meadow, or corn field. This was on account of its connexion with the vineyard, as supplying twigs wherewith to bind the young shoots. Columella describes the chestnut, the willow, and the reed, as the dowries of a vineyard; and Pliny observes, "The willow furnishes long props for supporting the vine, the bark may be employed for tying up the shoots, and the young shoots are employed in basket making." From his account, the species most used appear to have been *S. alba*, *S. vitellina*, and *S. viminalis*.

The weeping willow (*S. Babylonica*) is a native of the east, and though but of comparatively recent introduction into England, is one of the most picturesque and universally cultivated species. It is said that it was first brought to England, about 1730, by an Aleppo merchant; though the generally received account ascribes its introduction to accident, and attributes its naturalization to the poet Pope. He, happening to be present when a basket was received from Turkey or the Levant, observed some of the twigs fastened round it appeared as if they might vegetate, and requested them, observing at the same time, "Perhaps they may produce something that we have not in England." One of these, which he planted in the garden of his villa at Twickenham, took root, grew, and, in a few years, became a flourishing tree, said to be the parent of all now in our island. This tree was cut down, in the beginning of the present century, by the then possessor of the premises, to avoid the constant and annoying intrusions of visitors.

The weeping willows planted to mark the spot where the body of Napoleon, the mighty conqueror, the scourge of his

generation, was entombed, have attracted no slight share of public attention. The tree is not indigenous to St. Helena, but was introduced about the year 1810, with many other European shrubs and trees, by governor Beatson. Few of these survived the attacks of the numerous goats which abound on the island, but among those which survived was a weeping willow, planted, with some others, beside a spring of water, near Longwood. To this spot, named Slade's valley, Napoleon was much attached; he caused a seat to be placed under the tree, and frequently resorted thither. So partial was he to the place, that he was heard to say, that, if he must be buried in St. Helena, he should wish to be laid there. In compliance with this desire, he was there interred, although his favourite tree had been completely shattered in a violent storm which is said to have devastated the island on the night in which he died. Madame Bertrand, one of his suite, caused several cuttings of the tree to be planted on the spot. These took root, and from them many slips and plants have been procured, and sent to different countries. One of the first brought to England is in the garden of the Roebuck tavern, at Richmond; they are now very common, and may be easily obtained.

Linneus observes, of the *S. herbacea*, "This willow is the least of all trees." This is a native of the Welsh and Highland mountains, as well as of those of Scandinavia. Dr. Clarke says of it, in his travels in Norway, "Half-a-dozen trees, with all their branches, leaves, flowers, and roots, might be compressed within two pages of a lady's pocket book, without coming into contact with each other. The author, in collecting them for his herbary, has frequently compressed twenty of these trees between two of the pages of a duodecimo volume." More recent botanists have considered these as rather the shoots from a procumbent stem, than individual plants. "In Switzerland," says M. de Candolle, "some species of willow (*S. retusa*, *herbacea*, and *reticulata*,) spread over the uneven surface of the soil, and as their branches are often covered with the earth which the heavy rains wash over them, they present the singular appearance of trees more or less subterranean. The extremities of these branches form, sometimes, a kind of turf, and the astonished traveller finds himself, as we may say, walking on the top of a tree. The *S. herbacea* is the species that most frequently presents this remarkable appearance, because it generally grows on steep slopes of loose soil, particularly among the fragments of schistus, that are easily penetrated by the melting snow and rain."

Owing to the peculiarity of their growth, and the soil and situation which they require, and their rarely blending well with other trees, it has been recommended to plant willows intended for ornamental or picturesque effect, detached from other plantations. Several such *Salictums* have been formed in England and on the continent, especially in Germany. Dr. Host, the late director of the Vienna botanic garden, had collected upwards of three hundred sorts; and at Erlangen, under the direction of professor Koch, is an extensive and valuable collection. This gentleman has devoted much time and care to the examination of the species, and has done more, from personal observation and attentive discrimination, to clear up the difficulties of the subject than any other author. Such a plantation would form an interesting scene in any aquatic situation, and prove as ornamental as novel. *S. alba*, Gilpin thought "worthy to appear in any scene," and many of the less conspicuous species, from the varied and brilliant colours of their stamens and young shoots, would embellish any spot. The branches of *S. helix* and *vitellina* are of a bright yellow colour, and often planted among evergreens by way of contrast. Those of *S. purpurea* are of a rich shining purple, and the anthers of the catkin, before expanding, red. *S. pentandria*, though late in blooming, is remarkably ornamental; it forms an upright tree, eighteen or twenty feet high, with smooth shining branches, and large, bright, and deep green leaves, which, as well as the flowers, when bruised, emit a fragrant smell, like that of the sweet bay tree. The branches and shoots of *S. acutifolia* are dark violet colour, and those of *S. daphnoides*, or *præcox*, dark grey, both covered with a whitish powder, like the bloom on a plum. The young twigs of *S. decipiens* are red or crimson, but those of former years are clay coloured, and shine as if varnished. The branches of *S. viminalis* and *rosemarinifolia* are covered with silky hairs, and the under part of the leaves of *S. glauca arenaria* and *incana*, thickly covered with snow-white, cotton-like down. The species distinguished by the general name of

sallows, are known by their round, pale green leaves, and thick, yellow, silky catkins. "The withy, (*S. fragilis,*)" says Gilpin, "is of little value in landscape, and yet there is something beautiful in its silver-coated catkins, which open, as the year advances, into elegant hanging tufts; and when the tree is large and in full bloom, make a beautiful variety among the early productions of the spring."

Both in poetry and prose, and by ancient and modern writers, the willow has ever been associated with melancholy grief and despairing love.

Take off, take off, these bridal weeds,
And crown my careful head with willow.
BURNS.

A willow garland thou didst send
Perfumed, last day, to me;
Which did but only this portend,
I was forsook by thee.

Since so it is, I'll tell thee what:
To-morrow thou shalt see
Me wear the willow, after that
To die upon the tree.—HERRICK.

Willow! in thy breezy moan,
I can hear a deeper tone;
Through thy leaves come whispering low
Sweet sounds of long ago,
Willow, sighing willow.

Many a mournful tale of old,
Heart-sick love to thee hath told;
Gathering from thy golden bough,
Leaves to cool his burning brow,
Willow, sighing willow!

Many a swan-like song to thee
Hath been sung, thou gentle tree!
Many a lute, its last lament,
Down thy moonlight stream hath sent,
Willow, sighing willow!

Therefore, wave and murmur on!
Sigh for sweet affections gone,
And for tuneful voices fled,
And for love, whose heart hath bled,
Ever willow, willow!
MRS. HEMANS.

This fanciful association would seem particularly to apply to the weeping willow, and as some feelings, mournful though they may be, yield a soothing pleasure to those who experience them, so does this embellish and increase the effect of many a watery landscape. Yet to produce such a result, care must be taken that every surrounding object shall harmonize with the expression thus given to the scene. "The weeping willow," observes Gilpin, "is not adapted to sublime subjects. We wish it not to screen the broken buttresses and Gothic windows of an abbey, or to overshadow the battlements of a ruined castle. It seeks an humble scene; some romantic footpath bridge, which it half conceals, or some glassy pond, over which it hangs its streaming foliage." Such a scene Cowper, our pre-eminently English poet, has immortalized:

"We pass a gulf, in which the willows dip
Their pendant boughs, stooping as if to drink."

O'er the swift waters of the running stream,
The willow waves its light and graceful form;
Mingling a transient shadow with the gleam
Of the bright sunshine, like a passing storm.
ANON.

Still doth the golden willow bend, and sweep
The clear brown wave with every passing wind.
MRS. HEMANS.

In the continental cemeteries, the weeping willow has in many cases been substituted for the cypress, which the ancients considered as the emblem of death, from its gloomy shade, and thick, heavy mass of foliage. And well does the change befit the professors of a brighter faith, which discerns beyond the narrow stream of death endless bliss and immortality. "Whosoever liveth and believeth in me shall never die," John xi. 26: thus the Saviour comforted the bereaved sisters of Bethany, even while he wept with them, and they who with faith receive this saying, as they commit earth to earth and dust to dust, and watch the mortal remains of the dearest and best beloved lowered into their clay-cold bed, are yet enabled to check the struggling sob, and stay the falling tear, and raise the bedimmed eye, for they have a "sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." The drooping and dishevelled foliage of the willow, tossed by every gale, and in misty weather distilling tear-like drops of water from the extremity of each pensile twig, portrays the weeping mourner, bending over the last home of the cherished dead; but far different to the gloomy, death-like shade of the cypress, the willow is invested with a mantle of soft, bright green, which, annually renewed by the power of God at the glad season of spring, will whisper of life and immortality brought to light by the gospel. Such tones of comfort might the willows that fringed the shores of proud Euphrates, suggest to the mournful exiles of Judah, in their death-like state of captivity; and while they supported the instruments of melody, now distasteful to their possessors, might, to the eye and heart of faith, confirm the word of promised deliverance, and show, by their annual changes, the wonder-

working power and fidelity of the God of nature, and of Abraham, Isaac, and Jacob.

In ages past, where Babel's mighty waters
Rolled darkly onward, sat a weeping band,
Poor remnant of proud Judah's sons and daughters,
Captives and exiles from their father's land.

And while their tears they mingled with the billow,
And while their foes the bitter taunt still flung,
"Sing us the songs of Zion,"—on the willow
Their silent harps with mournful meaning hung.

And e'er since then, that tree so sadly waving
By the still gliding stream, or plashy spring,
Whether suns brighten, or dark storms are raving,
Seems linked to sorrow like a holy thing!

And still it offers to the broken hearted,
The friendly covert of its drooping bough:
Oh, well it were, meek tree, when joys are parted,
If man, like thee, could bend him to the blow.

L. A. Twamley.

LONG HAIR.

In Catlin's letters and notes on the manners, customs, and condition of the North American Indians, is the following extraordinary account:—

"I have just been painting a number of the Crows—fine-looking, and noble gentlemen. They are really a handsome and well-formed set of men as can be seen in any part of the world. There is a sort of ease and grace added to their dignity of manners, which gives them the air of dignity at once. I observed the other day, that most of them were over six feet high, and very many of these have cultivated their natural hair to such an almost incredible length, that it sweeps the ground as they walk: there are frequent instances of this kind amongst them, and in some cases, a foot or more of it will drag on the grass as they walk, giving exceeding grace and beauty to their movements. They usually oil their hair with a profusion of bear's grease every morning, which is, no doubt, one cause of the unusual length to which their hair extends, though it cannot be the sole cause of it; for the other tribes throughout this country use the bear's grease in equal profusion without producing the same results.

"This extraordinary length of hair amongst the Crows is confined to the men alone; for the women, though all of them with glossy and beautiful hair, and a great profusion of it, are unable to cultivate it to so great a length; or else they are not allowed to compete with their lords in a fashion so ornamental, and on which the men so highly pride themselves, and are obliged to cut it short off.

"The present chief of the Crows, who is called "Long-hair," and has received his name as well as his office, from the circumstance of having the longest hair of any man in the nation, I have not yet seen; but I hope I yet may, ere I leave this part of the country. This extraordinary man is known to several gentlemen with whom I am acquainted, and particularly to Messrs. Sublette and Campbell, who told me they had lived in his hospitable lodge with him for months together; and assured me that they had measured his hair by a correct means, and found it to be ten feet and seven inches in length; closely inspecting every part of it at the same time, and satisfying themselves that it was the natural growth.

"On ordinary occasions it is wound with a broad leather strap, from his head to its extreme end, and then folded up into a budget or block, of some ten or twelve inches in length, and of some pounds' weight; which, when he walks, is carried under his arm, or placed in his bosom, within the folds of his robe; but on any great parade or similar occasion, his pride is to unfold it, oil it with bear's grease, and let it drag behind him; some three or four feet of it spread out upon the grass, and black and shining as a raven's wing."

UNDESIGNED COINCIDENCES OF SCRIPTURE.—No. XI.

"He [Felix] hoped that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him," Acts xxiv. 26. It is observed by Lardner, vol. i. p. 27, 8vo. edition, that Felix, it might be thought, could have small hopes of receiving money from such a prisoner as Paul, had he not recollected his telling him, on a former interview, that after many years he came to bring alms to his nation, and offerings, ver. 11. Hence he probably supposed, that the alms might not yet be all distributed, or if they were, that a public benefactor would soon find friends to release him.

The observation is curious, and in confirmation of its truth, I will add, that the personal appearance of Paul, when he was brought before Felix, was certainly not such as would give the governor reason to believe that he had wherewithal to purchase his own freedom, but quite the contrary. For a passage in the Acts, chap. xxii. 28, certainly conveys very satisfac-

tory, though indirect evidence that the apostle wore poverty in his looks, at the very period in question. When Lysias, the chief captain at Jerusalem, had been apprized that he was a Roman, he could scarcely give credit to the fact; and, being further assured of it by Paul himself, he said, "With a great sum obtained I this freedom," manifestly implying a suspicion of Paul's veracity, whose appearance bespoke no such means of procuring citizenship. The cupidity, therefore, of Felix was no doubt excited, as has been said, by recollecting the errand on which his prisoner had come so lately to Jerusalem.

And this, moreover, furnishes the true explanation of the orders which Felix, (very far from a merciful or indulgent officer,) gave to the keeper of Paul, "to let him have liberty," and to "forbid none of his acquaintance to minister or come unto him," a free admission of his friends being necessary, in order that they might furnish him with the ransom.

It is true that there is no coincidence here between independent writers, but surely every unprejudiced mind must admit, that there is an extremely nice, minute, and undesigned harmony between the speech of Paul and the subsequent conduct of Felix. Though the cause and effect are so far from being traced by the writer of the Acts, that it may be doubted whether he saw any connexion subsisting between them. Surely, I repeat, such a harmony must convince us that it is no fictitious or forged narrative that we are reading, but a true and very accurate detail of an actual occurrence.

"And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy.—Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading [τοῦ φόρτου] and ship, but also of our lives.—And when they had eaten enough, they lightened the ship, and cast out the wheat [τὸν σῖτον] into the sea," Acts xxvii. 5, 6. 10. 38.

It has been remarked, I think with justice, that the circumstantial details contained in this chapter of the shipwreck cannot be read without a conviction of their truth. I have never seen, however, the following coincidence in some of these particulars taken notice of in the manner it deserves. In my opinion it is very satisfactory, and when combined with a paragraph on the same subject, in the next section, (No. xviii.) establishes the fact of St. Paul's voyage beyond all reasonable doubt.

The ship into which the centurion removed Paul, and the other prisoners at Myra, was a ship of Alexandria that was sailing into Italy. It was evidently a merchant vessel, for mention is made of its lading. The nature of the lading, however, is not directly stated. It was capable of receiving Julius and his company, and was bound right for them. This was enough, and this was all that St. Luke cares to tell. Yet in verse 38, we find, by the merest chance, of what its cargo consisted. The furniture of the ship, or its "tackling," as it is called, was thrown overboard in the early part of the storm; but the freight was naturally enough kept till it could be kept no longer, and then we discover, for the first time, that it was wheat; "the wheat" was cast into the sea.

Now it is a notorious fact, that Rome was in a great measure supplied with corn from Alexandria; that in times of scarcity the vessels coming from that port were watched with intense anxiety as they approached the coast of Italy; see Sueton. Nero, § 45; that they were of a size not inferior to our line of battle ships; see Wetstein, Acts xxvii. 6; a thing by no means usual in the vessels of that day; and accordingly, that such an one might well accommodate the centurion and his numerous party, in addition to its own crew and lading.

There is a very singular air of truth in all this. The several detached verses at the head of this paper tell a continuous story, but it is not perceived till they are brought together. The circumstances drop out one by one at intervals in the course of the narrative, unarranged, unpremeditated, thoroughly incidental; so that the chapter might be read twenty times, and their agreement with one another and with contemporary history be still overlooked. But if the account of the voyage, as far as relates to the change of ship, the tempest, the disastrous consequences, etc. is found, on being tried by a test which the writer of the Acts could never have contemplated, to be an unquestionable fact, how can the rest, which does not admit of the same scrutiny, be set aside as unworthy of credit? For instance, that Paul actually foretold the

danger: that again, in the midst of it, he foretold the final escape, and that an angel had declared to him God's pleasure, that, for his sake, not a soul should perish? I see no alternative, but to receive all this, nothing doubting; unless we consider St. Luke to have mixed up fact and fiction in a manner the most artful and insidious. Yet who can read the Acts of the Apostles, and come to such a conclusion?

THE SERPENT.

There are some who would impugn the inspired narrative of the fall, but it has been truly remarked by Grotius, "That the most ancient tradition among all nations, is agreeable to the relation of Moses." Without, however, adverting to other particulars, it is now proposed to adduce some facts in reference to the serpent, as the instrument of temptation. But a few must serve as a specimen of many: the whole would occupy a volume.

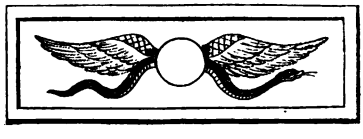
According to a fragment of Sanchoniathon, "Taautus first consecrated the basilisk, and introduced the worship of the serpent tribe, in which he was followed by the Phœnicians and Egyptians; for this animal was held by him to be the most inspirited of all the reptiles, and of a fiery nature, inasmuch as it exhibits an incredible celerity, moving by its spirit, without either hands or feet, or any of those external organs, by which other animals effect their motion; and in its progress it assumes a variety of forms, moving in a spiral course, and at what degree of swiftness it pleases; and is very long lived, and has the quality, not only of putting off old age, and assuming a second youth, but it receives a greater increase; and when it has fulfilled the appointed measure of its existence, it consumes itself: as Taautus has laid down in the sacred books, wherefore this animal is introduced in the sacred rites and mysteries."

It appears from this statement of one of the most ancient profane writers, that, at the remotest period, the serpent was considered as possessing mysterious and sacred properties, and it was consequently held in religious veneration. To refer to other cases: The name of the national god of Chaldea, Bel, has been thought an abbreviation of Ob-el, the serpent god. Pillars, gradually tapering to a point, sacred to Obel, and bearing his name, were common throughout the East. The story of Bel and the dragon, though apocryphal, proves the idolatry of the serpent in Babylon.

It is observed by Bryant, that in most countries the original military standard was descriptive of the deity they worshipped; and the ensign of the people of Assyria is said to have been a dragon or serpent. The same symbol, there is reason to believe, prevailed among the Persians. In the time of Marcus Aurelius, each cohort was preceded by the image of a dragon carried on a pole; and the same ensign is said to have been borne by the Parthians, Danes, Scythians, Saxons, and Chinese.

The celebrated figure of the circle, wings, and serpent, appears in various parts of upper Egypt. The Greeks are accused by Justin Martyr, of introducing the serpent into the mysteries of all their gods. The ancients frequently regarded the serpent as symbolical of wisdom; hence he became the appropriate emblem of Minerva, and as Athens was con-

sidered to be under her immediate protection, a live serpent was constantly in the Acropolis. The goddess, too, had on her ægis a Gorgon or Medusa head, whose hair was intertwined with snakes, and the walls of Athens had sculptured upon them the same beautiful countenance, encircled by snakes, as in the above engraving. If the face be removed from this device, we have again the triune



symbol; the circles, wings, and serpents, which the Greeks regarded as having a

talismanic influence, and hence it was sculptured on the walls of their capital as a defence from their enemies.

The practice of divination by serpents was common among the Romans; when found in certain positions, these reptiles were regarded as good omens, at other times as evil ones. A serpent enfolding Roscius, when an infant, was considered as a sign of his successful career; but one in the house of Tiberius Gracchus, was supposed to denote his death. All the earlier nations were addicted to this practice, and hence the same word in Hebrew, Arabic, and Greek, has the double meaning of a "serpent" and "divination."

Strong traces of the same idolatry are apparent throughout northern and western Europe. Many traditions, analogous to the records of Scripture, were found among the ancient inhabitants of America, when their wilds were first traversed by their European conquerors. There is a drawing extant, of Haythaca, the Mexican Eve, in which she is represented as attended by a great serpent; and behind it are two naked figures, in the attitude of contending with each other. The Mexicans considered their famous serpent woman as the mother of two children; and in these we may recognise the Cain and Abel of the Mosaic narrative.

It appears, indeed, that no nations were so geographically distant, or so discordant in religious sentiment, but that one and only one superstitious characteristic was common to all. The most barbarous and the most civilized bowed down with the same devotion to the same deity, and this deity either was, or was represented by, the same sacred serpent.* The origin of this practice must doubtless be traced to the great and subtle adversary of man. He who said to our Lord, as he showed him all the kingdoms of the world, and the glory of them, "All these things will I give thee, if thou wilt fall down and worship me," Matt. iv. 9, might be expected to insinuate himself into the worship of the children of men. And most fearful was his success. The unenlightened heathen felt there is a God, and that he is good; he acknowledged too the existence of evil, and ascribed it to an evil agent, and as the latter appeared mighty as the former, he worshipped both. Once darkened by this divided allegiance, the mind became gradually more feeble and superstitious, until sensible objects were first used as symbols, and ultimately elevated unto gods. Of these, the most remarkable was the serpent to whose worship many testimonies have now been adduced.

Nor is it less singular, that in most, if not all, the civilized countries, where the serpent was worshipped, there is some fable or tradition involved in his history, directly or indirectly, alluding to the fall of man. Here then a light is cast on the narrative of Moses; and the prototype of the serpent in these various superstitions, is manifestly the serpent in Eden.—W.

* Worship of the Serpent traced throughout the World, by the Rev. J. B. Deane, M.A.

A CONTRAST.

Captain B. Hall has furnished the following contrast between two officers with whom he was acquainted. "Whenever one of them came on board the ship, his constant habit was to cast his eye about him, in order to discover what was wrong, to detect the smallest thing that was out of its place; in a word, to find as many grounds of censure as possible. This constituted, in his opinion, the best preventive to neglect. The attention of another, on the contrary, appeared to be directed chiefly to those points which he could approve of. One of these captains would remark to the first lieutenant, as he walked along, 'How white and clean you have got the decks to-day! I think you must have been at them all the morning, to get them into such order.' The other, in similar circumstances, but eager to find fault, would say, even if the decks were as white and as clean as the drifted snow, 'I wish, sir, you would teach these sweepers to clear away that bundle of shakings;' pointing to a bit of ropeyarn, not half an inch long, left under the truck of a gun. It seemed, in short, as if nothing was more vexatious to one of these officers, than to discover things so correct as to afford him no good opportunity for finding fault: while, to the other, the necessity of censuring, really appeared a punishment to himself. Under the one, accordingly, we all worked with cheerfulness, from a conviction that nothing we did in a proper way would miss approbation; while our duty under the other, being performed in fear, seldom went on with much spirit. We had no

personal satisfaction in doing things correctly, from the certainty of getting no commendation. What seemed the oddest thing of all was, that these men were both as kind-hearted as could be; or, if there was any difference, the fault-finder was the better natured; and in matters not professional the more indulgent of the two." Captain Hall adds, "It requires but very little experience of soldiers or sailors, children, servants, or any other kind of dependents, to show, that this good humour on our part towards those whom we wish to influence, is the best possible coadjutor to our schemes of management, whatever these may be."

THE PORTRAIT.

I ONCE had a friend unusually dear to me. I loved her and she loved me, and we were as sisters. Alas! she died, and I with a sorrowing heart was called away to a distant neighbourhood. When I returned, after an absence of years, to my native village, and to my own little study, to collect the few books and relics left behind that were dear to me, I found the portrait of my beloved friend, begrimed with dirt, and, in my opinion, irremediably injured. Strangers, to whom that face was nothing, had slighted, cast aside, and rudely used it. She who bore that image, was slumbering beneath a green hillock in the churchyard, and I had nothing left to love and keep for her sake. Yes, I had a lock of shining hair, but what was that? She had gazed upon me, smiled upon me, all but spoken to me from the canvass, and I had looked and lingered, and lingered and looked as though it were herself.

It was a bitter moment while I stood trying to recall the dear impression of a face, rendered doubly dear by death, remembering that now she was gone, indeed, for there was not a feature of that faithful portrait, that did not appear to my impatient and disappointed eyes, altogether confused and disfigured.

And now it is hanging, once more, over my head in a shady corner of my quiet reading room; yes! that very portrait is restored to all its freshness and reality. The dirt and the dimness are cleared away, the brow has resumed its lightness, the cheek its rose-bud tint, the lips seem once more to articulate, and the eyes, the soft eloquent eyes, look meekly down upon me, while I write, peering from out the shade, like lovely stars in a twilight evening. I placed her in the shade, because she loved it best when living.

When we gaze on a magnificent mansion decorated with Corinthian columns, or on the sweeping archway of a massy bridge that strides across the current of a river, we stand marvelling and admiring, but unless we delight in architecture, the being who planned the admirable edifice remains unknown, unreckless, and unasked after; we love him not, for we feel as though he had done nothing for us. There is a proof of his talent! There is an exhibition of his genius, but cold beats the heart in the bosom of the gazer, there is nothing before him that awakens the overflowing of grateful feelings; the secret sympathies of the soul lie mute and unappealed to.

Not so do we feel towards the man who by the skilful use of his pencil has rescued for us, even from the grasp of death and the corruption of the tomb, the smile of a father, the affectionate mien of a mother, the laughing dimpled cheek of a darling babe, or the endeared expression of a beloved friend! While we look on what he has done, we love him for it, he has touched a responsive chord in our bosoms, he has opened the fountain of our freest tears.

The form of a friend is restored to me by the hands of the artist, who first gave it to the canvass, and who has now once again rescued it from the shades of oblivion. When it came home, I pressed it fondly, aye wildly to my lips, while grateful tears flowed from my eyes. Tears of gratitude to the Almighty Giver of all good, not unmixed with thankfulness to the being, who by the skilful application of his talent, had once more thrilled my heart with a smile that I had deemed buried for ever beneath the green grass of the churchyard, and flung again over my lonely pathway a sunbeam of former years.

Hast thou no portrait dimmed and defaced, and encrusted with the dust of earth? My appeal is unto thee, O backsliding Christian! Come with me, and I will show thee a fair and lovely portrait of former days. Whom beholdest thou in days past, as the light of God's eternal Spirit fell upon the sacred page of truth? Was it not the lovely image of Jesus thy Redeemer? Didst thou not long to behold it nearer? Didst thou not yearn to be transformed into the same image?

The day found thee breathing out thy soul in praise, the night found thee kneeling in thy secret closet, and while bending before the footstool of the Eternal, these words expressed the desire of thy supplicating soul, "Grant me thy grace, O Lord!"

Turned the Lord a deaf ear to thy cry? Not so, daily didst thou grow in grace, and in the knowledge of Him who had drawn by his Holy Spirit, and set before thee the image of his well-beloved Son Jesus Christ.

Backsliding Christian! by thine apostasy the lovely portrait of thy Redeemer is defaced and hidden from thine eyes. Oh! "Repent, and do the first works," return unto the Lord, and he will take away thy dross and thy tin: he will purge thee from thine iniquities, and wash thee from thy sin. He will turn away thine eyes from beholding vanity, and give thee once more to behold the image of Him whom thy sins have pierced.

ONE INDIVIDUAL MAY DO MUCH.

Any great moral or economical change in the state of a country, is not the achievement of one single arm, but the achievement of many; and though one man, walking in the loftiness of his heart, might like to engross all the fame of it, it will remain an impotent speculation, unless thousands come forward to share among them all the fatigue of it. It is not to the labour of those who are universalists in science, that she stands indebted for her present solidity, or her present elevation, but to the separate labours of many—each occupying his own little field, and heaping, on the basis of former acquisitions, his own distinct and peculiar offering. And it is just so in philanthropy. The spirit of it has gone marvellously abroad amongst us of late years; but still clouded and misled by the bewildering glare which the fancy of ambitious man is apt to throw around his own undertakings. He would be the sole creator of a magnificent erection, rather than an humble contributor to it, among a thousand more, each as necessary and important as himself. And yet, would he only resign his speculations, and give himself to the execution of a task, to which his own personal faculties were adequate, he would meet with much to compensate the loss of those splendid delusions, which have hitherto engrossed him. There would be less of the glare of publicity, but there would be more of the kindliness of a quiet and sheltered home. He could not, by his own solitary strength, advance the little stone into a great mountain, but the worth and the efficacy of his labours will be sure to recommend them to the imitation of many; and the good work will spread, by example, from one individual, and from one district to another: and, though he may be lost to observation, in the growing magnitude of the operations which surround him, yet will he rejoice even in his very insignificance, as the befitting condition for one to occupy, among the many millions of the species to which he belongs; and it will be enough for him, that he has added one part, however small, to that great achievement, which can only be completed by the exertions of an innumerable multitude, and the fruit of which is to fill the whole earth. —*Dr. Chalmers.*

TURKISH HONESTY.

About three miles from the town of Adalia, my servant found that his great coat had fallen from his horse; riding back for two miles, he saw a poor man bringing wood and charcoal from the hills upon asses. On asking him if he had seen the coat, he said that he had found it, and had taken it to a water mill on the road side, having shown it to all the persons he met, that they might assist in finding its owner. On offering him money, he refused it, saying, with great simplicity, that the coat was not his, and that it was quite safe with the miller. My servant then rode to the house of the miller, who immediately gave it up, he also refusing to receive any reward, and saying, that he should have hung it up at the door, had he not been about to go down to the town. The honesty, perhaps, may not be surprising; but the refusal of money is certainly a trait of character which has not been assigned to the Turks.—*Fellows.*

MEMORY.

Memory is the purveyor of reason; the power which places those images before the mind, upon which the judgment is to be exercised, and which treasures up the determinations that are once passed, as the rule of future actions, or grounds of subsequent conclusion.—*Dr. Johnson.*

SKETCH IN AFRICA.

THE very name of Africa prepares us for danger and death. There roll the mighty Nile, the Niger, the Zaire, the Senegal, and the Gambia, their majestic floods. There are spread the vast, the lonely, the heart-appalling deserts of burning sand. There flies the pestilence abroad on the wings of the fierce winds; and man, and beast, and bird, are oppressed by all-subduing heat, and all-consuming thirst. The toil-enduring Arab, the patient abstemious camel, and the keen-eyed, heat-bearing ostrich, are overcome and overwhelmed in the insufferable glare and scorching atmosphere of the wilderness. We have threaded the winding mazes of the Fish river, and pierced the unbroken solitudes of the dark forests that skirt its banks; we have wandered a thousand miles from the Cape, and are now in Cafferland. How strange! how wild! how beautiful! The river rushes over the projecting rocks in romantic falls, enlivening the dark waters with snowy foam. The cliff to the right is fearfully high, and steep, and craggy; and the road winds round its very brink. What a pile of stupendous mountains rise in the distance, and how varied is the scene with wood and water, hill and valley. The tamarind, the walnut, and the thorny mimosa blend their branches with the banana, the date, and the cocoa nut. The vulture screams from the riven branch of a tree blasted by the lightning, and the flamingo sports his fiery plumage in the sun.

Even here the same God reigneth omnipotently as in European lands. His are the immeasurable deserts and solitary wildernesses, as well as the fertile places of the earth, peopled with unnumbered nations! "Great is the Lord, and greatly to be praised," 2 Chron. xvi. 25.

Right before us, yonder, is a missionary station; and on the left is another still more delightfully situated. Yes, here is the word of the Lord known; here the glad tidings of salvation are spread abroad. The heathen shall be the inheritance of the Redeemer, and "the uttermost parts of the earth be his possession." Hark! that was a musket shot! See, there are two men running at their utmost speed. What a fearful crash was that among the branches of the forest trees; they are pursued by a wounded elephant, from whose side the blood is gushing forth. Dreadful! he has overtaken one of them! he pierces him with his tusks! he smites him with his trunk! he tramples him to death in his rage. Well for us that we are standing on this elevated ground, and yet even here we are not free from danger, unless we can say, "God is our refuge and strength, a very present help in trouble," Psa. xlvi.

How helpless is man in these fearful solitudes, unless he carries arms to defend himself, and even then how great is his danger! Not far from this place an officer and his party were massacred by the fierce natives; their death is recorded on the fast-decaying tablets whic are erected over their graves. Look! look! yonder is a lion stealing with stealthy paces towards the fountain where the buffaloes are drinking; they cannot escape him, he must have come upon them from that dark ravine in the forest; what a size! what a shaggy mane! He is hidden now by the thick brushwood. Let us hasten on, we must wind up the cliff, yonder, after the travelling wagon drawn by oxen; the road is on the very edge of the precipice. There is a fort somewhere in this part of the country, where troops are stationed to intercept the predatory bands of natives on their way to the colony. A market is held to supply the soldiers, and when the signal is given, a hundred or two of the natives plunge into the river, swimming across it with milk, sacks of grain, pumpkins, Indian corn, just plucked from the stalk, and other produce of the country, for which the soldiers give in exchange coloured beads, buttons, brass wire, and odd bits and scraps of iron. On the second signal, all the natives again plunge into the water, and recross the river.

Do you see the little huts erected among the branches of yonder great tree? They are places of protection for the natives when pursued by lions. In those dirty pools there, the elephants sport themselves; water is refreshing in all places, but especially in such a sultry clime as this. Never, sure, did the eye gaze on a more imposing scene! the winding river appears more beautiful than ever. God is here, his glory is beaming from the skies, and his greatness is inscribed upon every part of his wondrous creation. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created," Rev. iv. 11.

What a commotion there is yonder, down in the valley! The Caffers are hastening to defend their cattle kraal, menaced as it is by a party descending the zig-zag and broken pathway from the mountains; and see further down, on the very verge of the river, they are spearing the hippopotamus with their long lances. Danger and annoyance seem written on every place; in the desert is the lion; in the wood are the rhinoceros, the leopard, and the noxious snake; in the water is the crocodile. Where can we go without finding swarms of innumerable insects, and then, this oppressive sultriness! Yet here has the missionary wandered; and here has he pitched his tent. Drawn by his blameless life, and won by his friendly offices, the fierce natives gather round him with confidence. He learns their language, exposes the sinfulness of their idolatry, and points them to "the Lamb of God which taketh away the sin of the world," John i. 29.

APPEARANCE OF THE SEA.

Few Englishmen, who have not extended their nautical excursions to more than a hundred miles beyond the mouth of the British Channel, can form any correct idea of the appearance the sea presents throughout the greatest portion of the globe; or how little applicable is the term "sea-green," when the shallow and troubled waters of our own coast are exchanged for the clear and deep blue bosom of fathomless ocean. In the latter, the vast expanse of fluid presents one uninterrupted field of a lapis lazuli tint, the ultra marine of painters; and its lifting waves, crested with foam, bear a close resemblance to robes of the richest purple, edged with swansdown, or fine lace.

This intense blueness of the ocean has been ascribed to the salts of iodine contained in sea water; but it is more probable that the blue of our atmosphere, or sky, and that of the deep sea, have both the same origin, namely, the clearness and vast accumulation of their respective elements.—*Bennett.*

THE SCOFFERS.

Among the statements of the inspired volume, which have suggested difficulties to the mind of the devout reader, and also furnished material for infidel objection, are the following, which relate to the prophet Elisha, after his leaving the city of Jericho. "And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them," 2 Kings ii. 23, 24. The objector to Divine revelation has therefore portrayed a number of children, who, struck by the appearance of an aged man's head, surrounded him in sport, and gaily reminded him of the aspect of years, and then Elisha, as opposed to their mirth, pouring out his malediction, and quickly destroying them by the wild beasts of the forest. Nor can it be doubted, that other persons, of a far different character, have been unable to reconcile this act with the spirit of that prophet who, when called to attend Elijah, left the field he was ploughing, to kiss his father and mother; and who, when relieving the wants of the indigent widow, and raising the child of the Shunammite to life, discovered the tenderness of true benevolence. Attention is consequently solicited to the following considerations.

In the first place, there is good reason to conclude, that the offenders were not little children. The term rendered "little" is frequently used to distinguish the young from those more advanced in years, and that, translated children, is often employed for servants and young men. Isaac is described by the same word, when twenty-eight years old; when, too, Joseph interpreted the dreams of Pharaoh, he is said to have been "a young man, servant to the captain of the guard;" and here also it is used. As properly, moreover, might Joshua, when ministering in the tabernacle, and mighty in valour, Ziba, the servant of Mephibosheth, or Rehoboam, when forty years of age, have been denominated children, as these dwellers in Bethel, since the word employed, in reference to them, is used in these and similar instances. Nor is such a mode of representation confined to the Hebrew. In our old English language, we find an analogy to it. Shadrach, Meshach, and Abednego, were, doubtless, of mature age, when they were

"set over the affairs of the province of Babylon;" yet what they are said, in the Apocrypha, to have sung in the fiery furnace, is called "The Song of the three Children."

Again, there is no evidence, that Elisha was an old man; on the contrary, there is room to think he was not so; for but little time could have elapsed since he was found by Elijah following a team of oxen and guiding the plough, and requested, when the mantle was cast upon him, that he might embrace his parents, in all the warmth of filial affection. It is therefore probable, that Elisha had shaved his head, either as an indication of his prophetic character, or from some vow connected with religion; besides which it is equally probable, that the phrase "go up," was a reference in derision to the translation of Elijah which had recently taken place.

Still further, it should be observed, that the schemes of Jeroboam had been carried into effect. He saw, that as long as Jerusalem was the place of national worship, it might again become the centre of the national union. The Levitical class, who constantly went up to the temple in their courses, and the religion itself, were therefore bonds that must be dissolved; a separate kingdom must have a separate priesthood, and also a separate place and establishment for separate purposes. To this end, Jeroboam set up a golden calf in the central position of Bethel, as well as one in the remote city of Dan, made priests of the lowest of the people, and rendered the maintenance of an idolatrous ritual, a source of temporal advantage to them. To the idolaters of Bethel, Elisha would therefore appear a determined adversary; and the uniform derision of these scoffers may, consequently, be regarded as the expression of feelings of hostility, not merely to him, but to the God whom he served.

Can it then excite surprise that "sentence against an evil work," was in this case executed "speedily;" or that the character of the doom was adapted to strike terror into the hearts of the impenitent? "Two she bears," it is said, "came out of the wood, and tare," it does not say devoured, "forty and two children of them." Doubtless Elisha, in invoking vengeance, acted under a Divine impulse; and hence his conduct in this case harmonized with his spirit and office as prophet of the Lord, and also with the dispensations of the moral Governor of the universe.

Let no one trifle, then, with the things of God. "Behold, how great a matter a little fire kindleth!" Among all the multitude of persons accounted profane, not one was ever believed, by any competent judge, because of his other conduct, to be a virtuous man. Their practice, indeed, corrupted them in other respects most deplorably, and set on fire the whole course of nature in their minds and their lives. "A profane person" is, therefore, proverbial language to denote a course of fearful enormity. And shall not Jehovah visit for these things? He has declared that he will not be mocked with impunity. And it behoves every scoffer to pause and to repent, lest vengeance, like that which fell on the transgressors at Bethel, in its object, though not in its manifestation, should alight on him.—W.

A VACANT PLACE.

A KING gave a great supper on the marriage of his son, but those who had been invited refused to come. He then sent his servant to call others from the streets and lanes of the city, and bring in all whom he found. He did so, and yet there was room. Luke xiv. 16—24.

Reader! God is that King; Christ is that Son. The Jews were invited to honour the Saviour, but they refused; and the ministers of the Lord were therefore commanded to proclaim to all the world, a general, free, and cordial invitation to come and partake of the blessings which the Father, by the agency of the Son had provided for them. Millions have accepted the kind and gracious offer; daily and hourly numbers are sitting down at the marriage table of the Son of God in the kingdom of heaven. Yet is not every place at that illustrious board taken; "yet there is room;" room for you. And you are invited to occupy it. The voice of the God of infinite love addresses you, assuring you of a hearty welcome, if you accept his conditions unreservedly, and without delay. No invitation is given for a future day. It is now that you are invited, because now all things are ready. The feast is prepared, the table is set.

It was a high honour to be asked to the royal banquet; it is a much greater one to be called to the supper of the Lamb. And this last is offered to you. Know you the conditions?

God has sent forth his Son to be the propitiation for our sins, and whosoever

believeth in him is assured of pardon, and of the privilege of sharing in all the blessedness of heaven. Faith in the promise of God, then, is the condition annexed to the invitation. He that believes shall be saved.

Reader, do you believe in the Son of God? Are you willing to accept him and his offered mercy, and will you gladly, at his call, turn from the world and sin, and follow him? Then be assured he will receive you. There is room in his house for you.

But perhaps you pause. You think you have sinned away all his mercy, and that there cannot be pardon for you. Oh! suppose not this. Although many have been forgiven, Divine mercy is not exhausted. You may say to yourself, "Ah! those around me may enter heaven, and thousands are pressing thither, and are happy; but I fear there will be no place for me. I have tarried too long." Say not so. Yet there is room.

The invitations of the blessed gospel are not addressed to any one class of persons specifically, to the exclusion of all the rest; so that you need not suppose that you, whether rich or poor, learned or unlearned, aged or young, are not addressed. This is the language of Divine mercy, "Ho, every one that thirsteth, come ye to the waters," Isa. lv. 1.

There is but one class to whom the offers of the gospel are not made. Jesus distinctly asserts that to them he does not address himself. Perhaps you are thinking you belong to that very people. I trust not. But judge for yourself. "I came not to call the righteous, but sinners to repentance," Mark ii. 17. You feel quite sure you are not among this exempted class, then you must regard yourself as included in the call which the Saviour does make to the rest of mankind—to sinners.

Now you may have often heard the invitations of the ministers of the gospel, speaking in the name of their sovereign Master; and as often, like those who were first called to the feast mentioned in the parable, have found some excuse for not complying with the request. Oh! if God had turned from you, and forbad you ever afterwards to taste, as he did them, Luke xiv. 24, yours would be an appalling condition. But God has been rich in mercy towards you, and with infinite condescension has repeated his invitation. "Behold, I stand at the door, and knock," he cries, Rev. iii. 20. "Come; for all things are now ready," Luke xiv. 17.

The vacant place that is yet seen at the table of the Lord invites you. What should hinder your taking possession of a seat with that august assembly, which has already gathered together to do honour to the Son of God? It is indeed an illustrious company! "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Priests, and prophets, and kings are there, sitting down with Abraham, Isaac, and Jacob; and the Saviour himself presiding over all, the centre of all eyes, the admired, the beloved of all hearts.

What is it that has been hindering you from accepting the pressing and reiterated invitations of God? Whatever it is, it is something wrong; something that he hates. Oh! will you cherish that which he hates, allow yourself to be persuaded by that which is evil, to refuse and insult the great and terrible God in the most marked manner possible, by treating lightly the Son of his love?

To-day hear the pleadings of infinite love, and harden not your heart. Whatever the cause of your excuses in the past, let that influence you no longer. Listen! from the depths of heaven do voices come; voices uniting in one simultaneous cry, "The Spirit and the bride say, Come." The church on earth re-echoes the invitation from above. "Whosoever will, let him take the water of life freely," Rev. xxii. 17.

Yet there is room. To-day is the day of salvation, but "boast not of to-morrow." Many, alas! very many, have done so, and to-morrow found them not upon the earth. Their spirits passed into an eternal world; the calls of God ceased for ever, and amidst the horrors of everlasting death they bewail their procrastination. Be warned by their most awful fate, and be wise to-day; 'tis all of time you can call your own.—A.

JERICHO.

We soon reached Jericho, where we sheltered ourselves under the leaves of a spreading fig-tree, near a tower said to be built over the spot where the house of Zaccheus formerly stood. The present town does not consist of more than thirty houses, of most miserable appearance, each of which is defended by a barrier of dried thorns, and a stranger might easily suppose of the whole town, that it is merely a heap of sticks and dead branches collected out of the plain to be burned.

The neighbourhood of Jericho is called by Josephus, "the most fruitful country of Judea, which bears a vast number of palm trees besides the balsam tree, whose sprouts they cut with sharp stones, and at the incisions they gather the juice, which drops down like tears." The palm trees were given by Marc Anthony, in the extravagance of his love, to Cleopatra, the beautiful queen of Egypt. Jericho is called in Scripture "the city of palms," it was the first place taken from the Canaanites, by Joshua, on this side of the Jordan; and, at one period, it was inhabited by 12,000 priests, and was the second city of Judea. It had a royal palace, in which died Herod the Great. There was here a school of the prophets, and it was blessed by a visit from Christ, who healed here two blind men.

The associations of the plain, independent of its actual appearance, were among the most interesting that could be conceived. The waters to the south brought to the remembrance the visits of the angels to Abraham and Lot, and the burning of the cities of Sodom and Gomorrah. The hills to the west included Nebo, Peor, and Pisgah, and it was impossible to look at them without thinking of the wanderings of the Israelites, the altars of Barak, the prophecies of Balaam, and the death of Moses. The river Jordan told of the dividing of its waters by Joshua, Elijah, and Elisha: the passage of the Israelites, the cure of Naaman, the baptism of Christ, and the preaching of John. Upon the near bank was Gilgal, where Joshua set up the twelve stones, the children of Israel were the second time circumcised, the manna ceased, and the people first ate of the old corn of the land. Here, too, the angel of the Lord, in the time of the judges, came up to speak unto the children of Israel, and they lifted up their voices and wept; and to this place Samuel came from year to year, that he might hold the annual assize of justice. In the plain, the patriarchs had pitched their tents; the battle of the four kings against five was fought, in which Lot was taken prisoner; David smote eighteen thousand men of the Syrians; Amaziah slew ten thousand men of Edom, and Zedekiah was taken prisoner by the princes of Babylon. Near the miserable village that presented itself, the walls of Jericho had fallen down at the noise of the voices of the people and the trumpets of the priests; there was a school of the prophets; Elijah and Elisha performed many miracles; Zaccheus entertained our Lord, and Bartimeus was restored to sight. It could not be far distant from us that Elisha was ploughing with twelve yoke of oxen, when he was anointed prophet by Elijah, at the command of God. Towards the north, were memorials of the cities of Gibeon, the siege of Gibeon, the siege of Ai, the sin and punishment of Achan, and the feeding of Elijah by the ravens, near the brook Cherith. To the mountains at the east it is supposed that Jesus was led up of the Spirit to be tempted of the devil, and that it was from the nearest summit that Satan showed him "all the kingdoms of the world, and the glory of them."—*Hardy's Notices of the Holy Land.*

SCRIPTURE ILLUSTRATIONS FROM CHINESE CUSTOMS AND LITERATURE.

No. V.

THE BALANCE.

"Oh that my grief were throughly weighed, and my calamity laid in the balances together!" Job vi. 2.

The progress of civilization is marked by the regard which the men of any country pay to their weights and measures. If the inhabitants are content with the uncertain mensuration of the eye, or the pressure which any body exerts upon the muscles of the arm, commerce and intelligence are at a low ebb with them. But if, on the contrary, we see them aiming at something like exactness in their dealings, and endeavouring to find a standard for their weights and measures, we may augur well concerning their prosperity.

An example of a low state of things as connected with a disregard of exactness and regularity in measuring out goods for sale, may be met with at Boutain, on the south side of the island of Celebes. A market is held every fifth day, near the shore of a far-withdrawing harbour, to which the natives repair in considerable numbers from the distant villages that range hard by the sea-side. But the balance or the steelyard are not seen among them, and the only apparatus for meting out the rice, is the *tampurong*, or cocoanut shell. And as this has never been adjusted by any scale or standard, different sellers adopt different measures, according to the generosity or avarice of their disposition. The buyer has, therefore, to consider three things: first, the

quality of the goods; secondly, the measure by which they are to be dealt out to him; and lastly, the price he will have to pay for them. The traveller might see, perhaps, a poor woman, with her pittance of money, viewing the rice that was displayed for sale in baskets, and scanning with her eye the cocoa-nut shell, which lay ready in the midst of the grain. After much inspection she would at last make up her mind to buy of a certain dealer; but he, contrary to her expectation, would not perhaps fill the shell full. She complains, and he throws down the shell in a passion, and she is obliged to commence her negotiations elsewhere.

In China, a country wherein the principles of traffic are thoroughly understood, the highest degree of attention is paid to the state of the balance and measure. Spanish dollars, which form the chief part of the silver currency, are always weighed by a delicate sort of steelyard, kept for that purpose, and if they fall short, the deficiency is estimated and discounted accordingly. This steelyard for money deserves a particular mention. The beam is made of ivory, and tapers to a point upon the longer arm. This arm is finely graduated with black lines, and is about a foot in length. The weight that slides upon it, is made of metal, and suspended by a bit of silk. The scale at the other end is round, and manufactured of a thin piece of brass. It is just large enough to hold a dollar, and is also suspended by three silken threads. A case made of bamboo just affords room enough for this apparatus, and it is of so portable a character, that it might be carried in the pocket of an outer garment were that receptacle made a little deeper than ordinary, for its reception.

The steelyard is used also for other things of a more gross and less valuable character. The meat, fish, and vegetables, that are hawked about the streets are weighed by an instrument of this sort, and so anxious is the buyer to guard against imposition, that he sees the goods weighed by one of his own, after the price is agreed upon. The furniture of a shop is often of cheap material and of rude workmanship, as many are too poor to study appearances. To this plainness, however, the steelyard always forms a contrast, by the finish and beauty of its workmanship. In a valley upon an island not far from Macao, a water mill was erected, within the last few years, by a man of some enterprise among the natives. The machinery was very simple in principle and very rude in execution, so that, while the eye found nothing to be pleased with, the ear was stunned with the racket of the wheels. Amidst so much apparent inattention to neatness, the sight falls delighted upon the large beam of the steelyard used for weighing the wheat and the meal. This is formed of hard wood, resembling our apple-tree in colour and density, highly polished, and graduated by many a row of delicate brass studs, with such ornaments of the same as contributed most to the elegance of the joint effect. The owner had a regard to economy as appeared from the plainness of his whole establishment, but he knew that unless the aspect of his steelyard inspired confidence, his customers would not be satisfied.

The Chinese reason as we do about our mathematical instruments; the higher in finish the more exact they are deemed to be, as no workman would bestow much time and skill upon that which might turn out upon trial to be worth nothing at all. No Chinese artist would toil several days in the making of a beam, which should, after all his pains, be incorrect. As to moral honesty in China it may not attain a higher eminence than it does in other countries; but correctness in dealing is secured by frequent appeals to that umpire the balance, and by that sharpness with which every man looks to the manner in which a transaction is conducted.

In the time of Job this arbitrator of disputes, the balance, was well known, and to this he declares he would gladly refer himself, that the amount of his sufferings might be ascertained. Friends may heave a sigh at our calamities, or even endeavour to scan the measure of our griefs, but their conjectures will fall far short, for the heart only knoweth its own bitterness. How often have we sought for sympathy by telling the story of our sorrows, but we found it not, even where we felt we had a right to expect it. God alone can estimate the amount of our affliction, and to him the heart should unburden itself in the delightful exercise of prayer. Job reasoned sometimes with his friends, at others he entreated them to a merciful consideration of his case by a reference to all the sad circumstances which surrounded him on every side, but he utterly failed; for though he silenced three out of the four, he could not obtain one drop of pity from any of them. We may sometimes obtain counsel and Christian sympathy from those who happen to have

travelled in the same road with ourselves, but God in Christ is the last depository of our secrets, the wisest Counsellor and the most compassionate Friend.

"A false balance is abomination to the Lord: but a just weight is his delight," Prov. xi. 1.—God is a lover of justice, and therefore he delights in those things that are emblematic of it. The balance first taught man the principles of commutative justice in detail, and we may still bring the idea of this virtue in the abstract home to the minds of our children by referring them to the balance, when the ends of the beam are in equipoise, or to the measure when the grain has been swept level by the strike or meting rod. Justice consists in giving to every man his due: upon this maxim all legislation ought to proceed, as Cicero labours to show in his first book of laws. God claims the right of being considered as the sole proprietor of justice. "A just weight and balance are the LORD's: all the weights of the bag are his work," Prov. xvi. 11. God dealeth with kings according to the justice of the balance. "Tekel [weighing]; Thou art weighed in the balances, and art found wanting," Dan. v. 27.

"And he shall stretch out upon it the line of confusion, and the stones of emptiness," Isa. xxxiv. 11.—This imports that the land of Idumea should be delivered over into the hands of confusion and emptiness by an act of solemn and deliberate appointment; that chance, accident, and contingency should have nothing to do with either the time or measure of the judgment to be inflicted upon the sons of Edom. For the *line* was the emblem of mensuration, and the *stones* the symbols of weight. Stones were used by the Jews in preparing their weight, instead of lead, iron, or any other metal. The Chinese still employ the same material in the manufacture of all their heavier kinds of weight. The stone weight they use is nearly hemispheric in its form, smooth, and provided with an eye at the top cut out of the same material. It is as simple as simplicity could make it.

"For she hath received of the LORD's hand double for all her sins," Isa. xl. 2. —God is expressly said to have debated with his people by measure. "In measure, when it shooteth forth, thou wilt debate with it," Isa. xxvii. 8, which scarcely agrees with the idea conveyed by a double recompense. It seems better to render *double* by an *equivalent*, and to understand the original term as pointing to that state of the beam, where the two things weighed exactly counterbalance each other. And this view of the passage is justified by what occurs, Rev. xviii. 6, "Reward her even as she rewarded you, and double unto her double," for to double plainly means in the context to reward or repay to another an equivalent for the injury done. As "an eye for an eye, and a tooth for a tooth." And of this *lex talionis*, or law of retribution, the balance was an appropriate representative, and hence, among the Romans, the balance was present as a matter of form in all contracts. The balance was consequently a practical sign of payment, since before coin was stamped, money was weighed and not counted. And thus we find Abraham weighing four hundred shekels of silver "*current*," that is, of the standard purity, "with the merchant." And to this day, as was hinted before, the Chinese weigh the money; though it be stamped, they trust to the balance, instead of relying upon the authority of the image and superscription.

G. T. L.

OLD HUMPHREY ON STRONG EMOTIONS.

THERE are some who pass through the changing scenes of life with the same moderate excitement as that with which they go through the changing seasons of the year. They feel joy, and experience sorrow, but their emotions are not strong, and rarely is a tear of rapture or grief seen glittering in their eyes. This is no doubt the case with by far the greater part of mankind.

There are others of a more susceptible sort, more tremblingly alive to the touch of pleasure and pain, of joy and grief, and these manifest stronger emotions. Whether it be an advantage or the contrary, to possess keen sensibility and strong emotions, is a question on which different opinions are entertained; but all will perhaps agree in this, that strong feelings should ever be subject to strong control. For myself, I am subject to strong excitement; let me question how it is with you. I will try you on many points. Should you ask me what advantages will be derived from my questionings, it may be, that I shall hardly be prepared with an answer; but it suits the feeling of the moment; and therefore, as I wish at one time or other, to

have a word with all kinds of readers, let an old man have his way.

Have you, with mysterious joy, held communion with the elements, walked abroad with the winds, and gazed on the glowing creation, as on the gift of God? Have you looked on a leaf and a flower, until your heart has leaped with transport? Have you fixed your enraptured eyes on the silvery clouds of heaven till they appeared to be angels' thrones ranged round the celestial sanctuary of the Eternal? Have you listened to the blustering blast whirling through the forest trees, till it has seemed laden with mysterious and dear delight? Has your bosom heaved with undefinable sublimity, when the brooding tempest has hovered in the heavens till you have yearned for the climax, the descending deluge, the earth-shaking roar of the thunder, and the soul-arresting fiery flash of the living lightning?

Have you, "afflicted, tossed with tempest, and not comforted," burdened with care, and bowed down with a sense of your unworthiness, ever opened the word of God, yearning after consolation, as the hart thirsteth after the water brooks? And have you ever, in such a case, found the words of eternal life as balm and wine to you? oil to your joints and marrow to your bones?

Have you known the agony of a parting moment, bending a lingering gaze on some loved object, dearer than all the earth besides, about to bid you farewell for years? Have you caught the last look, and followed the fading form, until dimly descried, it has at last disappeared in the distance, leaving you

"Alone! alone! all, all alone!"

in a cold and cheerless world, reft of joy, and refusing to be comforted?

Have you walked abroad when the all glorious sun has shined, not on your path only, but into your soul, when careering, like a conquering king, in his flaming chariot, gorgeously attired in purple and gold, your mind has been filled with transport? and you have clasped your hands together, and lifted up your heart to his and your adorable Creator, with emotions which words could not express? Have you gazed on the moon and stars, till the beauty and immensity of God's glowing creation has filled to overflowing the measures of your joy, and have the words been wrung from your heart, "O Lord, open thou my lips; and my mouth shall show forth thy praise?"

Have you known trouble until the earth has appeared brass, and the heavens iron? Have you felt so utterly destitute as to be in love with calamity, willingly hardening your heart, and sternly determining to suppress every emotion? And have you, with all the contrition, humility, and simplicity of a child committed your ways to the High and Holy One that he might direct your paths?

Have you felt in your bosom envy, hatred, malice, and all uncharitableness? Has your heart glowed with affection for mankind, and have you looked around you to do a deed of kindness? improving all your own means, and longing for wealth and power that you might scatter happiness far and near?

Have you, in your Christian pilgrimage, been shut up in Doubting Castle, calling in question the plainest truths, tempted in your own heart to say with the fool, "There is no God!" And have you known such a flood of faith to come over you, that you could have laid down your life, yea "played the man in the fire," to bear testimony to the truth of the ever blessed gospel of Jesus Christ?

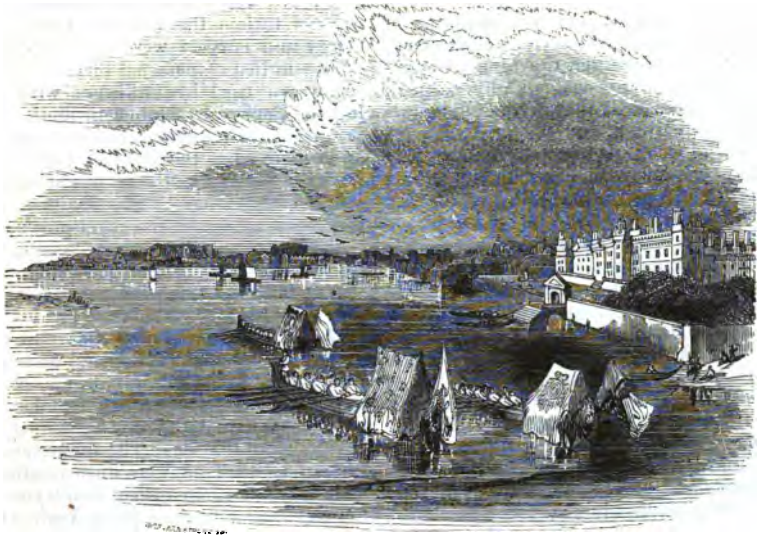
If you have known these things, you are no stranger to strong emotions, and will agree with me, that they ought ever to be placed under strong control. I have, as it were, but just entered on my subject; you may, perhaps, pursue it with some advantage.

GOD THE FATHER OF HIS PEOPLE.

It is this filial sentiment, the peculiarity of Christian piety, which brightens the enjoyments of life, even the most common of them, with a sense that, in our obscure homes, we are sitting, from day to day, at the board which our heavenly Father has spread. It is this feeling which mitigates and sanctifies affliction; wherein, even when the sharpest, we discern a token of the truth that God is "dealing with us as with sons," and is, in fact, preparing us for our home. It is this same affection, the distinct filial sentiment, which dispels the terrors of death; while the Christian believes that the Father of spirits is removing a member of his family from a less to a more desirable abode.—*Isaac Taylor.*

WAR.

The existence of war always implies injustice in one, at least, of the parties concerned.—*Robert Hall.*



Old Somerset House.

ENGLISH HISTORY.
CHARLES I.

In Scotland things were brought to a crisis sooner than in England, or Ireland. Attempts had been made to intimidate and subdue all who opposed the royal prerogative; but the people were not brought to submit to the measures pursued. The first matter on which the royal advisers came into collision with the people, was of a nature most warmly to excite the universal popular feeling—the enforcement of a new system of ecclesiastical laws, and new forms for public worship, and these very different from what their forefathers had with so much difficulty succeeded in establishing. It was the English Liturgy, with some additions and variations leaning towards Popery. The new laws were promulgated some time before the new service; the first reading of the latter, at the high church in Edinburgh, was followed by a popular outbreak, in which the females took a prominent part. One Janet Geddes threw a stool at the head of the dean, who was reader; another was aimed at the bishop, nor could the service proceed till a large part of the congregation, who joined in these disgracefully riotous proceedings, had been forced to leave the church. On his departure, the bishop was rolled in the mire, and the outrages were only repressed by force. This was in July 1637.

The king's ministers, in Scotland, well knew the deep-rooted feelings of their countrymen on matters of religion, and were unwilling to press forward; but the king was unmoved, the unpopular measures were enforced, and riots ensued. The opponents were, at length, allowed to state their objections; they arranged a plan, for obtaining the general opinion by committees of representatives, chosen by four classes, the nobility, the landed gentry, the clergy, and the burghers, from which one of each was appointed to form a fifth board. These representative bodies were called tables, and they demanded that the obnoxious proceedings should be relinquished. After some weeks, the tables were declared unlawful; but the members refused to obey. A public engagement was proposed, which is generally known as "the solemn league and covenant," and this was promulgated with the observance of a solemn fast, on March 1, 1638. The king, with the advice of some whom he consulted in Scottish affairs, determined, by force, to do away with the covenant; but preparatory to this, the marquis of Hamilton was sent to negotiate, and even to give up the canons and service book, the high commission court, and some other matters; but the new covenant was still required to be laid aside. The king had not consulted his English council, till the attempt of the marquis of Hamilton

failed. Laud then urged pacific measures for a time, but the majority of the council adopted the views of the king. Some months earlier, the king's concessions would have been thankfully accepted, but it was evident they were only extorted by opposition, and the monarch's insincerity was now generally known. In this case, some of his counsellors informed the leaders of the covenanters that the king only designed to lull them into a false security, till his preparations for enforcing compliance were completed. In England also, many who opposed the regal proceedings, encouraged the Scots to refuse compliance.

The king ordered an assembly of the kirk to meet in November, 1638; he expected some events which might justify his forcible interference. The commissioners finding the determined opposition of the members, acted according to his instructions, and dissolved the assembly; but they refused to disperse, condemned the sovereign's conduct, and abolished episcopacy; the nation united in public thanksgiving for deliverance; but the king of course looked upon these transactions as null and void. He was now preparing forces; the covenanters did the same, availing themselves of the services of Leslie, who had risen to be a field marshal abroad in the service of Gustavus, but had lately retired to his native land, with considerable property. Many officers, who had been in the same service, hastened to Scotland; arms and ammunition were procured from Holland; one hundred thousand crowns were sent from France by cardinal Richelieu, whose policy led him to oppose the wishes of the English king. This pecuniary aid was kept secret, for many would have refused help from such a polluted source, which was evidently given only with the worst intentions; but the leaders received it, showing how far men may blindly proceed. These open measures against the king, and seeking aid from foreign powers, must be regarded as preliminaries of those general hostilities which so speedily followed, and involved the three kingdoms in civil warfare, which extended to consequences the original promoters on both sides had not foreseen.

The king, on the other hand, negotiated for the assistance of Spanish troops; but they could not be spared, though he offered to allow the king of Spain to raise men every year in Ireland. The trained bands of several counties were mustered; the peers, each with his retinue, were ordered to join the king at York; the clergy and lawyers were called to give money in lieu of personal service; while the queen used her influence with the leading Papists, to obtain contributions in return for the indulgences recently granted to them; but the mass of the nation were indifferent, and even averse to the king's proceedings. The Scottish covenanters answered the royal proclamations, which declared them rebels, by protestations of their loyalty, adding, that they only resisted encroachments on their religious liberties.

On both sides, the result was now unavoidable. The covenanters occupied the castle of Edinburgh, and other strong places; having seized Dumbarton on the sabbath, notwithstanding their strict observance of that day. The supporters of Charles, in Scotland, were unsuccessful in making head against their countrymen; but the king advanced from York with his army, while the Scots prepared to meet him, Leslie having twenty thousand men, earnest in their cause, well disciplined, strict in their religious services, and many of them devout in their feelings. This was in May, 1639.

Many gentry attended the rendezvous at York, but they were attended by servants and other followers, rather than disciplined soldiers; while the number of clergy, who resorted to the court and camp, gave occasion to a popular feeling, that this was a war chiefly for enforcing ecclesiastical proceedings.

The royal forces were the most numerous, but a large proportion disapproved of the monarch's plans, and cared not to enforce them. The first time the advanced troops came in sight of each other, the English retired, and Leslie prepared to attack the main body. The king was alarmed; by the agency of a page, the possibility of an agreement was suggested, and commissioners were sent from the Scottish camp. Charles consented to refer all matters of religion to a general assembly, and civil matters to the parliament; his promises were not considered full and satisfactory; but many of the covenanters were unwilling to engage in actual hostilities, if they could possibly be avoided. The leaders consented to a pacification, and the forces, on both sides, retired, and were disbanded; the strongholds were restored to the king, but it was evident that no real peace was likely to follow; both parties only proposed to

strengthen themselves before renewing the struggle.

The earl of Traquhair was appointed to represent the king as commissioner in Scotland, to preside in the general assembly, and in the parliament: it is hardly necessary to add, that he was unable to carry the measures the king wished, and Charles consented to tolerate the doing away of bishops, and other matters, hoping afterwards to revoke these concessions. The parliament openly showed a desire to lower the royal authority; this was met by a prorogation, and another effort to carry measures by force was resolved upon; and secret information was given to those in Scotland who could be trusted. This determination came from the king, supported by Wentworth and Hamilton. Laud allowed himself to be silenced, but did not urge hostile proceedings. In order to procure funds, ship money was again levied to the amount of 200,000*l.*, and the council advised the king to call a parliament, promising to support his other plans if that assembly again "proved untoward." For although the lord treasurer had reduced matters in his department to some order, yet there was not enough to defray the expense of military proceedings.

Wentworth, now created earl of Strafford, obtained a grant from the Irish parliament, and returned to England with orders to raise eight thousand men to serve against Scotland. The English parliament did not meet till April, 1640. The people in general rejoiced at this event, hoping for a redress of grievances, while it was viewed as an important advantage by those who were bent on opposing Charles. On opening the session, the king called for a large pecuniary supply, to promote his cause against Scotland, showing an intercepted letter, in which some of the leading covenanters sought assistance from France. The Commons, however, went first to the subject of grievances, dividing them into three classes. 1. Those respecting religion, with the increase and enforcement of ecclesiastical authority; 2. Those connected with raising money by royal authority without parliament, such as ship money, forest claims, monopolies, and other methods for levying contributions; 3. The breaches of parliamentary privilege, by the speaker's adjourning the house at the king's mandate, and the calling members before courts of law for their conduct in the house.

The king sought to allay these angry feelings; the Lords were induced to press the Commons to consider respecting the grant of a supply before any other question, urging the necessity for immediate aid. This caused a dispute between the two houses, the Commons resenting the interference of the Lords in pecuniary matters, which always originated in the lower house. The king interposed, by requiring an answer from the Commons, whether they would consider the question of a supply. While debating this subject, a message was sent by the king, stating, that if in three years twelve subsidies were granted, (equal to above 800,000*l.*,) he would assent to the ship money being abolished. The debate continued, and the result was uncertain; when the secretary, sir Henry Vane, told the House that the king would not be satisfied with less than twelve subsidies, and stated to the council his decided opinion that the House would not grant any aid for the war with Scotland; upon which the king proceeded the next day to the House of Lords, and dissolved the parliament. The conduct of Vane has been severely reflected upon, and has subjected him to the charge of treachery. The king's measure was hasty and unhappy, and was made still worse by the imprisonment of sir John Hotham, and some other members. Clarendon says, "There could not a greater damp have seized upon the spirits of the whole nation, than this dissolution caused, and men had much of the misery in view, which shortly after fell out. It could never be hoped that more sober and dispassionate men would ever meet together in that place, or fewer who brought ill purposes with them; nor could any imagine what offence they had given, which put the king upon that resolution. But it was observed, that in the countenances of those who had most opposed all that was desired by his majesty, there was a marvellous serenity; nor could they conceal the joy of their hearts; for they knew enough of what was to come, to conclude that the king would be shortly compelled to call another parliament, and they were as sure, that so many unbiassed men would never be elected again."

The Scots were emboldened by the belief that a large part of the English nation were with them, and those who had by this time determined, if possible, to do away with the royal authority in England, were encouraged by the pros-

pect of further and more embittered hostilities between the king and a part of his subjects. The popular excitement was plainly shown; tumultuous proceedings in London were directed against Laud and Strafford, particularly the former, whose palace at Lambeth was attacked and damaged. After these disturbances had continued some days, a body of troops arrived in London, the disturbances were quelled, and two ringleaders executed; after being tortured in the vain hope of obtaining information against their chiefs.

When the parliament was dissolved, the convocation of clergy, contrary to the usual course, was continued; they granted a sum of money, and passed several new canons, which excited much discontent, the mob assailing the members of the high commission court.

One of these obnoxious canons required the clergy to swear that they would not consent to any alteration in the government of the church, under archbishops, bishops, deans, archdeacons, etc. The requiring an oath, so undefined in terms, was loudly exclaimed against. Laud urged forward these measures, seeking, by renewed rigour towards the Papists to cover his attacks upon separatists; but on the queen's interfering, the king ordered the archbishop to desist.

On the dissolution of the English parliament, the king proceeded to press forward preparations against Scotland, but was limited by the want of money. This was supplied, to some extent, by various means; among others, by purchasing at long credit, or rather seizing, a large quantity of pepper belonging to the East India Company, and selling it immediately at a low price. The lords voluntarily lent 200,000*l.*; and other loans were extorted; but the efforts to raise forces, were, in a great degree, unsuccessful; the disinclination to act against the Scots was general. All the proceedings and preparations much resembled those of the former year, and there was much useless expenditure of the scanty means at the king's disposal.

The Scottish parliament assembled at the time to which it had been prorogued; the members prepared for the approaching struggle with their sovereign, appointing some of their body to be a committee of estates to conduct the government. The nation in general was roused, and their army well organized by the officers from the German war. Leslie entered England in August, 1640, with twenty-six thousand men, declaring that they did not march against the people of England, but against the Canterburian faction that troubled the land, after punishing whom they would return home. Hostilities began on the banks of the Tyne, where lord Conway and sir Jacob Astley had been posted, but the Scots forced the passage, and the English army was in general so dispirited and discontented, that the earl of Strafford found it necessary that the royal forces should retire to Yorkshire, leaving Durham and Northumberland in possession of the Scottish army, which had been on the point of disbanding previous to this success. The leaders were wise enough to petition the king for peace, and Charles having only hastily raised a force, great part of which Strafford told him could not act efficiently for some weeks, was glad to listen to this application. But he desired to gain time, and required a full statement of their demands to be laid before a council of the English nobles, summoned to meet at York, on September 24. Before the lords met, Charles had been urged, from many quarters, to assemble the parliament, especially by petitions from the counties occupied by the Scottish forces; he complied, very unwillingly, by summoning one for November 30. The council of the nobles had to devise means for supporting the royal army, and the immediate measures to be taken with the Scots. A loan was raised in London for the king's army, and a weekly assessment of 5000*l.* levied on the four northern counties to provide for the Scottish forces, while sixteen English, and eight Scottish commissioners met, first at Ripon, and then repaired to London, to consider as to farther transactions, and prepare for the meeting of parliament: the Scots having shown themselves most powerful in the field, evidently would have many supporters in the house.

Here we may pause, and notice the peculiar temperament of the king, as shown by his conduct in past events, and as affecting those which were to come till the dreadful catastrophe which terminated his life and reign. His notions of the prerogative were carried too far; he claimed authority which his predecessors had never exercised, or at any rate had relinquished; and which was, certainly and undeniably, incompatible with that degree of power, which was lodged by the constitution in the Houses of parliament, and the courts of judicature. This occasioned resistance, and claims from

the opposite side, subversive of the royal authority, and requiring concessions beyond those made by any former monarch. In this contest, much evidently depended on the personal conduct of the king, which unhappily tended to estrange and exasperate, rather than to conciliate, or even encourage his opponents. He was uncomplying, haughty, and obstinate in claiming and enforcing what he thought was his right or duty; often denying what he might wisely have granted; and afterwards, when he could no longer maintain his rigid refusal of the demands for relaxation, and discontinuance of obnoxious proceedings, and was obliged to give way, he yielded with a facility, and to an extent which encouraged the discontented to push their demands still further, exciting still more the general apprehensions of his sincerity; thus he lost the advantages which would have resulted from a properly-tempered course of conciliation. Much of this uncertainty evidently arose from the conduct of his advisers, and they, in their turn, were held responsible for what proceeded from the natural temper of the king, while few would rely on his word, however solemnly pledged.

Although the proceedings of the court were such as to excite increasing dissatisfaction in the nation, among reflecting men, who could not but see that efforts were making, gradually, to subvert the foundations on which the constitution rested, and consequently the welfare and happiness of the subjects; yet the worldly minded, who form the great bulk of a people, were not displeased with much of the proceedings of the ruling party: they cared not for the irreligion and oppressive proceedings. While the state of peace caused the national wealth to increase; and the rulers might have gone very far, had they been careful to avoid adding to the number of individuals who suffered by those oppressive measures; and had they not roused and alarmed that antipapal feeling, which the sufferings of the preceding century so deeply impressed upon the English nation.

There was another means for safety, which, with a sort of judicial blindness, Laud and his associates closed against themselves. During the early part of this century, large settlements were made on the sea coast of North America, which will claim especial notice in another place. When the shackles of ecclesiastical despotism were drawn more tight at home, many sought to enjoy liberty of conscience beyond the Atlantic, though under all the disadvantages of newly-settled colonies. The settlement of New England, formed in 1620 by some who had been driven into exile by the proceedings of the ecclesiastical courts, was especially resorted to by those who now left their father land for conscience' sake. In ten years, nearly eighty of the regular clergy, some of them distinguished in the universities, thus took refuge, where the proceedings they conscientiously objected to were not enforced. Among them was Elliot who first devoted himself to the spiritual welfare of the Indians, so as to be called their apostle. Many laymen, including some of considerable wealth, also provided retreats for themselves in these distant lands; even Hampden and Oliver Cromwell had actually secured their passage; but the time was fast approaching when the system of government then pursued was to be broken, and its rulers were permitted to collect around them the instruments for their detruction. The two popular characters just named, with several others of less note, were stopped, in 1639, when about to sail from the Thames, by a proclamation, or order in council, which Laud induced the king to put forth, whereby eight vessels, then about to sail from the Thames with emigrants, were stopped. Thus by a sort of infatuation, Charles and his advisers compelled these men to exert in opposition to his proceedings at home, the energies they would willingly have devoted to settlements abroad, which might, under wise rulers, have been made the means of increasing the national resources, of soothing discontented spirits, and of finding employment for active minds that could not be kept any longer in a state of inaction, or induced to submit to measures which, upon principle, they deemed injurious to the spiritual, as well as to the temporal interests of mankind, and contrary to their rights and privileges as Englishmen.

LIONS OF AFRICA.

Mr. Moffat states as to these animals —We were often exposed to danger from lions, which, from the scarcity of water, frequent the pools or fountains, and some of our number had some hair-breadth escapes. One night we were quietly bivouacked at a small pool on the Ouac river,

where we never anticipated a visit from his majesty. We had just closed our united evening worship, the book was still in my hand, and the closing notes of the song of praise had scarcely fallen from our lips, when the terrific roar of the lion was heard; our oxen, which before were quietly chewing the cud, rushed upon us, and over our fires, leaving us prostrated in a cloud of dust and sand. Hats and hymn books, our Bible and our guns, were all scattered in wild confusion. Providentially, no serious injury was sustained; the oxen were pursued, brought back, and secured to the wagon, for we could ill afford to lose any. Africaner, seeing the reluctance of the people to pursue in a dark and gloomy ravine, grasped a firebrand, and exclaimed, "Follow me!" and but for this promptness and intrepidity, we must have lost some of our number, for nothing can exceed the terror of oxen at even the smell of a lion. Though they may happen to be in the worst condition possible, worn out with fatigue and hunger, the moment the shaggy monster is perceived, they start like racehorses, with their tails erect, and sometimes days will elapse before they are found. The number of lions may be easily accounted for, when it is remembered how thinly scattered the inhabitants are; and, indeed, the whole appearance of the country impresses the mind with the idea that it is only fit for beasts of prey. The people seem to drag out a miserable existence, wandering from place to place in quest of grass, game, or wild roots. Those I had met with had, from infancy, been living a nomade life, with one great object in view, to keep soul and body together.

"A region of drought, where no river glides,
Nor rippling brook with osiered sides;
Where sedgy pool, nor bubbling fount,
Nor tree, nor cloud, nor misty mount
Appears, to refresh the aching eye;
But barren earth, and the burning sky,
And the blank horizon round and round
Spread—void of living sight or sound."

Among the poorer classes, it is, indeed, struggling for existence; and when the aged become too weak to provide for themselves, and are a burden to those whom they brought forth and reared to manhood, they are not unfrequently abandoned by their own children, with a meal of victuals and a cruise of water, to perish in the desert; and I have seen a small circle of stakes fastened in the ground, within which were still lying the bones of a parent bleached in the sun, who had been thus abandoned. In one instance, I observed a small broken earthenware vessel, in which the last draught of water had been left. "What is this?" I said, pointing to the stakes, addressing Africaner. His reply was, "This is heathenism;" and then described this parricidal custom. A day or two after, a circumstance occurred which corroborated his statements. We had travelled all day over a sandy plain, and passed a sleepless night from extreme thirst and fatigue. Rising early in the morning, and leaving the people to get the wagon ready to follow, I went forward with one of our number, in order to see if we could not perceive some indications of water, by the footmarks of game, for it was in a part of the country where we could not expect the traces of man. After passing a ridge of hills, and advancing a considerable way on the plain, we discovered, at a distance, a little smoke rising amidst a few bushes, which seemed to skirt a ravine. Animated with the prospect, we hastened forward, eagerly anticipating a delicious draught of water, no matter what the quality might be. When we had arrived within a few hundred yards of the spot, we stood still, startled at the fresh marks of lions, which appeared to have been there only an hour before us. We had no guns, being too tired to carry them, and we hesitated, for a moment, whether to proceed or return. The wagon was yet distant, and thirst impelled us to go on, but it was with caution, keeping a sharp look out at every bush we passed.

On reaching the spot, we beheld an object of heart-rending distress. It was a venerable-looking old woman, a living skeleton, sitting, with her head leaning on her knees. She appeared terrified at our presence, and especially at me. She tried to rise, but, trembling with weakness, sunk again to the earth. I addressed her by the name which sounds sweet in every clime, and charms even the savage ear, "My mother, fear not; we are friends, and will do you no harm." I put several questions to her, but she appeared either speechless, or afraid to open her lips. I again repeated, "Pray, mother, who are you, and how do you come to be in this situation?" to which she replied, "I am a woman; I have been here four days; my children have left me here to die." "Your children!" I interrupted. "Yes," raising her hand to her shrivelled bosom, "my own chil-

dren, three sons and two daughters. They are gone," pointing with her finger, "to yonder blue mountain, and have left me to die." "And pray, why did they leave you?" I inquired. Spreading out her hands, "I am old, you see, and I am no longer able to serve them; when they kill game, I am too feeble to help in carrying home the flesh. I am not able to gather wood to make fire; and I cannot carry their children on my back as I used to do." This last sentence was more than I could bear; and though my tongue was cleaving to the roof of my mouth for want of water, this reply opened a fountain of tears. I remarked that I was surprised that she had escaped the lions, which seemed to abound, and to have approached very near the spot where she was. She took hold of the skin of her left arm with her fingers, and, raising it up as one would do a loose linen, she added, "I hear the lions; but there is nothing on me that they would eat, I have no flesh on me for them to scent." At this moment the wagon drew near, which greatly alarmed her, for she supposed that it was an animal. Assuring her that it would do her no harm, I said that, as I could not stay, I would put her into the wagon, and take her with me. At this remark she became convulsed with terror. Others addressed her, but all to no effect. She replied that, if we took her, and left her at another village, they would only do the same thing again. "It is our custom; I am nearly dead; I do not want to die again." The sun was now piercingly hot, the oxen were raging in the yoke, and we ourselves nearly delirious. Finding it impossible to influence the woman to move, without running the risk of her dying convulsed in our hands, we collected a quantity of fuel, gave her a good supply of dry meat, some tobacco, and a knife, with some other articles; telling her we should return in two days, and stop the night, when she would be able to go with us; only she must keep up a good fire at night, as the lions would smell the dried flesh, if they did not scent her. We then pursued our course; and after a long ride, passing a rocky ridge of hills, we came to a stagnant pool, into which men and oxen rushed precipitately, though the water was almost too muddy to go down our throats.

On our return to the spot, according to promise, we found the old woman and every thing gone; but, on examination, discovered the foot marks of two men, from the hills referred to, who appeared to have taken her away.

Several months afterwards, I learned, from an individual who visited the station, that the sons, seeing from a distance the wagon halt at the spot, where they had so unnaturally left their mother to perish, came to see, supposing the travellers had been viewing the mangled remains of their mother. Finding her alive, and supplied with food, and on her telling the story of the stranger's kindness, they were alarmed, and dreading the vengeance of the great chief, whom they supposed me to be, took her home and were providing for her with more than usual care. I have often reasoned with the natives on this cruel practice; in reply to which, they would only laugh. It may be imagined, that people might devote their friends, and nobles their first-born, like the Carthaginians, to appease some offended deity; and that mothers, too, should smile on the infants their own hands had murdered, from similar motives: but it appears an awful exhibition of human depravity, when children compel their parents to perish for want, or to be devoured by beasts of prey in a desert, from no other motive than sheer laziness, or to get quit of those on whose breast they hung in helpless infancy, whose lips first directed their vocal powers, whose hand led them through many a weary waste, and who often suffered the most pinching want, that the babes whom nature taught them to love might be supplied. I have more than once handed food to a hungry mother, who appeared to have fasted for a month, when she would just taste it, and give it to her child, when, perhaps, that very child, instead of returning grateful service to the infancy of old age, leaves that mother to perish from hunger.

Conversing with the party one evening, when sitting around the fire, on the conduct of children to their parents, I observed that they were as bad as lions. "They are worse," replied Africaner. This he illustrated from the well-known characteristics of the king of beasts; or, more properly, king of the beasts of prey. Much has been written about African lions, but the half has not been told.

The following trait in their character may not be intrusive, or partaking of the marvellous, with which the tales of some travellers are said to abound. I give it as received from men of God, and men who had been experienced Nimrods

too. The old lion, when in company with his children, (as the natives call them, though they are nearly as big as himself,) or when numbers together happen to come upon game, the oldest or ablest creeps to the object, while the others crouch on the grass; if he be successful, which he generally is, he retires from his victim, and lies down to breathe and rest for perhaps a quarter of an hour; in the mean time, the others draw around, and lie down at a respectful distance. When the chief one has got his rest, he commences at the abdomen and breast, and after making havoc with the tit-bits of the carcase, he will take a second rest, none of the others presuming to move. Having made a second gorge, he retires; the others watching his motions, rush on the remainder, and it is soon dévoured. At other times, if a young lion seizes the prey, and an old one happens to come up, the younger retires till the elder has dined. This was what Africaner called better manners than those of the Namaquas. Passing along a vale, we came to a spot where the lion appeared to have been exercising himself in the way of leaping. As the natives are very expert in tracing the manœuvres of animals by their foot marks, it was soon discovered that a large lion had crept towards a short black stump, very like the human form; when within about a dozen yards, it bounded on its supposed prey, when, to its mortification, he fell a foot or two short of it. According to the testimony of a native who had been watching his motions, and who joined us soon after, the lion lay for some time stedfastly eyeing its supposed meal. It then arose, smelt the object, and returned to the spot from which he commenced his first leap, and leaped four several times, till at last he placed his paw on the imagined prize. On another occasion, when Africaner and an attendant were passing near the end of a hill, from which jutted out a smooth rock of ten or twelve feet high, he observed a number of zebras pressing round it, obliged to keep the path, beyond which it was precipitous. A lion was seen creeping up towards the path, to intercept the large stallion, which is always in the rear to defend or warn the troop. The lion missed his mark, and while the zebra rushed round the point, the lion knew well if he could mount the rock at one leap, the next would be on the zebra's back, it being obliged to turn towards the hill. He fell short, with only his head over the stone, looking at the galloping zebra switching his tail in the air. He then tried a second and a third leap, till he succeeded. In the mean time, two more lions came up, and seemed to talk and roar away about something, while the old lion led them round the rock, and round it again; then he made another grand leap, to show them what he and they must do next time. Africaner added, with the most perfect gravity, "They evidently talked to each other, but though loud enough, I could not understand a word they said; and, fearing lest we should be the next objects of their skill, we crept away, and left them in council."

The following fact will show the fearful dangers to which solitary travellers are sometimes exposed. A man belonging to Mr. Schmelen's congregation, at Bethany, returning homewards from a visit to his friends, took a circuitous course in order to pass a small fountain, or rather pool, where he hoped to kill an antelope to carry home to his family. The sun had risen to some height by the time he reached the spot, and seeing no game, he laid his gun down on a shelving low rock, the back part of which was covered over with a species of dwarf thorn bushes. He went to the water, took a hearty drink, and returned to the rock, smoked his pipe, and being a little tired, fell asleep. In a short time the heat reflected from the rock, awoke him, and opening his eyes, he saw a large lion crouching before him, with his eyes glaring in his face, and within little more than a yard of his feet. He sat motionless for some minutes, till he had recovered his presence of mind, then eyeing his gun, moved his hand slowly towards it; the lion seeing him, raised its head, and gave a tremendous roar; he made another and another attempt, but the gun being far beyond his reach, he gave it up, as the lion seemed well aware of his object, and was enraged whenever he attempted to move his hand. His situation now became painful in the extreme; the rock on which he sat became so hot that he could scarcely bear his naked feet to touch it, and kept moving them, alternately placing one above the other. The day passed and the night also, but the lion never moved from the spot; the sun rose again, and its intense heat soon rendered his feet past feeling. At noon the lion rose and walked to the water, only a few yards distant, looking behind it as it went,

lest the man should move, and seeing him stretch out his hand to take his gun, turned in a rage, and was upon the point of springing upon him. The animal went to the water, drank, and returning, lay down again at the edge of the rock. Another night passed; the man, in describing it, said he knew not whether he slept, but if he did, it must have been with his eyes open, for he always saw the lion at his feet. Next day, in the forenoon, the animal went again to the water, and while there, he listened to some noise apparently from an opposite quarter, and disappeared in the bushes. The man now made another effort, and seized his gun; but on attempting to rise, he fell, his ankles being without power. With his gun in his hand, he crept towards the water, and drank, but looking at his feet, he saw, as he expressed it, his "toes roasted," and the skin torn off with the grass. There he sat a few moments, expecting the lion's return, when he was resolved to send the contents of his gun through its head; but as it did not appear, tying his gun to his back, the poor man made the best of his way on his hands and knees, to the nearest path, hoping some solitary individual might pass. He could go no farther, when, providentially, a person came up, who took him to a place of safety from whence he obtained help, though he lost his toes, and was a cripple for life.

SCRIPTURE ILLUSTRATIONS FROM CHINESE CUSTOMS AND LITERATURE.

No. VII.

THE GARNER.

He shall gather his wheat into the garner, Matt. iii. 12.

In the pages of history we read of ancient customs; in China, we are in a great measure permitted to contemplate them with our own eyes. This circumstance gives a worth to all the usages of that people, and renders their doings, as well as their literature, a proper field of the antiquary. Of the truth of this remark, a picture, on which the writer is now looking, itself is an example, for it is as exactly suited to the words of the Baptist, as if a Chinese of the same age had heard the words, and had sat down with the design of conveying their import in portraiture. It therefore depicts a custom upwards of two thousand years old, not only in the main, or in one or two features, but in all the peculiar lineaments. John the Baptist referred with emphasis to the gathering of the corn into the garner, as a distinct and important operation. The Chinese writer has treated it in the same way, and tells us that when the cold weather has commenced, and the cattle are brought home to the shed, the farmer makes haste to store up his corn in the *yu*, or garner, that he may enjoy the fruits of his labour in peace and security. In the picture a man appears with two baskets suspended from a pole, that rests upon his shoulder. Expediency suggested the form of these baskets, as they resemble those now in use among the Italians, and seem to be a fac-simile of the corbis, which we often meet with among the Latin writers on husbandry. The farmers of Italy still call this basket *corbe*, a word corrupted from corbis. This mode of carrying burdens was adopted by the Romans, as we learn from some of their medals, whereon a grasshopper, the "burden," Eccles. xii.5, or emblem of an old man, is represented, as trudging, in an upright position, with one of these poles, and the accompaniments upon its shoulder. A little above the man with the pole, another is seen with a single basket upon his shoulder, which indicates that the work is now finished, since the last basket is on its way home. They are represented as being near the entrance of a gate, which, after the fashion now followed by the Chinese, is surmounted by a narrow roof, or covering. The master or servants of the household may stand under the shelter thus afforded, and look abroad, without suffering any inconvenience from the falling shower. A mud wall, or a fence formed of clay, surrounds the premises, as a covert from the cold breezes of winter, and as a protection against the thief. Mud walls in China are formed with a mould made of boards. These boards are set at a distance from each other, which corresponds with the intended thickness of the wall. Into the interval between the two boards the clay is put, and firmly kneaded down; when this interval is full, the boards are removed, and a piece of the wall of equal dimensions is left in their place. In this country the clay is usually mixed with straw, and when ready is laid upon a lathwork, by means of the bricklayer's trowel.

Two men are also exhibited with a basket between them, just preparing to

lift it to the man within the garner, who extends his hands to receive it. Behind him the grains of corn appear heaped up against the boards, to afford room for stowage. The garner is constructed of planks, and covered with thatch, and has the roof projecting into ample breadth of eaves, to protect the wall from the driving storm. It is a very useful contrivance; for in summer it screens the boards from the midday sun, and so keeps the dwelling comparatively cool; and in winter, it checks the violence of the hail and the rain.

When the husbandman has safely lodged his corn in the garner, he surveys this consummation of his labours with heartfelt satisfaction. He retraces, with subdued delight, the different stages of his toil and anxiety, from the period when the seed was sown in well-prepared soil, till he saw the full shock conveyed towards the corn floor. He remembers how many times his expectations were well nigh destroyed, while the friendly shower still seemed to slumber in the embraces of the atmosphere; and how often the thickening cloud, that promised to be copiously distilled, has been swept away by the resuscitation of the eastern breeze. It is well for us to bear this in mind; for the Holy Spirit, who spake by the mouth of John the Baptist, doubtless intended that the parallel drawn between our blessed Saviour and the husbandman, should preserve a harmonious correspondence in many of the details. The Son of God, who willingly laid aside his glories, and humbled himself so far as to become a man of sorrows and acquainted with griefs, and then to crown a life of labour and self-denial, with a death so cruel and so ignominious, must have felt an extraordinary concern for the lot of mankind, and an unspeakable desire to save those whom his heavenly Father had given to him. There must be then an analogy between the complacency which the husbandman feels, when he has placed his corn beyond the reach of the changeful elements, and that joy which the Saviour has, in bringing the sons of God to the mansions he has prepared for them. Nay, we are expressly told, that for the joy set before him, he despised the shame and endured the cross. In viewing Christ under the figure of a husbandman, a variety of consolatory thoughts present themselves. He holds the winds in his hand: not one propitious nor adverse breeze can blow, without his permission, and without being intended to answer a specific end. If a shower of spiritual blessings is needed to fructify and water our souls, he can easily command the heavenly clouds to shed them upon us. The chilling influences of affliction, adversity, mental despondency, and painful cares, are dealt out to us, by reference to the exactest standard of wisdom and forethought. These may mar our beauty, and diminish the fresh tints of our verdure for a time, but they will all tend to advance the ultimate productiveness of our graces. "In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind," Isa. xxvii. 8. It is easy to inscribe these sentiments upon paper, it is easy to state them, when our own hearts are put into a state of pleasing activity by the presence of Christian friends; but how hard is it to carry them into practice, amidst the doubts and fears, the thoughtful workings, and the fluctuations of a heart that is apt to joy too much at things unworthy of care, and to sorrow when it ought to rejoice. Yet this is the result aimed at by our gracious Master, who exercises us with many things which are most repugnant to our natural feelings, that we might be partakers of his holiness.

"And by knowledge shall the chambers be filled with all precious and pleasant riches," Prov. xxiv. 4. The hardihood and the patience of the swain would serve to little purpose, were not his efforts guided by skill and discretion. Wisdom and the gains of experience mark every step in the series, and conduct him successfully from the ploughing of the field to the laying up of the corn in the garner. "By his knowledge shall my righteous servant justify many," Isa. liii. 11. The final ingathering of true believers into the heavenly garner will be due, not less to the wisdom than to the compassion or the omnipotence of Jehovah. "O the depth of the riches both of the wisdom and knowledge of God!" Rom. xi. 33.

The passage we have quoted speaks of all manner of riches and pleasant things, and therefore embraces, not only the fruits of the husbandman's toil, but also what the enterprising man of traffic has brought from foreign strands. Of Tyre it is said, that by her wisdom and understanding she had gotten wealth. But the soil that demands our tillage is in

the heart, and the treasure we are bound to lay up, is that which must be fit for the storehouse. This requires our wisdom and our knowledge, sanctified and directed by the Spirit of God. If these qualities are solely bestowed in the pursuits of agriculture, commerce, traffic, or science, we shall resemble the rich fool in the Gospel, who, while he was planning the enlargement of his barns, and the sumptuous pastime of many years, was suddenly stripped of all he had in this world, by the unlooked-for stroke of death, and placed for ever beyond the possibility of securing the riches of heaven, or of seeing his poor soul delivered from the second death.—G. T. L.

THE STARLING.

I wish I could do the starling a friendly turn, for the pleasure it has so often afforded me; but, in taking up the pen to clear its character, my heart misgives me, on account of the strong public prejudice against it.

There is not a bird in all Great Britain more harmless than the starling; still it has to suffer persecution, and is too often doomed to see its numbers thinned by the hand of wantonness or error. The farmer complains that it sucks his pigeons' eggs; and when the gunner and his assembled party wish to try their new percussion locks, the keeper is ordered to close the holes, or entrance into the dovecot over night; and the next morning three or four dozen of starlings are captured to be shot: while the keeper, that slave of Nimrod, receives thanks, and often a boon, from the surrounding sportsmen, for having freed the dovecot from such a pest. Alas! these poor starlings had merely resorted to it for shelter and protection, and were in no way responsible for the fragments of egg shells, which were strewed upon the floor. These fragments were the work of deep designing knaves, and not of the harmless starling.

The rat and the weasel were the real destroyers; but they had done the deed of mischief in the dark, unseen and unsuspected; while the stranger starlings were taken, condemned, and executed, for having been found in a place built for other tenants of a more profitable description.

After the closest examination of the form and economy of the starling, you will be at a loss to produce any proof of its being an egg sucker. If it really sucks the eggs of pigeons, it would equally suck the eggs of other birds; and those eggs not being concealed in the dark recesses of the pigeoncot, but exposed in open nests upon the ground, and often in the leafless bushes of the hedge, this fact would afford to the inquisitive naturalist innumerable opportunities of detecting the bird in its depredations. Now, who has ever seen the starling in the absolute act of plundering a nest? It builds its nest here, in company with the ringdove, the robin, the greenfinch, the wagtail, the jackdaw, the chaffinch, and the owl, but it never touches their eggs. Indeed, if it were in the habit of annoying its immediate neighbours, upon so tender a point as that of sucking their eggs, there would soon be a hue and cry against it; nor would the uproar cease, until the victor had driven away the vanquished. So certain am I that the starling never sucks the eggs of other birds, that, when I see him approach the dovecot, I often say to him, "Go in, poor bird, and take thy rest in peace; not a servant of mine shall surprise thee, or hurt a feather of thy head. Thou dost not come for eggs, but for protection; and this most freely I will give to thee. I will be thy friend, in spite of all the world has said against thee; and here, at least, thou shalt find a place of safety for thyself and little ones. Thy innocence and usefulness demand this at my hands."—*Waterton.*

THE PERAMBULATOR.

THE CHINESE COLLECTION.

If you have seen the Chinese collection, though my remarks may fail to add to your knowledge, yet may they not be altogether worthless, for sometimes the interest we take in an agreeable object is increased by contemplating it from different points of new; and if you have not seen this London novelty, my comments will, at least, afford some information.

I was sitting at a window commanding a view of one of the crowded thoroughfares of London, and was musing, as the human stream flowed by me, on the utter impossibility of entering, with any precision or correctness, into the characters of others. A sailor passed, and I endeavoured, for the moment, mentally to be that sailor. I tried to think, as I thought he might be thinking, of ships,

and masts, and studding sails, and figure heads; of the compass, the wind, and the West Indies; of maccaws and cocoa nuts; of Wapping, messmates, and pig-tail tobacco; but it would not do: a landsman and a seaman are the very opposites of each other, and I felt myself to be wide of the mark that I aimed at.

A lusty brewer's man went by with his dray and broad-breasted grey horses, holding in his hand a whip ornamented with divers ferrules of brass. A footman behind a carriage; he had on white gloves, and tassels hanging from his shoulder; a soldier with a high bear-skin cap, a lady in a phaeton, and an old man in faded mourning. I attempted, in turn, to realize the thoughts of each of them, and to identify myself with their existence; but I might as well have attempted to analyze and enter into the feelings of a horse, a dog, a bird, a bee, or a caterpillar. When a man laughs, we know he is merry; when he weeps, we feel sure that his heart is sad; and we can, at times, read with tolerable correctness, the momentary emotion in another's mind; but we can no more trace the feeling, or keep pace with the thought of another, for a brief five minutes, than we can accompany a fish through the waters, or a bird through the yielding air.

I had just arrived at this point in my ruminations, when my eyes were attracted by a large placard, posted against some high boards. The glaring red letters thereon were printed in a circular form, setting forth that a collection of Chinese curiosities was to be seen at the west-end of the town. Here was a case that just suited my speculations. If there be such a difficulty in comprehending the minds of those of our own country, how much greater is the impediment in entering into the character of the Chinese, of whom we know so little. "This collection," thought I, "must throw some light on the manners and habits, the thoughts and actions of this singular people. Abruptly breaking off my speculations, I stepped into an omnibus, and here I am.

Fancy to yourself, standing by the wayside at Hyde Park Corner, within a bow shot of Apsley house, a showy Chinese pagoda of two stories, with green roofs, edged with vermilion, and supported by vermilion pillars, bearing on its front a hieroglyphical inscription, signifying "ten thousand Chinese things." You enter the pagoda by a flight of steps to a vestibule, and then ascend a larger flight, after which, pursuing your course along the lobby, you soon find yourself in a goodly apartment of a novel kind, more than two hundred feet long, broad enough and high enough, to form a most agreeable promenade.

Your attention is immediately arrested by three richly-gilt colossal and imposing idol figures, representing "the three precious Buddhas," or, "past, present, and to come." Bewildered by the novelty, lightness, beauty, richness, and elegance of the numberless objects that meet your gaze, you sit down to compose yourself, anticipating, with restless pleasure, the rich treat that awaits you.

And now comes, confusedly to your memory, all that you know of China, not unmingled with shame that you know so little, and recollect even that little so imperfectly. You have heard China called the "Celestial empire," and understand that it has many more than three hundred millions of inhabitants. You have marvelled at the strange figures painted on tea chests, and watched the nodding mandarins in the shop of the grocer. You have seen Chinese puzzles, and ivory toys, with drawings on rice paper; birds, and flowers, and representations of gathering the leaves from the tea plant. The names Whampoa, Macao, Pekin, and Canton, are familiar to you. You are not ignorant that a great wall was built by the people to keep out the Tartars; that Kien Long or Keen-lung was once on the throne; that Taon Kwang (reason's glory) is the present emperor of the country; and that Confucius was a famous Chinese philosopher. You have seen a great deal in the newspapers about Hong merchants, war junks, and the taking of Chusan, Ningpo, and Chinhae, and have even read Barrow's China, and the accounts of lord Macartney's and lord Amherst's embassies. Having summoned all this information to your aid, together with what you have read of missionary efforts, you prepare, book in hand, to make the grand tour of the Chinese collection.

It is a favourite plan with me, when gazing on a spectacle, before describing its details, to notice the effect of the whole. I like to know what impression is made by a first general glance, and to ask myself, what is it that I prominently see? and what is it that I particularly feel? Let me try to give you my first general impression of this collection.

Imagine yourself to be in St. George's

chapel, at Windsor, or rather, perhaps in that of Henry VII., in Westminster Abbey, gazing on the fretwork roof, the painted windows, the carved stalls, and the pendant banners that give a gloomy glory to that goodly temple. And now imagine that the wand of a magician has been waved, suddenly altering the character of the place, changing the fretwork roof into a fair ceiling, hung with ornaments of diversified colours; the painted windows into costly screens; the ornamented stalls into Chinese inscriptions; and the hanging banners into huge, highly-decorated lanterns of white and green, and vermilion and gold; thus, at once, transforming solemn, sepulchral pomp and gloomy glory, into attractive beauty and lightsome gaiety. If you can fancy this, you will have before you something like the very scene on which I am now gazing.

Having made a few general inquiries of the proprietor of the collection, who happens, at the moment, to be present, and taken a glance at the whole, I must now enter a little more into detail. The three large idols are imposing things to gaze on, being gloriously gilt with the finest leaf gold; but when the thought that three hundred and sixty millions of people, bowing down to such things, comes across the mind, "how is the gold become dim! how is the most fine gold changed!" The large and elegant screens, at either end of the apartment, the profusion of splendid lanterns, suspended in every direction, with the abundance of the most costly porcelain, impart a character as pleasing as it is uncommon.

The grave-looking mandarin, of the first class, in his state robes, stiff with embroidery, and enormous bead necklace; the other mandarins, and secretary, are altogether unlike what we see among us. They appear to be engaged in sober trifling, and leave not on the mind a very favourable impression of their intellect and influence; but this, perhaps, is mainly owing to the apparent apathy, occasioned by want of motion, and the little expression in the figures. The maxim conveyed in the silk scroll on the wall, is very appropriate, "A nation depends on faithful ministers for its tranquillity."

The mandarins are the real nobility, or aristocracy of China; for the princes, relations of the emperor, have comparatively little influence. The number of mandarins, on the civil list of the empire, is not less than fourteen thousand. The nominal rank of mandarins may be bought; and one of the Hong merchants is said to have purchased his at the price of a hundred thousand dollars.

The priest of Fo, or Buddhu, in his yellow canonicals; the priest of Taou in full dress, with the gentleman, an odd-looking one certainly, in mourning of coarse sackcloth, are not likely to be passed by unheeded; neither will the Chinese soldier, in huge, blue nankeen trowsers, nor the Tartar archer be altogether disregarded.

Judging by externals, the Chinese empire must have a paternal government; for the emperor is called the father of the nation, the viceroy is the father of his satrapy, or district, the mandarin is the father of the city he governs, the military officer who commands, is the father of his soldiers; and when an emperor dies, his hundreds of millions of subjects mourn for him, just as children do for a deceased parent. The principal religion of China is Buddhism, or Boodhism. No sabbath is observed by the Chinese. Not fewer than fifteen hundred temples are dedicated to Confucius, and more than sixty thousand pigs and rabbits are sacrificed every year to his memory. The standing army of the Celestial empire is about seven hundred thousand men.

When it is considered that the dress of every grade of society, in China, is settled by usage; that the poor wear coarse and dark-coloured clothes, while the wealthy array themselves in gay, rich, and costly silks, satins, broadcloths, fur, and embroidery, the figures introduced in the collection have an additional interest. From the cap on the head, to the shoe on the foot, all is odd and striking; altogether of a novel character.

The literary coterie, in their summer dresses, with a mandarin of the fourth class, in his chocolate habit, and cap with red fringe; the Chinese ladies of rank, using the fan, preparing to smoke and playing the guitar; and the mother and boy of the middle class; afford striking contrasts in occupation and dress. According to our European impressions of beauty, the Chinese ladies, with all their rouge and flowers, their "tiny feet," "willow waists," and eyes like "silver seas," are far from being beautiful; yet if it be true, as it is reported, that they possess much common sense, and make devoted wives and tender mothers, it is more to their credit than to be regarded as "golden lilies" in their generation.

The Chinese tragedian, in his splendid costume, will rank in the estimation of the visitor with mandarins of the first class, until he consults his book and finds out that he is but an actor. The juggler is one of a large class in China, and no jugglers, throughout the world, in dexterity and daring, surpass them. One of the recorded feats, of this singular class of people, shall here be given. "Two men from Nankin, appear in the streets of Canton, the one places his back against a stone wall, or wooden fence; the upper part of his person is divested of clothing. His associate, armed with a large knife, retires to a distance, say from one hundred to two hundred feet. At a given signal, the knife is thrown with an unerring aim in the direction of the person opposite, to within a hair's breadth of his neck, immediately below his ear. With such certainty of success is the blow aimed, and so great is the confidence reposed by the one in the skill of the other, that not the slightest uneasiness is discernible in the features of him, whose life is a forfeit to the least deviation on the part of the practitioner. This feat is again and again performed, and with similar success, only varying the direction of the knife to the opposite side of the neck of the exposed person, or to any other point of proximity to the living target, as the spectators may desire."

The parasol there, beautifully enriched with embroidery and gold thread, is one of the kind carried on state occasions. Parasols, umbrellas, and lanterns, are of very general use in China. It is said, that at the feast of lanterns, when a general illumination takes place, not less than two hundred millions of lanterns are blazing, at the same time, in different parts of the empire.

Here are a few common life Chinese characters. The itinerant barber, with his shaving and clipping implements; the spectacled shoemaker, with his workbench, basket and tools; the travelling blacksmith, with his anvil, furnace, and bellows; and the boatwoman carrying her child, cannot be regarded without interest; and we naturally enough compare them with those among us who follow the same trades. It would puzzle us to account for more than seven thousand barbers procuring a livelihood in Canton alone did we not know that the head, as well as the face, is shaven in China, and that no Chinaman ever shaves himself.

The specimens of agricultural implements, though rude, are curious; they are mostly of wood, shod with iron. Agriculture is much encouraged in China. The emperor himself, once a year, ploughs a piece of land, in imitation of the Shinnung, "the divine husbandman." We must not suppose that his "celestial majesty" goes forth into the fields like one of our English labourers, with his wooden bottle of drink, and doing "a day's work:" most likely his performance is more akin to the custom among us, of a great person laying the first stone of a public building, with a mahogany mallet and silver trowel. Two, and sometimes three crops of rice, their staple grain, are grown and gathered in the year; millet is also extensively cultivated. The two inscriptions, suspended in the recess, are quite in character: the one, "If you would be rich, rear the five domestic animals, viz.: pigs, cows, sheep, fowls, and dogs." The other, "Labour induces reflection, and reflection virtue."

The sedan scene, and the pavilion, a perfect resemblance of an apartment in a wealthy Chinaman's habitation, show how different to ours are the customs that prevail in China. How odd it would be to us, to receive a crimson card of invitation, entreating us to bestow "the illumination of our presence on the inviter;" or to be received, by our worthy Chinese host, with the salutation, joining his closed hands, and raising them three times to his head, "I have heretofore thought, with profound veneration, on your fragrant name!" And how strange to be supplied with ivory chopsticks tipped with silver, and to have set before us, by way of repast, "salted earth worms," and "smoked fish," in porcelain saucers, "stews in bowls," "soup made of birds' nests," "figured pigeons' eggs cooked in gravy," "balls made of sharks' fins," "sea fish, crabs, pounded shrimps," and "immense grubs." Such a bill of fare would make most of us sigh, in sincerity, for "the roast beef of old England."

It would require some time, too, before we could accommodate ourselves to live in a city like Canton, where the houses are only one story high, and whose streets are not on the average more than six to eight feet broad, though they are all paved with large flag stones, and many of them have very imposing names, such as "Dragon street," "Flying-dragon street," "Martial-dragon street," and "Golden-flower street." Truly may it be said, the Chinese are a strange people.

Visitors are now rapidly increasing. Without doubt this is an entertainment of a superior kind. An extreme cleanliness, a purity of atmosphere, and a general propriety and style pervade the place and its arrangements. The splendid equipages that set down company, and the rich liveries of the footmen in waiting, sufficiently set forth that the place is visited by many of high condition. Groups of well-dressed ladies are attended by men of rank and fortune. The lofty bearing and gentle demeanour that oftentimes agreeably blend in high life may be seen, as well as the elegance, the ease, and the ennui of those, who living in luxurious leisure, partake, listlessly, of gratifications which set the eyes of others sparkling, and their pulses beating with pleasure.

The model summer houses, the retail china shop, as seen in the streets of Canton, and the silk mercer's shop, attract much attention, bringing before us, as they do, the manners and customs of the people; while the infinity of screens, lanterns, vases, jars, lamps, porcelain vessels, reckoning boards, fruit stands, flower baskets, lacquered boxes, incense vessels, garden pots, fans, and fifty other kinds of articles, demand, by their profusion, more than one visit from the spectator.

The China ware, carved boats and figures, embroidered articles, dresses, silks, caps, shoes, musical instruments, minerals, shells, cutlery, castings, necklaces, specimens of ornithology, fish, insects, implements, books, and paintings, seem hardly to have an end. While the knowledge that every article, on which the eye rests, is of Chinese workmanship, greatly increases the interest felt by the spectator.

The Chinese are even more celebrated than the Hindoos, the Arabs, and Persians, for their aphorisms, maxims, and excellent sayings; and Confucius is called "The instructor of ten thousand ages;" and his precepts are spoken of as "The glory of ancient and modern times." I have already said that the room abounds with Chinese inscriptions: the signification of a few of the most striking of these is as follows:

"As the scream of the eagle is heard when she has passed over, so a man's name remains after his death." "Though a tree be a thousand chang (a chang is ten Chinese cubits, each fourteen and a half inches) in height, its leaves must fall down, and return to its root." "Following virtue is like ascending an eminence; pursuing vice is like rushing down a precipice." "Man perishes in the pursuit of wealth, as a bird meets with destruction in search of food." "The cure of ignorance is study, as meat is that of hunger." "Unsullied poverty is always happy; while impure wealth brings with it many sorrows." "Petty distinctions are injurious to rectitude; quibbling words violate right reason." "Those who respect themselves, will be honourable; but he who thinks lightly of himself, will be held cheap by the world."

Many Chinese maxims bear a strong resemblance to the proverbs of Solomon, as will be seen in the following instances: "Virtue is the surest road to longevity; but vice meets with an early doom." "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened," Prov. x. 27.

"Unsullied poverty is always happy; while impure wealth brings with it many sorrows." "Treasures of wickedness profit nothing: but righteousness delivereth from death," Prov. x. 2.

"The heart is the fountain of life." "Out of it [the heart] are the issues of life," Prov. iv. 23.

"Honours come by diligence: riches spring from economy." "The hand of the diligent shall bear rule: but the slothful shall be under tribute," Prov. xii. 24.

"If you love your son, give him plenty of the cudgel: if you hate your son, cram him with dainties." "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes," Prov. xii.; 24.

"The slow horse is fated to receive the lash: the worthless man will ultimately get his deserts." "A whip for the horse, a bridle for the ass, and a rod for the fool's back," Prov. xxvi. 3.

"A virtuous woman is a source of honour to her husband: a vicious one causes him disgrace." "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones," Prov. xii. 4.

"When mandarins are pure, the people are happy." "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn," Prov. xxix. 2.

The following may be added, "Every blade of grass has its share of the dews of heaven; and though the birds of the

forest have no garners, the wide world is all before them." This may remind the reader of the far more beautiful words of our Saviour: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them," Matt. vi. 26.

Among many other objects that particularly strike my attention, are the imposing idols, reminding one of the golden image set up by Nebuchadnezzar. The superb screen of ornamented silk, paintings of magnificent flowers, and rich and tasteful gildings. The costly cabinet from Soo-chow, a beautiful production of art; several specimens of carved bamboo roots, wild, uncouth, and hideous, but wonderously imposing. The ancient yellow vase, with the raised green dragon, a mythological emblem of the great dragon attempting to swallow the moon. Two figures in papier mâchée, representing priests of Fuh (priests, indeed! most people would call them "jovial old boys!") A splendid cameo, given to Mr. Dunn, the proprietor of the collection, by Houqua, the Hong merchant. A large ornamental blue vase, and an elegant porcelain bowl of enormous size. These, and the carved and gilt chair of state, the elegantly chased silver tankards; the elaborately carved ivory model of a Chinese junk, and the light, airy, beautiful lanterns, superbly painted, and admirably ornamented and gilt, will most likely give as much pleasure to others as they have imparted to me.

The Chinese have not yet been manufacturers of clocks and watches, but they import both articles to a considerable amount from Europe. When a Chinese gentleman is asked why he carries two watches, one on each side his girdle, which is a customary thing in China, his reply is, that "if one should be sick, the other will be able to walk."

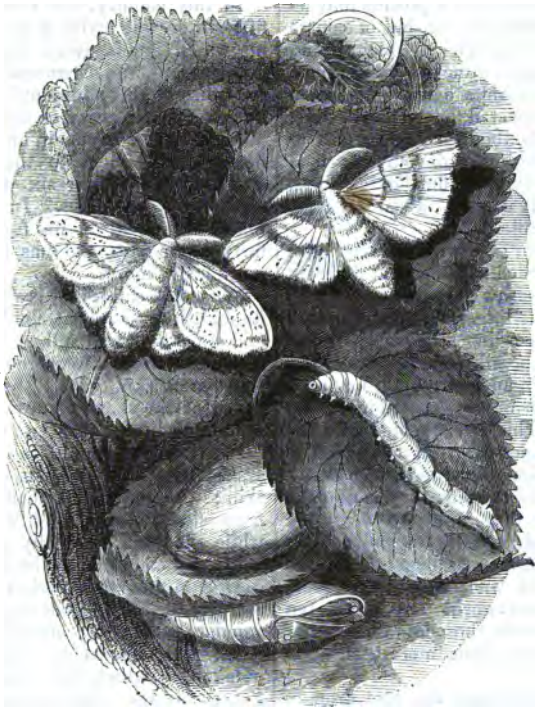
Were I to remain here a whole day, fresh objects would attract me. Since making the remarks above, I have noticed the model of a Chinese coffin, Chinese books, an ancient mirror, a mariner's compass, the needle pointing to the south. A Chinese merchant's sign, hung at the doorpost, or interior of his shop; model of a bridge at Fathon, near Canton; pillows used in summer; two flower jars, whose surfaces have the appearance of being covered with cracks, very curious; and two porcelain landmarks: each of these is either novel, or has something attractive in its workmanship. The lands in China are not divided by hedges and walls, but a narrow pathway, so that landmarks are necessary. The clandestine removal of a landmark subjects the guilty person to the most signal punishment. In Deuteronomy we have the words, "Thou shalt not remove thy neighbour's landmark," chap. xix. 14; and in Prov. xxii. 28, "Remove not the ancient landmark which thy fathers have set."

An examination of the paintings, view of Canton, representation of the feast of lanterns, view of Whampoa reach and village, a funeral procession, painting of a marriage ceremony, view of Honan, picture of Macao, and others, will do something towards leaving a more favourable impression, with regard to Chinese artists, than that which is generally entertained.

And now, if you wish to spend a few hours pleasantly, to correct some prejudices, and to add much to your knowledge of the Chinese people, of their dress, manners, customs, ingenuity, and works of art, from a mandarin of the first class, to the blind mendicant, in his patched habiliments; if leisure serves, and no duty prevents you; if you have half-a-crown to spare for admission, and an additional eighteen-pence or two shillings withal, for a printed description of the curiosities of the place, you can hardly do better than to step into an omnibus, with a heart in love with humanity, and a spirit delighting in forbearance, and pay a visit to the Chinese Collection.

A WORD TO HEARERS.

A MAN that comes hungry to his meal, feeds heartily on the meat set before him, not regarding the metal or form of the platter, wherein it is served; who, afterwards, when his stomach is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors who can find nothing to do, but note elegant words and phrases, or rhetorical colours, or perhaps an ill grace of gesture in a pithy and material speech, argue themselves full ere they come to the feast; and, therefore, go away with little pleasure, and no profit. In hearing others, my only intention shall be to feed my mind with solid matter; if my ear can get aught by the way, I will not grudge it, but I will not intend it.—*Bishop Hall.*



THE SILK WORM.*

"THE same wisdom," says Bonnet, "which has constructed and arranged, with so much art, the various organs of animals, and has made them concur towards one determined end, has also provided that the different operations, which are the natural results of the economy of the animal, should concur towards the same end. The creature is directed towards his object by an invisible hand: he executes with precision, and by one effort, those works which we so much admire; he appears to act as if he reasoned, to return to his labour at the proper time, to change his scheme in case of need. But in all he only obeys the secret influence that drives him on. He is but an instrument which cannot judge of each action, but is trained up by that adorable Intelligence which has traced out for every insect its proper labours, as he has traced the orbit of every planet. When, therefore, I see an insect working at the construction of a nest, or a cocoon, I am impressed with reverence, because it seems to me that I am looking at a spectacle where the Supreme Artist is hid behind the curtain."

The feelings of this eminent naturalist may properly be ours, as we remember that silk is spun by a caterpillar, which feeds on the leaves of the mulberry tree: it is called the silk-worm; it comes from eggs laid by a kind of greyish moth in the autumn of the preceding year. They are about as large as a grain of mustard-seed, at first of a yellow colour, but afterwards of a bluish hue.

In May the eggs are hatched, and produce small black caterpillars, less than the tenth of an inch in length; these daily increase in size, and gradually alter their colour until they become nearly white. In about eight days, the head grows larger, and the creature is seized with its first sickness, when its size increases; and in the course of a month, its weight is multiplied many thousand-fold. It then throws off its whole covering, not only that of the body, but of the feet, of the entire skull, and even of the

* From the History of Insects, published by the Religious Tract Society.

mandibles, or jaws, which process may be seen by the unassisted eye, but of course more clearly through a magnifying glass. It is again attacked by sickness, after which it moults again; and when this has been repeated for the fourth time, the caterpillar is about one and a half or two inches long. It devours its food most voraciously, and during ten days, increases rapidly in size. Its whole form is now remarkable.

Goldsmiths, or gold wire drawers, have iron plates, pierced with holes of different sizes, and they draw gold and silver wire first through the larger, and then through the smaller, according as it is required to be fine. Now the silkworm has under her mouth just such an instrument, having a pair of holes, which are united in one on the outside. This is connected with the part that provides the silk, and which is formed of two long floating twisted tubes, growing slender towards the head of the insect, where they unite to form the spinneret which renders the silk. The length of these vessels depends on the quantity of silk wanted by the insect; those of the silkworm are about ten inches long, while those of the larva of the goat moth are little more than three inches.

The silk worm fixes the first drop of gum that issues from these vessels, through the holes just mentioned, where she pleases, and then draws back her head, or lets herself fall, while the gum, continuing to flow, is drawn out and lengthened. On being exposed to the air, it immediately becomes dry and acquires consistence and strength. And most wonderful is it that she is never deceived in adjusting these openings, or in calculating the proper thickness of the thread, but always makes its strength proportionable to the weight of her body. The thread varies considerably in colour and texture, and sometimes resembles cotton or wool. In spiders it is much more soft and tender than that of other spinning insects.

The outer part of the cocoon or ball it spins, is formed of a rough silk-like substance, called floss; inside this is a thread more even and distinct, and then the apartment of the chrysalis, or aurelia, which lodges here, seems lined with a substance of the hardness of paper, but much stronger; while the third, which composes the cocoon, is not rolled regularly round, but lies very unevenly upon it, and winds off first from one side and then from the other.

In this country, the caterpillar takes fifty-six days to arrive at perfection, during which time it always sheds its skin as many as four, and occasionally five times; the cause of this additional change is not known. After every change, the caterpillar is lighter in colour, and has a larger head than previous to the change; it spins during five or six days, making about sixty-two days. In warmer climates it arrives at its full growth in forty-seven days, and has finished spinning in five more.

When the caterpillar is about to change its skin, it ceases to eat, holds its head up, and appears ill and sulky; the new head is plainly to be discovered through the transparent skin, behind the old one, and rather of the shape of a triangle. After remaining in this state two or three days, the skin opens behind the head, which cracks lengthwise, and is cast with the skin; the caterpillar then twists itself from side to side, and writhes about, while the skin gradually slips from its body, and comes off at the tail.

One author thus writes: "There is scarcely any thing among the various wonders which the animal creation affords, more admirable than the variety of changes which the silkworm undergoes; but the curious texture of that silken covering with which it surrounds itself, when it arrives at the perfection of its animal life, vastly surpasses what is made by other animals of this class. All the caterpillar kind do, indeed, undergo changes like those of the silkworm, and the beauty of them in their butterfly state greatly exceeds it; but the covering which they put on before this change into a fly is poor and mean, when compared to that golden tissue, in which the silkworm wraps itself. They, indeed, come forth in a variety of colours, their wings be-dropped with gold and scarlet, yet are they but the beings of a summer's day; both their life and beauty quickly vanish, and they leave no remembrance after them; but the silkworm leaves behind it such beautiful, such beneficial monuments, as at once to record both the wisdom of its Creator, and his bounty to man."

In this case the words of Cowper are also verified:

"The beams of April, ere it goes,
A worm, scarce visible, disclose;
All winter long content to dwell
The tenant of his native shell.
The same prolific season gives
The sustenance by which he lives,

The mulberry leaf, a simple store,
That serves him—till he needs no more!
For, his dimensions once complete,
Thenceforth none ever sees him eat;
Though till his growing time be past,
Scarce ever is he seen to fast.
That hour arrived his work begins;
He spins and weaves, and weaves and spins;
Till circle upon circle, wound
Careless around him and around,
Conceals him with a veil, though slight,
Impervious to the keenest sight.
Thus self-enclosed as in a cask,
At length he finishes his task;
And, though a worm when he was lost,
Or caterpillar at the most,
When next we see him, wings he wears,
And in papilio pomp appears;
Becomes oviparous; supplies
With future worms and future flies
The next-ensuing year—and dies!
Well were it for the world, if all
Who creep about this earthly ball,
Though shorter lived than most he be,
Were useful in their kind as he."

"DO YOU MEAN WHAT YOU SAY?"

"Had I ten thousand thousand tongues,
Not one should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee."

THESE words were sung by a numerous congregation, and the two closing lines repeated with peculiar sweetness and animation. There was only one thing wanting to complete the feelings of delight awakened, and this was, a well-grounded confidence that, in every instance, the melody of the heart accompanied that of the voice; and that the sentiments so sweetly sung were not those of poetry merely, but those of heartfelt sincerity and devotion.

And is it really so? did the whole congregation mean what they said? would every one give "ten thousand hearts" to Christ the Lord? Here is the test; does each give Him one?

Young woman, you whose voice was heard so powerfully, yet so sweetly, is your heart given to Christ? What means, then, the finery of your dress, your wandering glances, your trifling behaviour, under the announcement of his love and claims? Do they not rather intimate, that you have given it to vanity, and love of admiration and display? Yes, and the sad conclusion is confirmed by your conduct on leaving the house of prayer. How you press to join some giddy companion; and as you pass along, the levity of your manner, and your unseasonable laugh, indicate the frivolous strain of your conversation. It is not about Jesus and his love for you; it is not such as would express or encourage, or confirm your love to him. No; yours is not the conduct or the conversation of one who can sincerely say

"Had I ten thousand thousand hearts,
I'd give them all to thee!"

And why, at the next service, do we miss the voice of that young man whose mellow tones enriched and combined the harmony of the preceding one? Why is not that voice heard mingling in the mild devotional strain so well adapted to the words—

"My dear Redeemer, and my Lord,
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters.

Such was thy truth, and such thy zeal,
Such deference to thy Father's will;
Such love, and meekness so divine,
I would transcribe, and make them mine."

All those who have really given their hearts to Christ, long to be conformed to his image. Why, then, does not every voice, that has professed such ardent desires to give him the perpetual homage of ten thousand thousand tongues, and the surrender of ten thousand thousand hearts, join in supplicating the impartation of his Spirit, the foretaste of heaven, where we shall be completely like him, and see him as he is? Alas! there has been a strife among the singers, who should be the greatest; they have disagreed about bringing forward a favourite tune: the decision has fallen out contrary to the wishes of the young man; and see, he has taken his seat at a distance from the rest; and, while the singing proceeds, he maintains a stubborn silence, as if he were dumb. How unlike the spirit of Christ! and how sad an indication, that his former delightful exercise was not to the praise and glory of God, but to his own! that it was mere mockery for one to talk of giving ten thousand thousand hearts to Christ, who would not give up a little point of honour; and that there was a great deal of humility to be learned and practised, before he could learn the very first notes of the song of heaven. There is no striving for precedency there, but all the glory is given to God and to the Lamb.

And there were some who joined in that profession of ardent love and entire consecration to the Saviour, of whom, in the course of the ensuing week, it was said, "They will not be in the singing gallery next sabbath!" Why not? "Because they have so much work to do, they will be obliged to work all day."

Obliged! it cannot be, that a Christian can be lawfully obliged to spend the sabbath in works, except those of necessity and mercy. The former cannot be foreseen; the latter, if foreseen, may be provided for, and so divided among the several members of a family, as that no one shall be altogether deprived of the privileges of the sanctuary. It was not, however, a work of either of these descriptions, but the fulfilment of a large order of millinery, for which, as it was wanted by a certain day, early in the week, a large price was offered to those who had thoughtlessly expressed so much, when, it is to be feared, they felt but little. How suitable are the injunctions of our Lord, to "count the cost," before we, in any way, make a profession of religion, and to try ourselves, as in the sight of God, whether we indeed possess such decision of heart, as will make us willing and resolved, at any sacrifice, to deny ourselves, and take up our cross daily, and follow Christ. For unless we do this, whatever our professions, we cannot be his disciples, Matt. x. 38; xvi. 24; Luke ix. 23; xiv. 26—33.

Yes; and among those who sang the words and seemed to enjoy them, and who, if appealed to, would have said that they did enjoy them, there was a rich old man, his one heart shut up in his coffers, or hid in the earth over which he proudly walks from mile to mile, and calls it his own. And he says he would give ten thousand hearts to Christ! Well, then, old man, remember the text, "If ye love me, keep my commandments," John xiv. 15; and ask, "Lord, what wilt thou have me to do?" Acts ix. 6. Search the Scriptures, learn to consider yourself not a proprietor, but a steward. You are endowed with this property, that you may feed the hungry, clothe the naked, visit the sick and afflicted, and cause the widow's heart to sing for joy. Do all this for the sake of Christ; and then humbly hope to receive a recompence, at the resurrection of the just, and to hear the Saviour Judge say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me: —enter thou into the joy of thy Lord," Matt. xxv. 40. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17.

Yes; and he to whom you profess your willingness to give ten thousand hearts, has said, "Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15. And you love to sing in response, "Fly abroad, thou mighty gospel;" but what are you doing to send it? Perhaps you now and then, when closely pressed, squeeze out a sovereign for a society or two, which must, for decency's sake, bear your name on the lists of contributors, or more likely only a shilling to a collection. But you might, and ought, from the revenues placed at your disposal, to contribute liberally to every society that has for its object to make known to men the unsearchable riches of Christ. Your Lord knows that you could educate, and send out and support missionaries, and furnish Bibles and tracts enough, under the promised blessing of the Holy Spirit, to enlighten whole districts with the light of saving truth: and he knows that you do not this, solely because you had rather scrape together a larger heap of riches, which you "know not who shall gather," Psa. xxxix. 6. You are intent on adding house to house, and field to field, which shall be called by your name, Psa. xlix. 11, when your spirit shall have gone to give an account of your stewardship, Luke xvi. 2. The appeal is now addressed to you, "How much owest thou unto my Lord?" to stimulate you, from day to day, to apply His property to the objects for which it is committed to your trust. But how will it be addressed to you then? Oh, let your deeds confirm your words, or else lay aside the gross inconsistency, the loathsome hypocrisy, of saying you would give ten thousand hearts to Christ, while you grudge to give him a thousandth part of your income.

And, no longer to dwell on instances so extreme, though, alas! too frequent, who is there among all who joined in that profession of love to the Saviour, that really devotes to his service and cause, as much property, time, concern, sympathy, and prayer, as the sentiment would justify and claim? Who is there that has not, when called on to make even a small sacrifice for the sake of Christ, been ready to say, "I pray thee, have me excused."

Nor is this kind of insincerity confined to professions of ardent love to Christ. There are many who continually join in the deepest confessions of sin, who say that they are "miserable offenders," and that "there is no health in them;" that they are "tied and bound with the chain

of their sins;" that "the remembrance of their sins is grievous to them, and the burden intolerable;" that profess to renounce all dependance on their own righteousness, and to come to God, trusting only "in his manifold and great mercies," and in the merits and mediation of his beloved Son, who yet would be bitterly offended with a minister, who should preach to them as to guilty, perishing sinners, and tell them that there is no hope for them, but in mercy as sovereign, free, and abundant as is necessary to the very chief of sinners. Should it be asked them, on what they build their hope of heaven, they would talk of their own merits and righteousness, their harmless lives, their good works, their charities, their prayers; while they would scarcely mention the one foundation, 1 Cor. iii. 11, the only name under heaven given among men, whereby we must be saved, Acts iv. 12.

It is one of the characteristics of a good man, that he "speaketh the truth in his heart," Psa. xv. 2; and if this simplicity and godly sincerity be required in the commonest transactions of life, how much more in the utterance of any religious sentiment or profession, wherein, in a peculiar sense, we open our mouth unto the Lord, Judges xi. 35. It is a serious thing thus to speak, and should never be engaged in lightly and inadvertently, or without consideration. Whatever, especially, we speak in a religious way, God hears, and knows what we mean. This is a solemn thought, and should always be present to our minds, in the exercises of religion, and lead us to ask ourselves, whether we mean what we say, or whether we are daring enough

> "To mock him with a solemn sound,
> Upon a thoughtless tongue?"

How weighty and appropriate are the cautions of Scripture. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil," Eccles. v. 1, 2; and how well does it become us, to seek "the preparations of the heart," and "the answer of the tongue" from the Lord; and to implore the Holy Spirit's teaching, without which "we cannot order our speech by reason of darkness," Prov. xvi. 1; Job xxxvii. 19.

Do we mean what we say? or are all our confessions and petitions, and professions, the mere expressions of form and custom? But what says the word of God to such empty professions? "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder," Isa. xxix. 13, 14.

Do we mean what we say? or are the professions of our lips the utterance of insincerity? Have we forgotten that "God is a Spirit, and they that worship him must worship him in spirit and in truth?" John iv. 24. Dare we profess that we love him, while our hearts are not with him? to give him the whole, and keep back a part; and thus incur the guilt and condemnation of lying unto God, and not unto men? Acts v. 4. 9. "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.—But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen," Mal. i. 8. 14. "Shall not God search this out? for he knoweth the secrets of the heart," Psa. xliv. 21.

Do we mean what we say? or are our professions uninfluential? like those of the son in the Gospel, who said, "I go, sir: and went not," Matt. xxi. 30.

How vain! how useless! to confess sins of which we do not feel the burden, and which we do not desire to forsake; to implore blessings, of which we do not feel the need, or which we do not value; to profess faith in a Saviour, to whom we do not commit our guilty souls to be pardoned, renewed, and saved; or love to Him, whom we do not follow, taking up the cross! Such professions, however well expressed, can neither be acceptable to God, nor beneficial to ourselves.

And if, with all our imperfections, we do feel conscious of sincerity; still, we have abundant reason to lament, with deep humility, that our consecration and activity in the service of our Lord, fall so very short of the obligations under which he has laid us, and the engagements into which we have entered; we do mean what we say, and deeply lament our short-comings, "If our heart

condemn us, God is greater than our heart, and knoweth all things;" but "If our heart condemn us not, then have we confidence toward God," 1 John iii. 20, 21. We do not love in word only, but in deed and in truth; we dare approach our omniscient and compassionate Saviour with the humble, yet firm appeal, "Lord, thou knowest all things; thou knowest that I love thee," John xxi. 17. I am not what I ought to be; I am not what I desire to be; I am not what I expect to be; but, "by the grace of God I am what I am," 1 Cor. xv. 10. We do mean what we say; grace has inspired the resolution, and grace will enable us to perform it. We have opened our mouth unto the Lord, and we cannot, we would not go back. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek," Psa. xxvii. 8. "I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living," Psa. cxlii. 5. "The Lord is my portion, saith my soul therefore will I hope in him," Lam. iii. 24. "And now, Lord, what wait I for? my hope is in thee," Psa. xxxix. 7. Oh, to mean all this, and act upon it! how it would tend to steady and support the soul amidst all the tossings of this tempestuous life! "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," Isa. xxvi. 3.

And there is holiness as well as comfort in the decision, "Thou art my portion, O Lord: I have said that I would keep thy words.—I have sworn, and I will perform it, that I will keep thy righteous judgments," Psa. cxix. 57. 106.

The matter has been well thought out, and the decision arrived at, that we should present our bodies a living sacrifice, holy and acceptable unto God, as a reasonable service, Rom. xii. 1; for we are not our own, we are bought with a price: therefore we will glorify God in our bodies, and in our spirits, which are his, 1 Cor. vi. 19, 20. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," 2 Cor. v. 14, 15. Such is our determined purpose, which in the strength of Divine grace, we will pursue, whatever it may cost us. Not as though we had already attained, either were already perfect: but this one thing we do, forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 12—14; "for none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's," Rom. xiv. 7, 8.

MANAGEMENT OF BEES IN KASHMIR.

Every farmer in the district of Sar, and I have since found the practice general throughout the whole country, in the eastern part of Kashmir, has several hives in his house; and in some houses I have counted as many as ten.

A provision for hives is made in building the house, by leaving appropriate cavities in the walls. These somewhat differ in size, but agree in their general form, each being cylindrical, and extending quite through the wall. This tube is lined by a plastering of clay mortar about an inch in thickness, and the mortar is worked up with the chaff or husk of rice, or with the down of thistles; which latter is also employed for clay mortar in general, being the first application of this substance to the use of man I have yet witnessed.

The dimensions of a hive are, on an average, about fourteen inches in diameter; and when closed at both ends, about twenty or twenty-two inches in length. The walls of farm-houses or cottages differ in respect to their materials, but are commonly constructed of rough stones or bricks, and of clay or lime mortar, along with a large admixture of wood, in the district just mentioned. That end of the cylinder nearest to the apartment is closed by a round platter of red pottery-ware, a little convex in the middle, but the edges are made flush with the wall, by a luting of clay mortar, and the other extremity is shut by a similar dish, having a circular hole, about a third of an inch in diameter, in its centre.

It does not appear that there is any particular rule for the height of the hives from the ground, they sometimes being confined to the walls of the lower or basement story, generally appropriated to cattle in the farm houses of Kashmir. At

others they are inserted into those of the first floor, but are frequently seen in both situations in the same houses, as well as in the walls of its out-buildings. So little of difference exists between the practices ordinarily pursued in Kashmir and in Europe, in respect to hiving new swarms, as not to call for notice; but that adopted in the former country, for preserving the old swarm when the honey is taken, well deserves imitation by the bee farmer in the latter country. The process by which this is effected, as I witnessed it, is the following. Having in readiness a wisp of dry rice straw, and a small quantity of burning charcoal in an earthen dish, the master of the house, with a few strokes of the point of a short sickle, disengages the inner platter of the tube, bringing into view the combs suspended from the roof of the hive, and almost wholly covered with bees, none of which, however, offered to resent the aggression, or to enter the room. Having placed the straw upon the charcoal, and holding the dish close to the mouth of the hive, he blew the smoke strongly against the combs, and removed the straw the instant it took fire, to prevent it burning the bees, and quenched the flame before he employed it again.

Almost stifled by the smoke, the bees hurried through the outer door with such rapidity, that the hive was cleared of its inhabitants within a few minutes, when the farmer introduced the sickle, cut down the combs nearest to him, which were received into a dish previously slidden underneath them, and left undisturbed about one-third, which were almost close to the outer door, he then replaced the inner platter, and knocking off a few bees which clung to the combs, though apparently in a state of stupefaction, threw them out of the house. Observing many other bees lying motionless on the floor of the hive, I inquired whether they were dead, or only stupified, and was answered, that they would recover: however, I was not wholly satisfied that this recovery would take place; but the preparations for continuing my journey at a very early hour on the following morning, unluckily prevented me from ascertaining the fact.

But neither the fate of these, nor of those left senseless in the hive, excited any interest in the owner, as enough remained to carry on the business of the hive, into which the expelled bees returned, as soon as its cavity was freed from smoke, without stinging a single individual. The whole business was completed within ten minutes, and it was asserted that not above one-hundredth part of the community is destroyed by this method. The farmers here are well acquainted with the existence of the queen bee, but give themselves little trouble about the internal economy of the hive. Accounts differed as to the weight of the annual yield of a hive, and to the relative proportions of honey and of wax; and that now taken afforded no evidence on these points, as its combs had been removed, in parts only, two months before. Altogether, however, it seemed to me probable, that the produce was less than the ordinary yield of a good swarm in England, making allowance, also, for the portion left for the winter support of the bees. The honey was light-coloured, and of a taste as pure and as sweet as that of Narbonne. It possessed less of the cloying quality generally attending this substance, than any other I recollect to have met with; and I could not learn that the farmers had any suspicion of their honey ever being intoxicating or poisonous, as has been noticed as the case occasionally with that made by the Bhoura of Garwahl. I was directed more particularly to inquiry upon this subject, by having observed monk's-hood in flower in the valley of Ranga, a few miles to the eastward of the bee district, and think it probable that it extends to these mountains. Perhaps, however, the range of the flight of the domesticated bee, through the abundance of food, may be limited to the cultivated surface immediately in the vicinity of the house; whereas the Bhoura is compelled to take a more extensive range, and in the scarcity of food, during the short summer, to be less select in regard to its quality. The peasantry of Kashmir are unacquainted with the employment of honey as the basis of a fermented liquor, but eat it raw, or mixed with various articles of common food; whilst the most wealthy substitute it for sugar, and in preserving fruits. It is customary to take the hive every year; and the end of September, or beginning of October, is found the best season for this operation; a little time still remaining for the bees to add to the portion left for their support during five months. This amounts to about a third of the whole produce, and would appear to suffice; as swarms seldom die, and the

Kashmerians substitute no other material as food. It is stated, that an old swarm yields more honey than a young one, and that families seldom die of old age. I was informed, that it was no uncommon circumstance, to preserve the same community for ten, or even fifteen years; and some instances were quoted, of a family having been retained for twenty years; but this was held to be of very rare occurrence.

In consequence of the bees being thus literally domiciliated, they acquire a mildness of conduct far more decided than those of Europe; by which the lives of many of these insects are saved annually, and the confidence gained subduing their natural irascibility, may generate an increase of industry, or at least an increase of produce, in relation to number and the size of the individuals of each community. And it is clear, that the situation of the hive keeps many of the natural enemies of the bee at a distance. The bee of Kashmir is a little smaller than that of Europe, though a little larger than the domesticated bee of Kamaon and of Garwhal. Honey sells at about threepence (British) a pound, but wax is considerably dearer.—*Moorcroft and Trebeck.*

MY AUNT PRISCILLA.—No. VIII.

DOMESTIC SKETCHES—RELATIONS.

My aunt Priscilla's society was much courted. She might have had a very large circle of acquaintance. She might have spent all her time in paying and receiving visits. She might have exercised all her powers (if she had not possessed a mind and taste superior to it) in the Athenian pursuit of either hearing or telling some new thing, Acts xvii. 21. But though she was of a sociable, companionable disposition, she was never inclined to fritter away her time in unprofitable visits. She observed selection and regulation in her social intercourse. "We have," she would say, "personal, domestic, and social duties to perform. No one of them can be neglected without blame and injury; but wisdom is profitable to direct us in adjusting the claims of each, so that one shall not jostle out another. A Christian should conscientiously consider what portion of time lawfully belongs to social intercourse; and next, consider in what society it may be best employed. Near relatives, if circumstances render them accessible, have a positive claim: our intercourse with them is scarcely a matter of option. It may be a high privilege, it may be a severe trial; at all events, it involves the duty of endeavouring to render the intercourse profitable, whether it be more or less agreeable. Then, in the wider circle of acquaintance, where liberty of selection is allowed, it is the part of discretion to decide on such characters as hold out the greatest probability of imparting or receiving good, and to keep that object in view throughout the whole intercourse." Such were the principles on which she acted in the formation of her social circle, and in the cultivation of her social intercourse; and she was blessed and made a blessing.

Her own relatives were not numerous. Nearest and dearest were her two sisters. The unsettled circumstances of my mother precluded much personal intercourse. She could scarcely think of leaving her young family to make a journey to visit my aunt; and her home was not exactly such as would render it desirable for her to receive a visit. But a regular and affectionate intercourse was kept up by the interchange of letters, and by the conferring and acknowledging of benefits. Oh, it must have been a stretch even of the tenderest sisterly affection, that could induce my kind aunt to undertake the charge of children brought up under disadvantages like ours, and to bear with us, and bestow such unwearied care and pains in the improvement of our characters, and yet so judiciously and successfully to guard against any interruption of family harmony which might have arisen from our introduction! Her kindness was duly appreciated by my dear mother, and I trust the subjects of it have not proved themselves ungrateful.

I was about fourteen years of age, when my two brothers were placed at school, in the neighbourhood of London, under the superintendence of my uncle and aunt, with whom they passed the school vacations. The eldest was afterwards taken into my uncle's office, and resided in the family. Two years later, my younger brother, on leaving school, was placed in the counting house of an East India merchant, in which establishment he gradually rose by merit, and is now at the head of the firm. My aunt watched over them both with maternal kindness, and both have ever acknowledged with gratitude the happy effects of her gentle influence

and well regulated efforts to guard them against the snares so often fatal to youths, especially in the metropolis, and to train them in the way in which they should go. Her influence was, I doubt not, greatly increased by the kind and generous sympathy she always manifested in the feelings of youth, and her readiness to promote every innocent gratification, and by her ingenuity in devising interesting and profitable pursuits for leisure hours, and rendering the society of home the most attractive as well as the most safe. She imposed no arbitrary restrictions; but the reasonableness and benevolent tendency of her cautions and recommendations gave to her very wishes the force of a law. Her affectionate manner won their confidence; and her lovely and consistent conduct placed before their view such a practical illustration of the tendencies of true religion to promote individual and social happiness, as proved far more attractive and prevalent than mere dogmas however sound, and mere restrictions and injunctions however excellent. I know I speak the experience of my brothers, as well as my own, in saying that the association was firmly riveted in our minds, and often proved an incentive to good, and a preservative from evil. "Such and such is aunt Priscilla's practice; I will adopt it, for no doubt it leads to good." "Such a thing would grieve aunt Priscilla; I will avoid it, for no doubt it tends to evil." "Such a matter is doubtful; I must consult aunt Priscilla; I can rely on her sympathy, discretion, and sound judgment." This salutary influence over the young people in any way connected with her, was possessed by my aunt in no ordinary degree. I mention it here, for the sake of observing, from its happy effects on my brothers, that such a friend is an invaluable treasure, especially to youths at a distance from home, and who are perhaps exposed to the influence of companions who have been less carefully trained.

My aunt had the pleasure to see decided evidence that my brothers feared the Lord from their youth. They have both been enabled, ever since, to maintain a consistent and honourable course; and, to the present day, they never mention the name of our beloved aunt, but with affectionate and grateful veneration.

The mention of my brothers leads me to recollect one characteristic feature of my aunt's method with young people. She loved to make them the instruments of pleasure and improvement to one another. By committing to me the charge of my brothers' wardrobe, she successfully promoted in me habits of neatness, order, and care; and also cultivated between us the spirit of brotherly affection and reciprocal kindness.

My two younger sisters shared the privilege of occasional residence with my aunt, though not so continuously, or for so long a period, as myself. Maria used to spend her school vacations with us; and when, at sixteen years of age, she was about to leave school, as there was a prospect of my changing my abode, it was proposed for her to remain with my aunt; but my father falling into ill health, she was wanted to assist my mother; and Margaret, the youngest of the family, was received in her stead, and shared with her cousins the instructions of a private governess. Margaret was then seven years old, but I had never before seen her. The early separation of our family was one of the evils attending the peculiar circumstances to which allusion has been repeatedly made. There is great reason for thankfulness that it did not, as might have been expected, weaken family affection. In this particular, as in many others, the judicious and quietly exercised influence of my dear aunt wrought powerfully in counteracting the disadvantages, and improving the advantages of circumstances which could not be altered.

On the death of my father, my mother was naturally desirous of once more coming among those beloved relatives, with whom, for a long series of years, she had had so little personal intercourse. She settled with my two sisters, at C——, where my uncle and aunt, with their family, almost constantly resided, my uncle going to town for a day or more when business required. But I must not forget aunt Leonora. Her very recluse habits proved really a greater bar of separation to intercourse with her family than my mother's distance of locality. It was very rarely that she could be induced to visit her sister, either in town or country, not from any want of good understanding between them, but solely from her growing disinclination to change her locality for ever so short a time. My aunt Priscilla spared no pains or contrivances to induce her to shake off the morbid gloom, and adopt a course of living more congenial with her own health and enjoyment, and with the

claims of society upon her; but in vain. Sometimes she had been induced to promise that she would go down to C—— for a few days, or that she would accompany aunt Priscilla on a few calls of friendship or benevolence; and the carriage was ordered to be got ready accordingly, much to the delight of old William, who often expressed his fear that the horses would forget the use of their legs, except to frisk about, and take their pleasure. But when the time arrived for starting, my poor aunt always shrunk from the effort, and sent a note expressing her wish that her sister would make use of the carriage, and excuse her; or, if the intended excursion were one of benevolence, she would send a liberal donation, and request her sister to apply it as she saw fit. There was a great deal of kindness and generosity about aunt Leonora; she was easily moved to compassion, and always gave with liberality; but she could never rouse herself to that kind of active beneficence for which she might have commanded so much leisure, and which would have tended so much to promote her own happiness, as well as the real utility of her bounty.

When she had failed to fulfil an engagement, she became exceedingly gloomy and unhappy, and bitterly reproached herself, not for want of energy to accomplish what she believed right, but for having promised to do what she found required an effort to which she was disinclined. "I really must not promise any more," she would say: "it is sinful trifling to engage myself to that which I cannot perform." Never, surely, was there a more striking illustration of moral inability than my aunt Leonora. She was not destitute of mental capability to perceive what was right, nor of physical power for exertion. She had at command leisure and property, and conveniences of every kind, to carry her purposes into effect; and yet she was continually saying, "I cannot do it," and lamenting that she could not.

Baffled as was my aunt Priscilla in all her endeavours to rouse her sister to a more active and diffusive spirit, (I should rather say, a social spirit; for I should greatly traduce my relative, were I to convey the idea of her being miserly in anything except personal intercourse,) she made a point of frequently visiting her, and often took me with her, or sent me alone to spend an afternoon with aunt Leonora; for she said that it was absolutely necessary, in any degree to keep alive the social feelings, that she should be brought into frequent contact with those who ought to be dear to her, and whose feelings were more lively than her own. But the scene was not attractive. The house really presented the gloomy appearance of a nunnery, and the servants moved about like spectres. Old Sarah and William used to say, that, when they opened the door to Miss Priscilla—that is, Mrs. Maurice—it was like letting in the sunshine of May, after the gloomy fogs of November. We were always received by aunt Leonora, not with gladness, (for the first expression of her countenance seemed to be, "Why have you come to disturb me?") but with politeness and affection she seemed philosophically to make up her mind to endure a necessary evil; but in a little time she began to unbend, and proved herself by no means incapable of imparting or enjoying the pleasures of conversation. She possessed natural abilities of a rather superior order, and had enriched her mind by reading. Her mistaken habit seemed to be that of accumulating knowledge as the miser accumulates his heaps of gold, not for the sake of its use, but of its mere possession. A few hours of social intercourse, though never sought by herself, seemed to awaken in her the pleasure that one may suppose the habitual miser to enjoy, if for once he be induced to perform a generous action. It is a pleasure that surprises himself, and yet he would tremble at the thought of repeating it. So my poor aunt, when she had got over the first feeling of displeasure at having a visit forced upon her, became more and more cheerful and communicative. When the time of separation arrived, she would express herself grateful for the kindness of her friends in visiting her, and say she had had a very happy season, and that she felt herself much the better for it; but she never added, "Come again soon." Much good as she professed to derive, and I believe did derive, from the society of beloved friends, if it had been left to her to prescribe when the pleasure should be repeated, the interval would have been long enough.

Those who unduly exclude themselves from good and proper society, and neglect to acquire that useful knowledge of the world which such intercourse imparts, often lay themselves open to the snares of the designing, and become their easy

dupes. It was so with my poor aunt Leonora.

The young person engaged as her companion and general superintendent, though she proved every way trustworthy, did not happen to take my aunt's fancy: she was not comfortable in her situation; and, after struggling on, with many discouragements, under which she was often cheered by the sympathy and counsels of my aunt Priscilla, at last signified her wish to leave. This intimation surprised and distressed my aunt, who seemed so averse to any kind of change, that she would rather retain what she complained of than venture anything new. She then began to reproach herself with not having treated this young person with the consideration she deserved, and mentioned her feelings on the subject to her sister. Aunt Priscilla thought there was no difficulty but what might be easily obviated, and suggested one or two arrangements which she thought would meet the wishes of the employed without at all interfering with the comfort of the employer. She was anxious to retain in her sister's service one whom she considered a truly estimable person, worthy of confidence, and capable and desirous of faithfully discharging the duties required of her; one, too, who conscientiously and impartially employed the influence and resources put in her power, of doing real good. Through my aunt's mediation, all seemed to be set to rights again; but there was a secret influence that counteracted her conciliatory efforts. Miss Browne had more than once intimated to aunt Priscilla that Mary Stace, the housemaid, had a great ascendency over her mistress; but it would have been a delicate matter to interfere; perhaps there might be a little mutual jealousy between the rival powers, which must be left to correct itself. When requested by aunt Leonora to conciliate the superior domestic, she had willingly done so, and thought she had succeeded; but to her great surprise, on the next visit to her sister she found her embarrassed by having partly engaged (an engagement which she seemed disposed to carry out) that Mary Stace should be taken as her own maid; and a person of Mary Stace's recommendation as housemaid, and consequently some plan must be devised for honourably disposing of Miss Browne. Poor aunt seemed to feel conscious and ashamed of her vacillation, and anxious, as far as pecuniary liberality would go, amply to compensate for any injury or disappointment which she might have inflicted on that most excellent young woman.

Finding that Miss Browne was anxious to avoid returning home to parents having a numerous family and a scanty income, she advanced money to set her up in a china shop, where she succeeded well, and was enabled to assist her parents, and bring forward one or more of the younger members of the family. In course of time, Miss Browne was respectably married, and was highly esteemed by both my aunts, for whom she never ceased to cherish a lively gratitude and respect.

So far, then, all was well; but the departure of this young person from the household, and the changes introduced by her removal, produced an evident and unhappy influence on the temper and character of my aunt Leonora. She seemed more and more disposed to estrange herself from her family, and from society in general. My aunt Priscilla persevered in her sisterly visits and affectionate efforts; for she could not but deeply grieve to see one so dear to her, and possessing talents and means which might have rendered her an extensive blessing, so determinedly burying herself in dreamy obscurity. But the hope of rousing her to cheerful activity and enjoyment was still on the wane. Even that generous, unsuspecting creature my aunt Priscilla could not help perceiving that she was regarded by Mary Stace with the insolent and prying jealousy of "an handmaid that is heir to her mistress," Prov. xxx. 23. Still, she never interfered farther than to continue her visits, and converse with her sister, just as she would have done, whoever might have been the servant. Her concern was about her sister's happiness and usefulness, not about the choice of her attendants, or the disposal of her property.

Circumstances, however, transpired which compelled my uncle and aunt to lay aside the restraints which, from disinterestedness and delicacy, they had hitherto observed. The old cook, Sarah Bailey, was taken ill, and expressed an anxious desire to see my aunt Priscilla. Prompt in attention to such a call, especially coming, as it did, from an old and attached servant of the family, my aunt hastened to her bedside, prepared to sympathize with her bodily sufferings, and to reciprocate the sentiments and

feelings of piety; but little did she anticipate the disclosure that was then made.

She was met by the housemaid, who laboured hard to keep her back from visiting the sick woman, representing her disorder as infectious, her state so excitable that the visit might prove injurious, and the delirious wanderings of her mind such as to render her incapable of rational conversation. But my aunt was not to be thus repulsed. She had been earnestly entreated to come, and to come at that particular time; and she felt herself too much at home in the house to require either permission or direction from a comparatively new servant. Finding that her sister was gone out in the carriage, attended by Mary Stace, my aunt proceeded to Sarah's room, and found her exceedingly ill, but perfectly calm and collected in her mind, and in a state that excited no sort of apprehension of infection. She had experienced a slight paralytic seizure, which, though it in some measure affected her speech, left her mind as sound as ever. If she discovered anything like irritation, it was at the obtrusive officiousness of her fellow servant, who seemed determined not to leave the room until ordered to do so in a tone of firmness not to be misunderstood. At Sarah's entreaty, my aunt ascertained that she was not lingering to listen at the door; and to preclude the possibility of it, she fastened the door at the stair head. The sick woman then told my aunt that she had long had reason to believe that Mary was an unfaithful and treacherous servant, and that since she had been the almoner, the bounty of her mistress had been sadly diverted from its proper channel; and that of late, she and William had been apprehensive that a more extensive plan of deception had been going on. They feared that the unsuspecting mistress was becoming the dupe of crafty servants, in a manner that would affect her happiness much more than the loss of property to ever so serious an amount. A certain gentleman was mentioned, as frequently visiting my aunt; on this, Sarah observed, she and her husband would not have presumed to make a remark; their mistress had a right to choose her own society; but from their knowledge that constant correspondence was secretly carried on between this person and the two female servants, they could not but suspect some scheme to induce their mistress to form an unsuitable connexion, which might embitter her future days. Poor Sarah said she should be easy now Miss Priscilla (for so she could not help still calling her) was aware of it; but she could not bear to think of leaving the world, or even the house, with that upon her mind that concerned the welfare of her mistress, who had been a good mistress to her and her husband, and would have been better, but for the artful tricks of one who had gained far too great an ascendency over her.

Too many circumstances tended to corroborate the apprehensions of Sarah, to allow my aunt to treat the information with neglect. She hastened to consult my uncle, who at once perceived that a prompt and vigorous effort was necessary to snatch their well-meaning, but eccentric relative from the snares of a vile fortune hunter. Aided by the clue which old Sarah had been able to furnish, my uncle soon obtained such information as enabled him fully to convince aunt Leonora of the perilous situation in which she was placed. It required some effort to gain access to her, and win her confidence; but, when these were obtained, her better principles prevailed over her weakness, and she promptly discarded her unprincipled suitor and her treacherous servants. By this timely discovery the worst consequences were averted; but she had already been inveigled out of property to a very considerable amount, and her health received a shock from which it never recovered.

She lived between three and four years after this affair, and they were unquestionably the happiest years of her life. She indeed smarted keenly for her own imprudence, but her temper and feelings were mellowed. She allowed herself to taste the pleasures of family affection and confidence. She mixed more in society; society of the most select kind; and she learned to admit that persons may acquire a large fund of valuable knowledge without being always poring over books; she became acquainted with the pleasure of imparting as well as acquiring knowledge; and, best of all, she was enabled to substitute the religion of the heart for a mere pharisaical round of lifeless observances. She renounced her former righteousness, became deeply convinced of her guilt, and humbled in penitence at the foot of the cross, received the atonement, and thus was enabled not only to realize

peace with God through our Lord Jesus Christ, but also to joy in tribulation, and rejoice in hope of the glory of God. I can scarcely convey an adequate idea of the change displayed in my aunt's temper and manners during these last few years of her life. She discovered an amiableness of disposition and frankness and courtesy of manner, and cheerfulness of spirit unknown before. Her society was attractive instead of repellant. She proved herself willing to learn from, and able to instruct, those with whom she came into contact. The alteration was especially marked in her kindness to, and affection for the young. She became willing and pleased to impart to them the rich treasures she had acquired by extensive reading; and even the humbling, yet profitable lessons she had learned in the school of experience. She often bewailed the time and opportunities she had lost, while (to use her own expression) she was buried alive among books, instead of working while it was day. She urged us always to consider the value and utility of our pursuits, and count the cost of our acquirements, so as neither to spend our labour and resources for that which is no profit, nor to bury talents and acquirements which might be useful, and for which we must give an account. "Depend upon it," she would say, "it is only at the expense of due attention to essential things, that people can inordinately devote themselves to secondary things."

Among the many satisfactions that attended the closing years of aunt Leonora's life, her entire and cordial reconciliation with my dear mother was not one of the least. It is one good fruit of the discipline we undergo when smarting for our own errors and follies, if it teaches us to exercise candour and forgiveness towards those of other people. My poor aunt, while cherishing the spirit of self-exaltation and fancied superiority, ("Lo, these many years do I serve thee, neither transgressed I at any time thy commandment,") was little disposed cordially to embrace her who came saying, "Father, I have sinned against heaven, and in thy sight," Luke xv. 21, 29: but when she, too, was by bitter experience convinced of her own weakness and fallibility, she was prepared not only to return to the Lord with weeping and supplication, but affectionately to take by the hand one whom she had so long despised as an erring sister, and say, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up," Hos. vi. 1.

Old Sarah Bailey, though she never regained her former vigour and activity, outlived my aunt several years. She and her husband were comfortably provided for, my aunt often declaring, that she felt herself laid under obligations to their fidelity and attachment which she could never repay. I believe the faithful old people felt themselves abundantly requited in having been instrumental in breaking the snare into which their honoured lady had so nearly fallen.—C.

CONSCIENCE.

Conscience is peculiar to the human mind: nothing analogous with it exists in the inferior animals; and, indeed, from its nature, it manifestly belongs only to a creature accountable for his actions, since to none other would it be important to pass a judgment upon its own acts, and thoughts, and words. And as an attribute of mind, not possessed by brutes, it forms a proof of the existence of that superadded immaterial spirit which constitutes the great difference between man and the lower animals.

Conscience, then, is a kind of instinctive moral faculty, which passes judgment upon conduct, whether right or wrong; which forms the terror of the wicked by its upbraidings, and haunts him night and day with the fearfulness of discovery, and the apprehension of the Divine anger; while to the good its approving smiles support him in adversity; conscious rectitude will enable him to brave the evils and injustice of time, to rise superior to all the tauntings of this world's ingratitude, to bear to be thought and spoken ill of, to submit to have his words and actions misinterpreted, and to be carried buoyant through all the difficulties of life. Where is to be found any analogous principle, elsewhere than in rational, moral, spiritual man?

Conscience is independent of education, though it may be improved by culture. It is discoverable with the earliest developement of mind; as soon as a child knows right from wrong, it will pass sentence on its own actions, and the countenance will frequently betray the little offender; while, in after life, the crimson glow of shame, and the altered features,

will often tell the torturing monitions of this interior judge, and will reveal even those thoughts of the heart which are scarcely acknowledged by the individual to himself.

A still stronger proof of the power of conscience is to be found in the fact, that the very idea of being thought wrong, or having one's actions misconstrued, or even the recollection of those embarrassing circumstances which have previously, though unjustly, produced "confusion of faces," will renew that confusion, and will throw over the countenance the appearance of inexplicable blushing.

This fact shows the great injustice which may be done to the most innocent, and the care which should be taken not to judge from appearances, than which nothing can be more deceptive, though they strongly illustrate the power of the faculty.

Conscience is possessed in various degrees by different individuals: thus, there may be a tender conscience in one, a hardened conscience in another, an unenlightened conscience in a third, a stifled conscience in a fourth, a scrupulous conscience in a fifth, a capricious conscience in a sixth, and a fitful conscience in a seventh. And these differences are mainly dependent on the kind of education the individual has received, and the degree in which the voice of conscience has been fostered or opposed, the frequency with which it has been listened to or disregarded, and the influence of habit in rendering more obtuse or acute its sensibility.

That conscience will be the soundest which exists in a mind strong by nature,—one which has been enlarged by study, which has been imbued with just principles of moral and religious action, which has been accustomed to review its own decisions, and to weigh them in the balance of good, as connected with the wants of society and the laws of God; and which has habitually referred every portion of conduct, not to the feeling and inclination of the moment, but to the immutable principles of truth. Thus will conscience be uniform in its awards; it will be tender without being irritable; it will be firm without sternness; unyielding without obstinacy; and consistent in every society, amidst the approving smile of friends or the frowns of enemies,—proof against the shafts of ridicule, and the still more difficultly-resistible weapon of persuasion from those whom we love, and admire, and esteem.

It is evident, from all this, that conscience must attach to spiritual existence, and, consequently, must form a proof of the immateriality of mind; and its perversions, its want of regularity, its apparent assumption for sinister purposes, are all so many proofs of some perverting agency having passed upon this originally good principle. Thus the conscience becomes hardened by a long course of inattention to its strivings with man; it is unenlightened in those who willingly are ignorant of the moral code laid down for their guidance; it is stifled by others, who, persisting in a course of evil, in opposition to their better judgments, must silence its uneasy warnings, in order to save themselves from the constant gnawing of bitter reflection; it is scrupulous in those who, attending more to the appearance of conduct before man, than to the reality of the principles from which it springs, are everywhere afraid to act, lest others should think them wrong, and thus too generally lose the opportunities for action, while they are debating the fruitless question of what others think of them; it is capricious in those who having no settled principles of action, will act, or abstain from action, under very similar circumstances, and without having a good reason to give for either course of conduct; it is fitful in those who will be very conscientious to-day, and relax their principles to-morrow, according to some change in their circumstances or associations; and it is often counterfeited by those who know that reason, and principle, and goodness, will be the best passport to certain advantages, and who really assume the appearance of this invaluable possession, in order that they may pass in the rank of friendship with those others who sincerely wish to do their duty to God and their neighbour.

Now, where will there be found any approach to the existence and influence of such faculty except in man, in whom is superadded the spiritual principle which is destined to survive the wreck of his organization? It may be safely answered, Nowhere. But if so, it follows that man possesses an unique principle superadded to his other common and ordinary mental manifestations—distinct from them, and belonging to him only, because he is a moral creature, and an heir of immortality.—*Newnham.*

NOVELLA.

A SKETCH FROM LIFE.

The languid lady next appears in state,
Who was not born to carry her own weight;
She lolls, reels, staggers, till some foreign aid
To her own stature lifts the feeble maid,
Then, if ordained to so severe a doom,
She, by just stages, journeys round the room:
But knowing her own weakness, she despairs
To scale the Alps—that is, ascend the stairs.
My fan! let others say who laugh at toil;
Fan! band! glove! scarf! is her laconic style.
And that is spoke with such a dying fall,
That Betty rather sees, than hears the call:
The motion of her lips, and meaning eye
Piece out the idea her faint words deny.

YOUNG.

HAD the subject of this sketch sat to the satirist who supplies it with a motto, he could not have drawn a picture more to the life. Whilst perusing it, I imagine I have the living original now before me.

There is something morally obnoxious in these selfish creatures, who, because an all-bountiful Providence has allowed them a provision for life, not subject to the general condition of obtaining it by labour, fancy that their feet were not formed for walking, nor their hands for working, and that they may loll upon that invention of luxury, "the accomplished sofa," at ease, and with impunity. Those who are thus favoured, are of all persons in the world most imperatively called upon to be active; active for the sake of their own health and comfort; active for the sake of justifying the goodness of God to themselves; active for the sake of suffering humanity, whose miseries they have been blest with the means of alleviating. The head of the sick man lies languishing on the bed of pain, asking relief at their hands; the widow weeps a copious shower of tears for them to dry; the orphan looks up to them for that tender care which may imperfectly supply that of the departed; every where the poor are waiting to hear the sound of their feet upon the threshold, that they may rise up and meet them with blessings on their tongues; and children are looking for them from the doors of every cottage, to come and assist them to plume their wings, to take a long flight, even to heaven. These are some of the duties of the rich; and they have others, calling upon them with a trumpet-tone, for zealous exertions in their performance; namely, those of a social, relative, and religious description.

These, however, the race of Novellas consider as new-fangled ideas, which merely serve to show, that I am fond of new things. The world, gentle reader, is not what it once was, nor what it ought to be. Man, and all things therein, were made perfect; but he, having "sought out many inventions," has defaced not only his own godlike form, but that semblance of paradise, the world. Observest thou yonder rank thistle, and yonder piercing thorn? They are sown, and planted, and watered, and nourished, by man's transgression.

"But what reference," say you, "has this to Novella?" It proves the possibility that I am right in my notions, and that Novella and her tribe, rather than myself, are open to the charge of doting upon novelty. Ay, there it is. Novella, having all her time at her own disposal, conceived that she could not better employ it, than in the search for novelties, among which novels themselves naturally occupied a commanding and attractive place. In this conjecture she was far from being wrong. Novels are the strange productions of that strange creature man. In them we may see his perverted intellect casting forth its sparks of wit, as a madman doth his firebrands. And what effect they have upon the ignitible feelings of the softer sex, daily experience teaches us. Taught by these works, they learn to look upon vice as virtue, to view truth through a distorted medium, and to convert fiction into reality, and realities into the dreams of a distempered fancy.

Novella was once asked, "What is life?" and she replied, "A vision." This answer was near enough the truth, but it was uttered at random; for when she was further interrogated, "What is death?" she made the same reply. The imagination of Novella was ludicrously lively and comprehensive, and was by no means confined to excursions in the regions of heroism and romance. If it was her province to degrade the nobles, she knew, also, how to pursue a different course. Thus, she called her spaniel "her little man," and made it lie by her side on a miniature sofa: and once, when it was sick, she caused it to be attended by her physician, "like" as she expressed it, "another Christian!" The same feeling was carried by Novella into all the relations of life. Her servants appeared, in her sight, as fairies who were to obey her bidding by enchantment. Well pleased was she to see them lightly flitting about the house, intent on the fulfilment of her orders. All this must be lamentable in the sight of a

sober-thinking, and non-novel-reading mind. But worse remains to be recorded. Her habitual reading, and indulgence of wild fancies had impaired the intellect of Novella. Our good old rector was in her sight "a great magician," who could, by his potent wand, dismiss souls from earth to heaven; and the ordinances which he administered were looked upon by her as so many scenes in a drama. It was a play, however, in which she believed that no unimportant part was cast to her. She considered herself as one of its leading personages. Adorned with gaudy plumes, she took her seat on the sabbath in one of the finest pews in our old Saxon edifice, in which were the pillow and ottoman, inviting sloth; and the very glance of her eye proclaimed the fearfully perverted mind.

To return, however, to Novella's dwelling, the fairy land of which she was the delirious denizen, and the ideal personages with whom she there walked hand-in-hand. Who, in this coarse rude world of grovelling realities and hourly cares, could compare with the characters she conversed with in novels? As Eudoxia, who slew her lord, and then walked calmly into the chapel belonging to her mansion, and wedded another? Who possessed such attractive grace, such matchless excellence as Fulvia, albeit to vulgar eyes her guilt is written in every page of her fancied history? These, in Novella's estimation, were perfect examples to follow, exquisite and faultless models to copy, and it was her delight to dream away the day, in re-producing the situations, and enacting the deeds recorded by the romancist.

"Society, friendship, and love,"

which were so thirsted after by Alexander Selkirk in his desert isle, were, to Novella, all compressed in a new romance. Engrossed by this, she would forego every duty; and as for those of a domestic kind, they were beneath her notice. She left them to the reluctant care of her lord, and the uncertain charge of servants. Why were matters so mean and sordid to interfere with her day-dreams, to be brought into competition with her air-drawn felicities?

And this not over-drawn picture of a perverted mind, whence was the origin of its delusion, but in constant and indiscriminate novel reading? The majority of such works exhibit vice in so attractive a shape, that youth fall in love with it, and irrevocable injury is often done to the mind and the heart, though the contact be but accidental and temporary; unless, indeed, by the blessing of God, the evil be perceived, and its deformity startle the gazer into timely flight. Once, in by-gone days, was the writer of this paper induced to take up one of the most baneful of these works, tempted, partly by the desire to mark its effects upon his own passions, and thus to test the influence it must have on those of others. A few pages did their work, but happily it was the work of warning, not of temptation. He was enabled calmly to consign the volume to the flames.—F.

A GREENLANDER'S LAMENT AT THE FUNERAL OF HIS SON.

The following extract from the funeral dirge of a father over his son, may serve as a specimen of natural eloquence: "Woe is me that I see thy empty seat! Thy mother has toiled in vain to dry thy garments. Behold, my joy is gone into darkness! it has crept into the cavern of the mountains. Once I went out at eventide, and was glad of heart: with straining eyes I watched, waiting for thy return. Thou camest; thou camest manfully, rowing, or emulously vying in the race with old and young; never didst thou return empty from the sea; thy kayak was always laden with seals and sea fowl. Thy mother kindled a fire, and with snow water she seethed them. Thy mother spread the feast of thy winning before the guests, and I took my portion among them. Thou descriedst the red streamer of thy shallop from afar—'There comes Lars!' was the cry. Thou didst run with speed to the shore, and thy arm fastened thy boat to her moorings. Then were thy seals produced, and thy mother cut out the blubber: in exchange for this, the merchant brought linen and iron barbs. But thus it shall be no more; my bowels yearn when I think on thee. Ah, my friends, could I weep, as ye weep, it would be some solace to my woe. What have I left to wish for? Death alone seems desirable to me! But how shall my wife and children be sustained? I will yet live for a season; but my joy shall henceforth be placed in the rejection of all that once was dear to me."—*Crantz.*

TRUTH.

Truth not unfrequently forms the middle point between two extremes.—*Pascal.*

A FEW LINES TO OLD HUMPHREY.

MR. EDITOR,—I am not personally acquainted with your friend Old Humphrey: what little knowledge I have of him, has been acquired through the medium of the *Visitor*, which I entertain monthly.

In Old Humphrey's "Homely Chapter," I find the following passage: "A young man with a short leg, lengthened out with a kind of patten, and a taller figure, with an empty sleeve pinned across his breast, came in sight nearly together. I felt grateful for my hands and feet."

Mr. Editor, I now turn from you to Old Humphrey. Kind friend, you say, you are grateful for hands and feet. Herein you have complied with the injunction, "Be ye thankful." May you and I be more so. Some Christians are greatly afflicted, bodily afflicted; some with disease; some with the loss of an eye, a hand, or a leg. For this affliction have they not reason to be thankful? Have they not abundant cause to say with the psalmist, "It is good for me that I have been afflicted?" Psa. cxix. 71.

The patriarch Jacob was lame. He left his father's house, and sojourned with Laban; circumstances arose, compelling him to leave Laban, and return to his own place and country. On his way thither, he sends a message to Esau, acquainting him with his prosperity. Esau sends him word that he is coming to meet him with four hundred men. Jacob's heart fails him. He is sore afraid of Esau, and takes precautionary measures to prevent Esau's bands falling upon his substance. The sacred historian tells us, in Gen. xxxii., that Jacob passed over the ford Jabbok, and wrestled with an angel; when the angel saw that he prevailed not, he touched the hollow of Jacob's thigh, and in an instant he was a cripple. "And as he passed over Penuel the sun rose upon him, and he halted upon his thigh."

I think it more than probable, that the strange people among whom Jacob dwelt would often point at, and advert to his halting. What feelings would this produce in the mind of the patriarch? Would it not cause joy, peace, gratitude to overflow his heart? And while they spake deridingly of his halting, would he not inwardly and exultingly exclaim, "Mock on, ye heathen, laugh at my affliction you may, but in that affliction I behold a memento of the kind interposition of my God; it recalls to my recollection the night in which I wrestled with the Angel of the covenant, and prevailed; when I obtained the blessing of Jehovah. It reminds me of the day in which I was delivered out of the hands of my brother Esau."

I find frequent reference made to the lame in the sacred volume. When God brought his people, the Jews, out of captivity, he brought the lame with them, Jer. xxxi. 8. Jesus healed the lame, Matt. xi. 5. The apostles did the same, Acts iii.

Among this class of believers, some can trace their conversion to the afflictions God has laid upon them. For this have they not reason to be thankful? Yea, verily. So that when my friend Humphrey shall see a cripple walking the street, he may say, I feel grateful for my hands and feet: adding, perhaps that individual has abundant cause to bless God for thus afflicting him. I know an instance of this kind.

A young man, when a child, met with a fall, which has rendered him a cripple for life. This circumstance was according to the will of Him, without whose high permission a sparrow cannot fall to the ground. In early life he was bereft of his parents; he was placed beneath the care of a godly woman; she died; he grew up into life, forgot the instructions of his pious nurse, went great lengths in iniquity, would have gone greater lengths therein, had it not been for this affliction. It pleased God to call him by his grace, overruling the instructions of his pious nurse, together with the dispensations of Providence, to the conversion of his soul. Had he not been lame, he would not have received those instructions; he would not have been prevented taking his fill of iniquity. I knew this person well. Well, friend Humphrey, has he occasion to be thankful for this affliction? I know you will answer, Yes; and join with him in praising the riches of Divine grace in dealing so mercifully with him.

A word or two to my thus afflicted brethren. The hour is coming when our afflicted bodies shall be laid in the cold grave; but they will be raised again—in what form? Like unto the Saviour's glorious body, incorruptible, perfect, complete, wanting nothing. Ah, then we shall not need the assistance of science to enable us to

> "Reach the heavenly fields,
> Or walk the golden streets."

What a change! Oh glorious transi-

tion! Our bodies to be made like unto our Saviour's glorious body! Now, in our approaches to the throne of mercy, we may say to our heavenly Father, "Behold thy servant is lame," 2 Sam. xix. 26; but, then, we shall be like unto Jesus, for we shall see him as he is. Then we shall see the patriarch who halted upon his thigh as he passed over Penuel; and with him, and Abraham, and Isaac, and all the redeemed, sit down to the marriage supper of the Lamb.

A YOUNG MAN WITH A SHORT LEG, LENGTHENED OUT BY A SORT OF PATTEN.

OLD HUMPHREY'S GENERAL NOTICE TO CORRESPONDENTS.

It could hardly happen, I think, that any author of kindly feelings and upright intentions, with a moderate share of knowledge, experience, and ability, could address the public month after month, and year after year, without exciting friendly emotions in the hearts of some of his readers; at least, however, this has not occurred to me, for unequivocal proofs are not wanting that I have been estimated much beyond my deserts.

There can be but few things more grateful to us than the good opinion and respectful homage of our friends; for, as I have often said, we all love to be liked and like to be loved, and yet, as it is my present object to set forth, this agreeable state of things is not altogether without its inconveniences.

Perhaps I am both naturally and habitually disposed to set a more than ordinary value on the good opinion of my unknown friends, and it may be owing to this that I feel, as I now do, so much reluctance in addressing this general notice to my correspondents.

One of the natural consequences of the friendly feeling on the part of my readers towards me is, that I am addressed by many, who, influenced only by their good intentions and kindly sympathies, are altogether unconscious that such a course can be attended with inconvenience. A man, however, may be killed with kindness. It was a custom among the Athenians on certain occasions to throw their garments on the man they approved, and one instance is recorded wherein the garments thrown by them were so many, that they smothered the object of their approbation. We have no such custom among us, nor am I egotist enough to suppose if we had, that my life would be in any very imminent danger; yet, notwithstanding this, the kindness of my correspondents does sometimes oppress me.

One endeavours to enlist my pen in some favourite design of the writer; another requests a paper from me in behalf of a charitable institution; a third proposes a subject for me to write upon in the *Visitor;* a fourth solicits a letter in my own handwriting; a fifth requests a literary contribution to a new work about to appear; while a sixth kindly sends me some little tasty present, some useful article, or some friendly offering, as a mark of respect, goodwill, or Christian affection. This very day I have received four such communications as those I have described. Now it always gives me pain to neglect a correspondent; and had I the time and ability, not only would I give a helping hand to every good work in the world, but also send a reply to every one of my kind-hearted correspondents. A little consideration, however, will show the utter impossibility of pursuing such a course.

We fall into strange mistakes when regarding man at a distance. When we look at a stranger with a cheerful mien, we know not with what he may have to contend: a corn may be twitching his toe, a mote may be darkening his eye, or a care may be occupying his heart.

We are almost always wide of the mark when we judge of a man's appearance, temper, situation, and circumstances from what has fallen from his pen. We may imagine him to be tall and thin, when he may be short and fat; we may give him credit for kindness, when he may be a churl; we may fancy him rich, when he may be poor; we may suppose him to be humble, when he may be very proud. It is not for me to say how far, if you knew me, I might in many things disappoint your expectations: I only wish to refer to one particular point, and that is with respect to time. If you regard me as a man of leisure, having little to do but to loiter about, sometimes putting down a single remark, now and then writing a solitary letter, and never being time-pressed and in a hurry, you are strangely mistaken.

Old Humphrey has his private cares to occupy him in addition to his more public avocation. He has, too, his circle of relatives, friends, and acquaintances, like other people: and, though far from being an idle man, he finds it no easy

matter to answer their reasonable claims on his affection and friendship; nay, he is in sad disgrace in many quarters for his apparent want of attention. How, then, without neglecting his obvious duties, can he find the time to reply, in addition to the just claims upon him, to all his indulgent correspondents?

Let me put this affair in a clear point of view. If letters are addressed by fifty people to one person, every one of the fifty, thinking the writing of a letter to be no great object, will expect an answer. Thus it is with them: but how stands the affair with the party addressed? It might be an easy thing for him to write one letter, but a hard thing to write fifty. It might be possible to do what is requested by one, yet altogether impossible to accomplish what is required by all. That it may not be thought that I am supposing an imaginary case, let me here observe, that I have now more than fifty papers on hand, on subjects no inconsiderable part of which have been proposed to me by others. I feel sure that, knowing this, you will be considerate enough to enter into my difficulties, and forbearing enough to listen to the few additional observations about to follow.

To such of my correspondents as feel disposed to offer me useful suggestions, cheering encouragement, candid criticism, or solitary reproof, let me say that I shall at all times be thankful for your communications, regretting that I cannot undertake to give you a reply.

To such as may be anxious to obtain from me a contribution in furtherance of any worthy and benevolent object, or by way of remembrance, I offer my best acknowledgments for the compliment implied in the request; but candour requires me to state, that already are my energies in such full requisition, that necessity, and not disinclination, compels me to decline.

And now a word to those whose kindly natures prompt them to send me little articles of their own workmanship. Bear with me, and let me speak plainly. I value your gifts, but there is a way in which your kindness would be more acceptable to me. It would please me much could I persuade you to become, if you are not already, donors or subscribers to the Religious Tract Society.

Think for a moment of the difference between the sum of good likely to be effected by bestowing a little present on a private individual, and the advantage secured by assisting the active benevolence of an institution deserving your support. In the former case, you confer a passing temporal pleasure on one human being; in the latter, you may haply be the means of bestowing an abiding spiritual benefit on many. The course I recommend may involve somewhat of a sacrifice, but you will think none the worse of yourselves for having made it. Come, come, fall into my way of thinking, and you will have no reason to regret taking my advice. It is kind of you to think of the earthly comforts of any one; it will be kinder still to think of the eternal welfare of your fellow-beings, and to help some of them on their way to heaven.

Again I say, that I estimate highly the least expression of goodwill. A common pen wiper, that would cost but a penny, or a gillyflower from the broken jug in the almshouse window, given in the spirit of kindness, would be thankfully received by me; for kindly feelings are costly things in my estimation: but I have not the time at my disposal to follow out as I would in letter writing, such private feelings and affections.

I hope that I have written intelligibly, and that you fully understand me. Though I have not leisure to reply to the many who address me, and to gratify myself in acknowledging personal favours, yet, should you be disposed to show your goodwill towards me by an offering, great or small, to the Society,* let me have an address that will reach you, and I pledge myself in every such case that the same shall be acknowledged in the handwriting of Old Humphrey.

We cannot always do as we would; we cannot always choose the most pleasant pathway through the world; for were we to do this, we should be often found loitering by the running stream, and plucking fruit and flowers, instead of walking in the less attractive road of duty. If we would, as followers of Him whose kindness and love were unbounded, really serve others, we must learn to deny ourselves not only in these little things, but also in much greater matters, taking heed to his words, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke ix. 23.

Though the object in what I have said has been simply to show my inability to

* If a Post Office order, to be made payable to Mr. John Davis.—Ed.

reply individually to all who address me, yet as there are exceptions to most rules, there may be especial cases wherein my remarks will not apply; but I do hope that the suggestions contained in this general notice, will so far recommend themselves to the judgment of my correspondents, as to be kindly received and generally adopted.

A TRINITARIAN FAITH.

If it were asked, "Is a trinitarian faith of much importance to practical piety?" we should be content to say, Trace the history, either of individuals, or of churches that have renounced it, and you will find an answer. A trinitarian faith, clear of every evasion, and excluding even the disposition to look for evasions, we hold to be the basis of all Christian piety.

But now, with a due ingenuousness, let us look to the other side of this argument. Orthodoxy alone, is not, we say, Christianity; for it has consisted with the widest departures from its purport. More than a little constancy of faith and strength of mind are demanded, in travelling over the road of the trinitarian controversy, from the early years of the third century onward, toward modern times; and if our belief have not previously been firmly grounded upon the proper biblical evidence, it is probable that the perusal of this history will breed doubt, disgust, suspicion, and will end in a heterodox conclusion.

The Greek mind, which had relinquished none of the faults of a better age, and which retained few of its admirable qualities, and which had been schooled in nugatory disputation by a degenerate philosophy, a sophisticated logic, and a spurious rhetoric, found its field in the trinitarian argument. Ponderous tomes have brought this argument down to our times; but how much of the warm apostolic feeling do these books present to our view? something, indeed, but not more in proportion to the mass, than there are grains of the precious metal to be gathered from a mud bank, in the offing of a gold coast.

Orthodoxy very early severed from evangelical truth, showed at once what was its quality when so divorced. Some time before the breaking out of the trinitarian controversy, a discipline and course of life directly contravening the first principle of the gospel, had received the almost unanimous homage of the church throughout the world, and was applauded, on all sides, as the highest style of Christian piety.

What moral influence was orthodoxy likely to exert, when it fell into the hands of those who had overlooked, or who virtually denied the truths, which alone can bring it home to the heart? The Saviour, forgotten, as "the end of the law for righteousness to every one that believeth," was soon forgotten also as the "one Mediator between God and men." Most instructive is the fact, that, at the very moment when trinitarian doctrine was the most hotly contended for, and punctiliously professed, mediators many, and gods many, and goddesses many, were receiving, under the auspices, and by the encouragement of the great preachers, theologians, and bishops of the time, the fervent devotions of the multitude! It was to these potent intercessors that sincere petitions were addressed, while to the Trinity was offered a doxology! Whenever men were in real trouble, and when they needed and heartily desired help from above, they sought it, where they believed they should the soonest find it, at the shrines of the martyrs, or of the Virgin. No fact of church history carries a heavier lesson than that which we gather when, listening to the perorations of the great preachers of the age of orthodoxy, we hear them first invoking, with animation and high-sounding phrases a saint in the heavens, while the finger pointed to his glittering shrine, and then ascribing "honour and glory" to the Trinity!

Orthodoxy, by itself does not touch the conscience, does not quicken the affections; it does not connect itself, in any manner, with the moral faculties. It is not a religion, but a theory; and inasmuch as it awakens no spiritual feelings, it consists easily with either the grossest absurdities, or with the grossest corruptions.

Orthodoxy, powerless when alone, becomes even efficient for evil, at the moment when it combines itself with aceticism, superstition, and hierarchical ambition. What is the religious history of Europe, through a long course of time, but a narrative of the horrors and the immoralities that have sprung from this very combination?

Heterodoxy, which has long been the temptation of the continental Protestant

churches, has at length wrought their ruin; or, at the best, has left them in an expiring condition. But, in perfect equity, must it not be acknowledged that orthodoxy, severed from evangelical truth, has been the temptation of England; and that, at this moment, by reviving its ancient connexion with superstition, it gives just alarm to the sons of the reformers? Those great men, the lights of the sixteenth century, whom we do not worship, but whose steps we would follow, were orthodox, and yet they were no monks; they were Trinitarians, but they were not idolaters; they had studied the fathers, but they bowed to the Scriptures; and from the Scriptures they recovered evangelical truth; inestimable treasure, which so many around us are now ready to exchange for the "vainly-invented" superstitions of antiquity!—

Isaac Taylor.

GOD IS ON THE MOUNTAINS.

I HAVE climbed the rugged side of the huge mountain beneath my feet. I am standing on the proud height that overtops the surrounding eminences. Woods and waters, barren heaths, and fertile vales, are distantly spread on either hand, and far, far beyond, are the dim-descried spires of many towns and cities, while the sunlit and coloured clouds above me, gladden my spirit, and almost entrance me with delight. God is on the mountains! and I, an unworthy reveller in his glowing creation, am thirstily drinking in the streams of his goodness.

God is on the mountains! He has clothed the high hill, the craggy rock, and the spiry peak with sublimity and beauty! In the morning they are wreathed with snowy vapours, at noon they are lit up with glittering sunbeams, and at even-tide they are spread over with azure, and purple, and gold. How boldly their awful forms rise up towards heaven! How aspiringly their lofty tops mingle with the clouds! There is silence and solemnity, beauty, glory, and sublimity, in the impressive scene. God is on the mountains.

Can there be solitude amid the everlasting hills if God be there? How my spirit yearns for communion with angels and glorified saints, while gazing on the kindling clouds, lit up and intensely bright, with beams from the throne of the Eternal! This is not solitude.

"To sit on rocks, to muse o'er flood and fell;
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been;
To climb the trackless mountain, all unseen,
With the wild flock that never needs a fold;
Alone o'er steeps and foaming falls to lean,
This is not solitude; 'tis but to hold
Converse with nature's charms, and view her stores unrolled."

What is it that makes the heart throb, and the pulse beat with a freer action? that calls forth grateful, and high, and holy outpourings of spirit to the Giver of all good? Oh, the mountain air is pure and purifying! the mountain scenery proclaims its almighty Maker. The enraptured heart, the excited soul acknowledges the presence of the high and Holy One. God is on the mountains in the plenitude of his power and goodness. He is seen in the heaven-piled altitudes; he is heard in the mountain blast; he is felt in the consciousness of his presence, and in the high and heavenly aspirations his glorious creation inspires. God is on the mountains!

While I gaze on his goodly creation, I call to mind the glorious revelation of the Almighty. I feel that "the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also," Psa. xcv. 3, 4. At this moment I could "sing unto the Lord," and "make a joyful noise to the rock of our salvation." "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God," Psa. xc. 1, 2.

But see, to the south-west a gloom is gathering in the sky. I have lingered long upon this lofty height, and the sun is now shrouded by the big, black thunder cloud: yet God is still upon the mountains. The gathering vapours have thickened in the murky vault above, and the burdened heavens seem ready to rest, for a season, their load on the lofty hills. The sheep and cattle in the distant vales, are huddled together, waiting in fear the coming storm. What a dreadful crash! It shook the very mountains. Again the thunder roars; the tempest is abroad in its rage. I have escaped the drowning deluge, having taken refuge in a shepherd's shealing.* The rushing winds are howling around; the lightnings are flashing fearfully to and fro; in loud

* A shed used by shepherds in the north.

succession the thunder clap reverberates from hill to hill, and a flood is pouring from the skies. God is indeed on the mountains!

The tempest has exhausted its rage, the storm has passed by; what a helpless atom is man in the war of elements! yet here am I preserved. As a bubble on the face of the mighty ocean, as a grain of sand in the wide-spread desert, so am I; a speck, a point in the creation; yet the Father of mercies has regarded me. God is on the mountains, and his almighty hand has protected me. He who said, "Let there be light," and there was light, hath also said, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," Isa. liv. 10.

THE SHARK AND THE PILOT FISH.

The average length of the pilot fish is about six inches; though we took one example, in the Pacific, which measured one foot two inches. The body is somewhat cylindrical, and neatly formed. The colour of the head and back is steel blue; abdomen silvery; sides marked with five broad black bands; fins mottled black and white, and mostly tipped with white; inner circle of the iris, hazle; outer, gold yellow. A single row of teeth in each jaw. Three short spines in front of the dorsal fin, and two in front of the anal. Lateral line is oblique, and terminates posteriorly in a semi-cartilaginous ridge, projecting from either side of the tail. The female is oviparous.

Pilot fish are almost invariably found in attendance upon the shark, though the nature of their connexion with that ferocious fish is somewhat mysterious. They will accompany ships for a considerable time, after their patron shark has been destroyed; but I am not aware that they have ever been seen, like the Remora, attending upon other large fish, whales, or miscellaneous floating bodies. The structure of their mouth and the contents of their stomach, which are usually small fish, denote that they are accustomed to seek their food in a very independent manner: we captured many of them, also, by hook and line, baited with flesh, nor did they refuse the bait, even when they were in company with a shark.

The reputation this fish has obtained, of being the shark's pilot, or provider, (and which has sanctioned its trivial name,) would appear to be groundless, were we guided only by the want of similar precedents in the animal kingdom. A fact, however, which came under my notice, during a voyage from India, in the year 1832, led me to believe, that there is some just foundation for this popular opinion. While we were becalmed in the Atlantic Ocean, a shark was seen close to the ship, and attended by two pilot fish, which generally swam one above and the other below him, and occasionally went off to some distance, as if to explore the surrounding sea; although it was seldom long before they returned, and resumed their former positions; the shark, in the meantime, by its unwieldy form, slow movements, and lethargic aspect, offering a strong contrast to the sprightliness and activity of his scouts. A baited hook was lowered from the bow of the ship; but the shark, when alone, passed it several times without notice, and apparently without seeing it. One of the foraging pilot fish then approached the bait, and immediately swam off to where the shark was headed in a contrary direction; when the monster instantly turned and followed his informant, which now swam a-head of him, in a direct line towards the suspended bait. He did not then hesitate a moment, but seized it, and was captured. While the shark was being hauled on board, the pilot fish expressed the greatest concern, almost leaping out of the water, in their endeavours to follow him, and swimming near the surface, with every demonstration of anxiety. These faithful little fish were observed to attach themselves to the ship, but attracted little attention until some weeks afterwards, when we spoke the Thomas Grenville, East Indiaman, and lowered a boat to communicate with her. One of the fish was then seen to accompany the boat to and from the stranger ship; and so devotedly did it attend upon what it might have believed to be its lost shark, as to lead the officers of the Thomas Grenville to remark, that we had a pilot fish painted on the rudder of the boat.

Their attendance upon sharks is somewhat capricious. We have seen more than five associated with one shark, while many others of the latter tribe, and assembled in the water at the same time, have not been accompanied by one of

these fishes. They have evidently nothing to dread from the voracious companions they select, but swim around, and often a few inches a head of him, as either their convenience or caprice may dictate.—*F. B. Bennett.*

JUSTIFICATION AND SANCTIFICATION.

It may serve to extricate some minds from confusion, if we give an axiomatic statement of the nature and relation of the two blessings in question.

Justification and sanctification agree in the following points:

They are both essential to our salvation from the state into which we are fallen, and from the dangers to which we are exposed.

Both are sovereign favours, bestowed on us by the God of salvation.

Both come to us through the redemption that is in Christ.

In both, the operation of the Holy Spirit applies the work of Christ.

Both are designed to honour the law and government and grace of God.

Both are, therefore, enjoyed by all believers, and by believers only.

But the two blessings differ in various ways.

Justification is specially related to the rectitude of God's government; sanctification relates to the holiness of God's nature.

Justification is an act; sanctification is a process.

Justification is the sentence of the Father as moral Governor on the throne of grace; sanctification is the work of the Holy Spirit in the temple of the heart.

Justification changes our state; sanctification is a change of our nature, or character.

In justification we are pronounced righteous; by sanctification we are made holy.

Justification is the acceptance of our persons into God's favour; sanctification is the renewal of our hearts into God's image.

Justification, therefore, is a forensic term, expressive of God's jurisdiction over us; sanctification is catharistic, expressing God's moral influence over us.

In justification the guilt of sin is remitted; in sanctification its defilement is cleansed.

Justification gives a title to heaven; sanctification a fitness for it.

Justification is by union to Christ, as the law Fulfiller; sanctification by union to him as the Purifier.

Justification comes by uniting us to Christ as our legal Head; sanctification by uniting us to him as our vital Head.

Justification is by faith only on our part; sanctification is by many means, chiefly the word and prayer; but also by ordinances and afflictions, under the influence of the Spirit.

Justification is complete as soon as we believe; sanctification then commences amid great imperfections.

Justification may be referred to a known definite time; sanctification is spread over the whole of life.

In justification there is no difference among believers; in sanctification there are great varieties.

Justification comes first as the root; sanctification follows as the fruit.

Justification, therefore, may be known by sanctification.

Justification pronouncing our title to the enjoyment of heaven, sanctification is given to fulfil the sentence.

Many more points of distinction might be shown; but these may suffice to assist such as wish to pursue the subject to greater lengths.—*Dr. Bennett.*

THE CONTRAST BETWEEN THE LAW AND THE GOSPEL.

The contrast between the law and the gospel evidently shows the superexcellency of the latter above the former. The glory of the ceremonial law was typical; but the glory of the gospel is the substance. The glory of the moral law kills the sinner; the glory of the gospel quickens him: the former kills him with terror, the latter sweetly and powerfully draws him by the cords of love to God, that he might enjoy his smile, which is life, and be prepared for his more immediate presence in glory, where there is fulness of joy, and pleasures for evermore. All the glory of the law can throw no light on the gospel; but the gospel, like the sun in the firmament, shineth most brilliantly on the Divine character, the fall of man, and all over mount Sinai, and removes the thick veils that were between us and the eternal God. Christ Jesus is the sum and substance of the gospel, the foundation of our hope, the object of our faith, and the centre of our affections. We

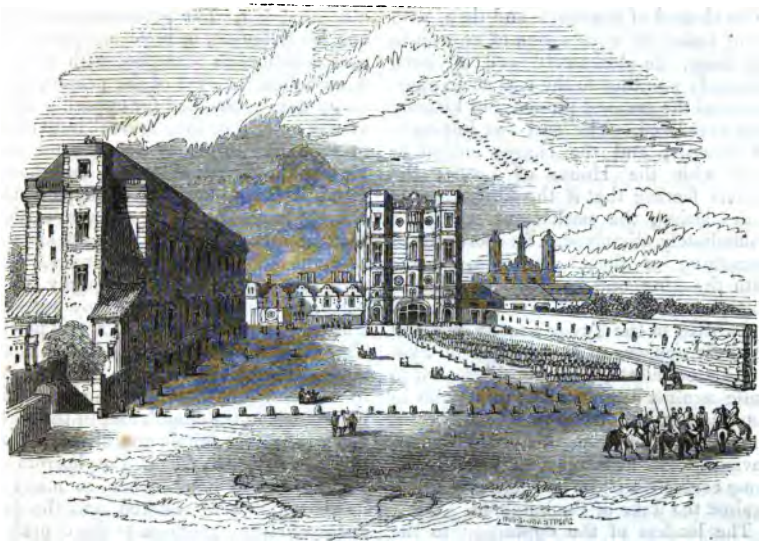
are determined not to know any thing among you, save Jesus Christ and him crucified. It is by him alone we can be reconciled to God. The Moravian missionaries preached three years in Greenland, on the being of God, and the nature, excellency, and requirements of the moral law without doing any good in the conversion of sinners,—not one sinner brought to the knowledge of the truth as it is in Jesus; but the first sermon in which they exhibited Christ crucified, as the only Saviour of lost and perishing sinners, the doctrine became the power of God for the salvation of one of the heathens. Let ministers of the gospel, at home and abroad, recollect this, Christ crucified, the marrow and fatness of the gospel, is the glorious subject that God has owned and blessed for the conversion of sinners every where, and at all times. — *Christmas Evans.*

THE VALLEY OF THE RHONE.

The situation of this canton, the character of the people, and the productions of its soil, distinguish it from every other branch of the confederation, and demand a few general observations, as we pass through its interesting territory. Placed in the centre of the Alps, it is surrounded on every side by those enormous barriers, and traversed through its whole extent by the Rhone. It is the longest and most considerable of all the valleys of Switzerland, being thirty-six leagues in length, but of a breadth seldom exceeding one league. It has, however, numerous lateral valleys, which run into the interior of the Alps; and of thirteen that are inhabited, four are ten leagues in extent. St. Maurice is the only gate by which it can be entered on level ground; and this key of the canton is turned every night, like that of a gaol upon its prisoners. In the lower Vallais no branch of industry has hitherto been introduced. In the management of their flocks, and in the cultivation of their vineyards, they are still, as compared with their neighbours, the Vaudois and Bernese, in a state of barbarism. It is remarkable, that, with the most powerful stimulus of good example constantly before them, their indolence remains unexcited, their prejudices unshaken; and the shackles of superstition as strongly riveted upon them as ever. They are the slaves of their priests, and victims of their own unconquerable indolence. The Catholic religion is exclusively professed, and education neglected; and thus ignorance and fanaticism, left with the controlling influence of the one, or the enlightening power of the other, are every where apparent, and excite in the observer mingled feelings of disgust and commiseration. With all its moral disadvantages, the valley of the Rhone, nevertheless, is a charmingly diversified country, presenting physically the most beautiful and sublime features, and producing, from an exuberant soil, every variety of fruit, abundant harvests, and a successful vintage. In some districts the corn is cut down in May, in others, it does not ripen till October. In one place, the fruit never ripens; in another, the almond, fig, and pomegranate, arrive at perfection. Such is the climate; so various as to furnish the hardy productions of the north with the delicate luxuries of the tropics. In one day we may collect the common productions of Spitzbergen, and the high-flavoured growth of the Caribbees. In a few hours we pass from the shivering skies of Iceland to the glowing sun of Africa; and by the simple process of ascending the mountains, or retiring into the valley, we enjoy nature in her most delicious prospects, or contemplate her features in their most appalling form.—*Beattie.*

I SHALL NEVER GET BEYOND THAT PRAYER.

The result of a long life spent in the service of God, will necessarily bring every man to the conclusion, that there is no worth nor worthiness in himself, and that, if saved at all, he must be saved wholly by grace. When the venerable Mr. Wilkinson had reached nearly the close of his life, he said, to a relative who came to visit him, and who attempted to cheer him by referring to his Christian character, "Ah, you cannot see my heart. It has always been my endeavour not only to abstain from evil, but from all appearance of evil; but I would be jealous of my own heart. 'The heart is deceitful above all things, and desperately wicked: who can know it?' Jer. xvii. 9. Well, I must do as I have ten thousand times before under such feelings, cast myself entirely on the mercy of God. 'God be merciful to me a sinner,' the vilest of sinners! and after all that I have received, a most ungrateful sinner! I shall never get beyond that prayer."



General view of Whitehall.

ENGLISH HISTORY.

CHARLES I.—CONTINUED.

It is indeed remarkable, that at this period the nation was, in many respects, in a prosperous state; the general policy of the two preceding reigns had contributed to increase the internal sources of wealth, and to encourage foreign commerce, even under the glaring acts of unfairness and oppression, which at times attracted notice, and occasioned discontent. Had there been less of arbitrary pertinacity, and disregard of national feeling in the king and his advisers, with less bitterness of spirit, and dislike to the ruling powers, in the leaders of the popular side, both parties might have avoided the dreadful scene of intestine warfare, with all its miseries, on the history of which we are about to enter, and in which all suffered.

When the parliament met, November 3, 1640, it was evident that the opponents of the king had increased their strength, and were disposed to be guided by angry spirits, who felt their power, and were determined to use it, while the king and his advisers found it necessary to adopt a humbler tone than heretofore. His ministers found that they were in personal danger, and Strafford's friends advised him to continue either in Ireland or at York: the king, however, needing his firmness and decided tone in the council, required the earl's presence in London, assuring him that the parliament should not touch a hair of his head. But if Charles had been unable to control the preceding parliaments, he was still less likely to influence the present. The elections had in many places gone against the royalists; and even the person the king intended for speaker was not elected. This led to the choice of Lenthall, a barrister of limited abilities, quite unequal to the task of controlling angry spirits, or guiding the proceedings of the Commons at that period.

When the Houses met, the king spoke in a conciliatory manner: he termed the Scots rebels; but hearing murmurs, he made a sort of apology for so doing. The Commons immediately proceeded to consider the grievances; and first attended to those who had suffered by decrees of the High Commission Court, or of the Star Chamber. The release of Prynne, Burton, and Bastwick, was ordered; their return being conducted so that their entrance into London was a popular triumph, upon which many individuals of rank attended. The holders of monopolies were excluded from their seats, which weakened the king's supporters in the house. The leaders next proceeded to a trial of strength: they knew that either themselves or the earl of Strafford must fall. Pym was aware that grounds for proceedings against him might be found: he caused the House

to be cleared of strangers, and then, with many insincere expressions of respect to the king, he denounced evil advisers, expressly pointing to the earl as an apostate, and the greatest promoter of tyranny that ever lived. The earl was impeached directly, and the charge lodged at once with the House of Lords; the leaders fearing that if the king knew of their design, the parliament would be immediately dissolved. Strafford heard something of these proceedings while with the king, and hastened to take his place, but was ordered to withdraw, and committed to the Tower; many who did not fully approve of the designs of Pym and his associates, were not displeased to unite against a minister so unpopular in his conduct, and who was the object of general hatred from his haughty behaviour. He now was a sufferer, by the same course which he had formerly urged against the duke of Buckingham.

The leaders of the opposition to the court, in the House of Commons, were Pym, Hampden, and St. John: for a time these were supported by many individuals of talent and moderation, who saw the necessity for directing the affairs of government in a less arbitrary course than that pursued by Strafford and Laud. Among these were Holles, Falkland, and Vane, Hyde, Selden, and Digby, of whom some continued to act with the parliament after open hostilities took place; others became supporters of the king, when his opponents extended their encroachments to his legitimate authority.

Having thus deprived the king of the support of his most able, as well as most arbitrary minister, the popular leaders pursued their victory. Secretary Windebank had been the prominent instrument in protecting the Romish priests: he found it necessary to retire to France. Thus the ministers of the king learned that it was no longer safe for them to act by the directions of their royal master.

We must not be surprised at the extent to which the fears respecting Popery were then carried. As already observed, the atrocities perpetrated in the reign of Mary, less than a century before, were still fresh in the minds of the nation: the whole course of intermediate events, especially the efforts in behalf of Mary Stuart, the Spanish armada, the gunpowder plot, and the continual machinations of the Jesuits, were enough to keep alive that fear. The proceedings of Laud and his followers, in restoring many rites and ceremonials identified with Popery, were before the eyes of the people, while many were persecuted for opposing them. It was notorious, that several individuals of rank and influence had become converts to the church of Rome; and though Laud did not hesitate to oppose that church in controversy, it was evident that, in many essentials of doctrine and rites, he adopted its worst errors. Nor was this course pursued merely by a party in the church, in many respects truly eminent but devoid of actual power. That stage of affairs was passed. These views were not only held, but enforced by the king and the archbishop, the chief individuals in the church and in the state. Even reflecting minds apprehended, that the re-establishment of the horrors of Popery was at hand, when so many of its essentials were restored, and the language of strong affection to the church of Rome was generally used by leading churchmen; while any affection for other Protestant churches, or even for the leaders of the English reformation, at once rendered a man obnoxious to those in power.

Laud was the next object of attack: the late proceedings of the convocation were made the grounds for impeaching him. A general charge of attempts to subvert the laws and constitution, in church and state, was also alleged, while the Scottish commissioners gave aid, by requiring justice upon the two great incendiaries, as they termed them, Strafford and Laud. On the impeachment being presented to the Lords, the archbishop was ordered into the custody of the usher of the black rod, and six weeks afterwards he was sent to the Tower. Finch, who, when chief justice, had urged the decision in favour of the king's right to collect ship money, was the next impeached. After a vain attempt to excuse his conduct before the House of Commons, he fled to Holland. The king suffered this storm to burst upon his principal supporters, with apparent indifference or apathy. He felt his weakness, and shrunk from the contest with the popular voice, doubtless hoping to regain his power, when the Scottish question was settled, and the army disbanded; the existence of which encouraged the leaders in parliament to the bold and decisive measures they pursued. It is now well known, that the Scottish com-

missioners, and their friends in the House of Commons, felt that unless the latter could firmly establish themselves, before the Scottish leaders and their army were gone, a stop would soon be put to their proceedings. The king, therefore, in his haste to conclude this matter, conceded several points, which much weakened him, and discouraged his supporters: among them was the leaving those whom the popular party denominated incendiaries to be judged by the two parliaments; the earl of Traquehaire was one, who is reported to have entreated the king not to let his life stand in the way of a reconciliation with the people. This was generous on his part; but, for his own sake, Charles ought not thus to have given up his adherents.

The presence of the Scottish commissioners in London, also helped to diffuse their religious views. St. Antholin's church was assigned to them, and divine worship there conducted, according to the presbyterian forms. The church was crowded, while many thronged the doors, unable to procure admission. These proceedings strengthened the popular feeling against the bishops, so that petitions were presented to parliament for the abolition of episcopacy. One, presented on December 11, was signed by fifteen thousand inhabitants of London; it desired the removal of episcopacy, "root and branch." The presbyterian feeling against the order of bishops made the Commons active in this matter; but at first only a resolution was carried against their sitting in the House of Lords, expressing, that their exercising legislative and judicial power, hindered the due discharge of their ecclesiastical duties. The king declared that his conscience would not permit him to allow the destruction of an order, without which he considered the Christian religion could not exist. Still he did not pursue an open or decided course: he was then seeking to strengthen himself by alliances with foreign powers; and as a connexion with a Popish prince was now out of the question, he espoused his daughter, the princess Mary, to the prince of Orange.

The queen went to France, on the pretext of illness, to obtain help from her brother; but the private enmity of Richelieu counteracted her wishes, and urged her return to England. She applied to the pope for a considerable sum, promising in return, that the penal laws against Papists should be abolished at once in Ireland, and in England as soon as the king regained his authority; but the pope could not confide in the promises of Charles, and only the small amount of thirty-five thousand crowns was given as a present. How would even the parsimony of Elizabeth have scorned a gift from the deadly foe of the religion and liberties of the land!

The prosecution of Strafford was urged forward. The general feeling of three nations was excited and arrayed against one individual. The king again sacrificed his advisers, by consenting that privy counsellors should be examined upon oath, respecting the advice Strafford had given as a privy counsellor, which rendered it unsafe for any one to express an opinion, even when called on by the king, and in conformity to his solemn oath, if it were likely at any time to displease the party to which he might be opposed. The trial commenced March 23: it lasted fifteen days, beginning at nine in the morning, and continuing till four or five o'clock in the afternoon, the king ill-advisedly being present. The charges against the earl for the most part failed, and there was evidently a reaction in favour of the impeached minister, when the House of Commons resorted to that arbitrary and unfair proceeding adopted in the reign of Henry VIII., the passing a bill of attainder. This was mainly supported by a statement which secretary Vane allowed himself to be required to verify, of a declaration said to have been made by Strafford in council, that the king had an army in Ireland, which he might employ in reducing England to obedience.

The bill was debated and opposed for many days: meanwhile the House of Lords proceeded with the trial and the defence of Strafford, who was encouraged by an assurance from the king, that whatever sacrifices he might make to the popular violence, he would never consent that one, who had served him so faithfully, should suffer in his life or fortune. Several plans were devised for the safety of Strafford: one was, so to arrange the garrison of the Tower that the earl might be removed or rescued; this was prevented by the steady conduct of sir William Balfour, the lieutenant, who refused a large bribe. An attempt was also made to interest the English army, so that it might be marched to London, and overawe the parliamentarians; but the leading officers

disagreed; and colonel Goring betrayed the object. The bill of attainder was carried; it was opposed by about sixty members; but to intimidate farther opposition to the prevailing parties, the names of these members were placarded in the streets, as Straffordians, and enemies to their country: thus they were pointed out as the objects of popular insult. Other violent and underhand means were taken, to excite panic: many ministers even preached expressly in support of the proceedings of the parliament.

As a last resource, the king offered to give the disposal of the principal state offices to the parliamentary party, if Strafford's life was spared. This was assented to, but interrupted by the death of the earl of Bedford, the chief of several influential leaders of the opposition to the court, who had a short time before been admitted to the king's council, to soften their hostile feelings. The matter then devolved on lord Say, by whose advice the king spoke to the houses of parliament, telling them that he would have left the law to take its course; but their proceeding by an act of attainder made him a party, and he could not consent to such an act, knowing that Strafford was innocent of the main charges against him; but he was willing to exclude him from office during life, as guilty of misdemeanors. This ill-judged interference stimulated the enemies of Strafford: it was declared a breach of the privileges of parliament, and an armed rabble, not less than six thousand, crowded to Westminster, on May 3, calling for justice, and even threatening the king. A protestation was made by the members of both houses, declaring that they would protect the religion and liberties of the nation; hypocritically adding, that they would protect the king against his enemies. This measure, introduced by Pym, both soothed the populace, and kept up their excitement, which was stimulated by rumours of foreign invasion and other dangers, while the leaders of the Commons pressed forward the proceedings against Strafford. Eighty peers had attended the trial, but more than one half were absent from the debate on the bill of attainder. Many were kept away by personal threats; and the Romanists had refused to subscribe the protestation against Popery. At last only two charges, out of twenty-eight, were voted to be proved: one, that he had quartered soldiers on peaceable householders without a cause; the other, that he had obliged all Scots living in Ireland to take an unlawful oath. This, under the opinion of the judges, was pronounced to be treason; the bill of attainder was passed on May 8, and a deputation was sent from both Houses to urge the king to consent. It was on a Saturday, and the crowds who assembled round the court at Whitehall, with loud threats, were only appeased by an assurance that the king would assent.

A few days before, Strafford wrote to the king, releasing him from his promise, by advising him to consent to the bill, but declaring his own innocence. Sunday was a day of doubt and distress to the unhappy king, who, with all his rashness and obstinacy, had not strength of mind to adhere firmly to that course which he knew would be right, and would save his minister. He sent for one to counsel him after another, as weak-minded men usually do in cases of difficulty. The bishops advised him to consult the judges, and the judges referred him back to the bishops. Only bishop Juxon advised him to be firm in refusing to order the death of a man whom he did not believe to be guilty. Williams, and other bishops, drew a distinction between his conscience as an individual, and as a king acting with his parliament; but he was, probably, most influenced by the selfish fears of the queen and his courtiers, all thoroughly alarmed for their personal safety, and unwilling to incur the danger of a tumult, even though the life of their former adviser and associate was at stake. Charles signed a commission to give the royal assent to the act of attainder against his counsellor; uttering a declaration we may readily believe, "The earl of Strafford is happier than I am."

On the following Tuesday, the king sent the prince with a request to the Houses, that they would consent to change the sentence to perpetual imprisonment; but marred the whole force of the application, by putting the request conditionally; and at last, by the queen's suggestion, added a postscript, that if he must die, it were charity to reprieve him till Saturday. However, the persecutors of Strafford apprehended that if his life were spared, he would eventually regain power, and their own doom would be sealed: they therefore refused even to spare him for a few days, lest that

should enable his friends to make some more powerful effort in his favour. On Wednesday, May 12, he was beheaded on Tower hill, in the presence of an immense multitude, who forbore to insult him; but in the evening called for bonfires and illuminations, to mark the public joy at his downfall.

Strafford had not expected this fate: though he had placed his life at the disposal of the king, he did not suppose that he should be thus forsaken. When told that Charles had consented to his death, he started from his chair, repeating the words of holy writ, "Put not your trust in princes, nor in the son of man, in whom there is no help," Psa. cxlvi. 3. It has been remarked, that the same psalm contains a declaration that God executeth judgments for the oppressed; and whatever may be our views of the proceedings just narrated, there were many respects in which Strafford had been an oppressor.

The terms Cavaliers and Roundheads became common in these tumults before Whitehall; the latter being applied, by the military and courtiers who resorted to the palace, to the popular party of the middle and lower class, who usually cut their hair short, while persons of rank and fashion wore it long. These appellations were long used by the court party, while their opponents bestowed on them the name of Malignants.

Strafford had, indeed, cause for his exclamation: to obtain the royal favour, he had done what he knew to be wrong, and now he tasted the bitter result, in suffering evil where he had a right to expect protection. His fate shows the vanity of earthly confidence; and, like the deathbeds of Beaufort and Wolsey, affords a lesson to the mighty of this world. There is but one Prince and Potentate whose subjects may be assured of full protection and preservation from their enemies: he is King of kings, and Lord of lords; he can defend his own from the enemies of the soul as well as those of the body; and he will save to the uttermost all who trust in him. His word is unchangeable, His kingdom cannot be moved: and if we mark the events of this period, we shall find, that it was as they departed from his laws, and despised his precepts, however they might profess to recognize them; it was as they forsook the living and true God, king Charles and his opponents were each in turn broken and laid aside, when the purposes of Divine Providence had been fulfilled, according to the prophetic warning,

> Because they have cast away the law of the Lord of hosts,
> And despised the word of the Holy One of Israel.
> Therefore is the anger of the Lord kindled against his people,
> And he hath stretched forth his hand against them,
> And hath smitten them.—Isa. v. 24, 25.

VARIETIES OF THE HUMAN RACE.

Some late writers on natural history, says Blumenbach, seem doubtful whether the numerous distinct races of men ought to be considered as mere varieties, which have arisen from degeneration, or as so many species altogether different. The cause of this seems chiefly to be, that they took too narrow a view in their researches; selected, perhaps, two races the most different from each other possible; and overlooking the intermediate races that formed the connecting links between them, compared these together; or they fixed their attention too much on man, without examining other species of animals, and comparing their varieties and degeneration with those of the human species. The first fault is, when one, for example, places together a Senegal negro and a European Adonis, and at the same time forgets that there is not one of the bodily differences of these two beings, whether hair, colour, features, etc., which does not gradually run into the same thing of the other, by such a variety of shades that no physiologist or naturalist is able to establish a certain boundary between these gradations, and, consequently, between the extremes themselves. The second fault is, when people reason as if man were the only organized being in nature, and consider the variety in his species to be strange and problematical, without reflecting, that all these varieties are not more striking or more uncommon than those into which so many thousands of other species of organized beings degenerate, as it were, before our eyes. More reasons than one have induced me to make choice of swine for this comparison; but, in particular, because they have a great similarity in many respects to man; because both, in regard to the economy of their bodily structure, taken on the whole, show unexpectedly, on the first view, as well as on closer examination, a very striking similitude. Both, for example, are domestic animals, both are omnivorous,

both are dispersed throughout all the four quarters of the world, and both, consequently, are exposed in numerous ways, to the principal causes of degeneration, arising from climate, mode of life, nourishment, etc.; both, for the same reason, are subject to many diseases, and, what is particularly worthy of remark, to diseases rarely found among other animals than men and swine. Another reason why I have made choice of swine for the present comparison, is, because the degeneration and descent from the original race, are far more certain in those animals, and can be better traced, than in the varieties of other domestic animals: for no naturalist, I believe, has carried his scepticism so far as to doubt the descent of the domestic swine from the wild boar; which is so much the more evident, as it is well known, that wild pigs, when caught, may easily be rendered as tame and familiar as domestic swine: and the contrary, also, is the case; for if the latter, by any accident, get into the woods, they as readily become wild again, so that there are instances of such animals being shot for wild swine. It is well ascertained, that before the discovery of America by the Spaniards, swine were unknown in that quarter of the world, and that they were afterwards carried thither from Europe. All the varieties, therefore, through which this animal has since degenerated, belong, with the original European race, to one and the same species; and since no bodily difference is found in the human race, as will presently appear, either in regard to stature, colour, the form of the skull, etc., which is not observed in the same proportion among the swine race, while no one, on that account, ever doubts, that all these different kinds are merely varieties that have arisen from degeneration, through the influence of climate, etc.,—this comparison, it is to be hoped, will silence those sceptics who have thought proper, on account of these varieties in the human race, to admit more than one species.

With regard to stature, the Patagonians have afforded, as is well known, the greatest employment to anthropologists.* The romantic tales, however, of the old travellers, who give to these inhabitants of the southern extremity of America a stature of ten feet and more, are scarcely worth notice; and even the more modest relations of later English navigators, who make their height from six to seven feet, have been doubted by other travellers, who on the same coast sought for such children of Anak in vain. But we shall admit every thing said of the extraordinary size of these Patagonians by Byron, Wallis, and Carteret; the first of whom assigns to their chief, and several of his attendants, a height of not less than seven feet, as far as could be determined by the eye; the second, who asserts that he actually measured them, gives to the greater part of them from five feet ten inches to six feet; to some, six feet five inches, but to the tallest six feet seven inches; and this account is confirmed by the last-mentioned of the above circumnavigators. Now, allowing this to be the case, it is not nearly such an excess of stature as that observed in many parts of America, among the swine originally carried thither from Europe; and of these I shall mention in particular, those of Cuba, which are more than double the size of the original stock in Europe.

The natives of Guinea, Madagascar, New Holland, New Guinea, etc. are black; many American tribes are reddish brown, and the Europeans are white. An equal difference is observed among the swine in different countries. In Piedmont, for example, they are black. When I passed through that country, during the great fair for swine at Salenge, I did not see a single one of any other colour. In Bavaria, they are reddish brown; in Normandy, they are all white.

Human hair is indeed somewhat different from swines' bristles; yet, in the present point of view, they may be compared with each other. Fair hair is soft, and of a silky texture; black hair is coarser; and among several tribes, such as the Abyssinians, negroes, and the inhabitants of New Holland, it is woolly, and most so among the Hottentots. In like manner, among the white swine in Normandy, as I was assured by an incomparable observer, Sulyer, of Ronnenburg, the hair on the whole body is longer and softer than among other swine; and even the bristles on the back are very little different, but lie flat, and are only longer than the hair on the other parts of the body: they cannot, therefore, be employed by the brushmakers. The difference between the hair of the wild boar and the domestic swine, particularly in regard to the softer part between the

* Writers on the natural history of man.

strong bristles, is, as is well known, still greater.

The whole difference between the cranium of a negro and that of an European is not in the least degree greater than the difference that exists between the cranium of the wild boar and that of the domestic swine. Those who have not observed this in the animals themselves, need only to cast their eye upon the figure which Dauberton has given of both. I shall pass over less national varieties which may be found among swine, as well as among men, and only mention, that I have been assured, by Mr. Sulyer, that the peculiarity of having the bone of the leg remarkably long, as is the case among the Hindoos, has been remarked with regard to the swine in Normandy. He (Sulyer) says they stand very long on their hind legs; their back, therefore, is highest at the rump, forming a kind of inclined plane, and the head proceeds in the same direction; so that the snout is not far from the ground.

I shall here add, that swine, in some countries, have degenerated into races which, in singularity, far exceed any thing that has been strange in bodily variety among the human race. Swine with solid hoofs were known to the ancients, and large herds of them are found in Hungary, Sweden, etc. In the like manner, the European swine, first carried by the Spaniards in 1509 to the island of Cuba, at that time celebrated for its pearl fishery, degenerated into a monstrous race, with hoofs which were half a span in length.

The truth of these words of revelation, that God "hath made of one blood all nations of men for to dwell on all the face of the earth," is here borne out by ample physical evidence.

A STRANGE BOAST.

In all countries there are found some objects on which the inhabitants pride themselves; and in their national history some persons or events occupy a distinguished place, to which they are accustomed to point with exultation. Now these events, persons, or objects have associations connected with them that are lofty and ennobling; and those who boast of them imagine that there is a glory reflected upon them, because it is their country, their nation.

Some are lifted up because they are rich, learned, and honoured; or because their friends are so; for honours, learning, and wealth, are esteemed by the world as the most excellent and desirable things.

How strange upon the ears of such must the language of the apostle of the Gentiles fall! "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," Gal. vi. 14. Glory in an object with which there was associated all that was degrading and infamous! Surely he was an ignorant, unknown, poor and worthless man! and had nothing of which men generally boast to exult in! and this is the language of disappointment and spleen! Let us inquire.

Was he ignorant? He had sat at the feet of Gamaliel, a celebrated Jewish doctor, Acts xxii. 3, and was taught according to the perfect manner of the law of the fathers. He was skilful and even learned in speech, as is evident by his address at Athens, Acts xvii., and possessed of much and varied knowledge, as all his writings testify. He was not, therefore, an ignorant man.

Was he unknown, and poor, and worthless? Nay; for he was honoured with the esteem and confidence of the chiefs of his nation; he was a Hebrew of the Hebrews, blameless in character, indeed very remarkable for the strictness of his morals; and in a fair way of attaining a high post of honour and emolument among his countrymen.

"But he had renounced Judaism," some one may say, "and had become an outcast from his brethren, and forfeited the honours and wealth he might have enjoyed among them. He became a member of a despised people, and perhaps had nothing then in which he could glory?" Let us see.

He was made a minister of the gospel, and was amazingly successful in turning many from dumb idols to serve the living God. He traversed a large extent of country; laboured many years; endured fiery trials; and in every qualification was not a whit behind the very chiefest apostles, 2 Cor. xi. 5. He had whereof to glory if he had wished. But his own excellences were forgotten, his labours and successes were passed by, as if in them he saw nothing of which to boast; feeling that after all he was an unprofitable servant. There was one thing alone in which he exulted, and that, in his estimation, threw all things beside into the shade. He gloried in the cross

of Jesus Christ. What does this glorying mean?

The Jews and Romans regarded the cross as a most ignominious object, and death upon it as the most dishonourable; and to have any alliance with one who suffered thereon, was esteemed very disgraceful. But Paul was not ashamed to declare that he gloried in the cross of Christ, by which is meant glorying in the plan of salvation, which was finished on the cross. He saw the justice of God exhibited there, in the punishment which the substitute of man endured for the violation of the law of righteousness. How honoured that justice in the death of Christ! The mercy of the Lord was seen there. God had said he had no pleasure in the death of a sinner, and when nothing but the sacrifice of his Son could save the sinner from ruin, he gave him up freely for us all, and in the cross the Father showed he delighted in mercy.

The wisdom of God was very conspicuous in that which was the object of the apostle's boast. How perfectly do the attributes of Deity harmonize! How admirable is the adaptation to the wants of man! How complete the satisfaction made to God! How wondrously is he just, and yet the justifier of them that believe in Jesus!

In one word, Paul gloried in the cross because thereby God was honoured, and man's redemption secured. It was the foundation of his hope for eternity; the source of hope and peace. There the propitiatory sacrifice for the sin of the world was offered up; there the curse against man was revoked, and sovereign mercy proclaimed. Whosoever believeth in him shall not perish, but have everlasting life, John v. 15.

Reader! do you any longer wonder at the boast of the apostle? Is not the cross worthy to be gloried in? Should any be ashamed of it? Surely not. To the Christian it ever must be an affecting and attractive object.

And now "what think ye of Christ?" If he has died for sinners, for you among the rest, ought not his love to you to receive a return? As soon as the apostle clearly saw the great truth that Jesus Christ came into the world to save sinners, he gave himself up to him, and said, "Lord, what wilt thou have me to do?" And this is how you must act. You must look to a crucified Saviour, him whom you have pierced, and mourn for sin: seek its pardon through his precious blood, and then fearlessly profess him before men.

If your becoming a Christian should subject you to the scorn and contempt of the world, still your duty to become one is unaltered. But how few in the present day have anything to fear in this respect. Ridicule cannot hurt us, although it may annoy us. And when any are subject to contemptuous treatment, through their attachment to Christ, and their profession of religion, they should look forward to the day when he shall judge the world; and perceiving the respective positions of the scorner and the scorned, before the bar of God, they will know how to regard those who may now despise them.

Reader! may you have a right to glory in the cross of Christ, by accepting him as your Saviour, and yielding yourself to his service. You may then exult in that cross now, and a believing sight of it will cheer you in the hour of death. By it may you be crucified unto the world, and the world unto you. May you be taught, by the infinite importance of eternal things, to which it points you, the comparative insignificance of all that is temporal and that fadeth away.—A.

AFRICANER'S VISIT TO THE CAPE.

While engaged in an interesting conversation with Africaner,* says the Rev. R. Moffat, on the state and prospect of the mission, in connexion with the barrier to civilization, not only from the state of country and climate, but also from the want of intercourse with the colony, the idea darted into my mind, that Africaner would do well to accompany me to Cape Town; and I at once made the proposal. The good man looked at me again and again, gravely asking whether I were in earnest, and seemed fain to ask if I were in my senses too, adding, with great fervour, "I had thought you loved me, and do you advise me to go to the government, to be hung up as a spectacle of public justice?" and putting his hand to his head, he asked, "Do you not know that I am an outlaw, and that one thousand rix dollars have been offered for this poor head?" These difficulties I endeavoured to remove, by assuring him, that the results would be most satisfactory to himself, as well as to the governor of the Cape. Here Afri-

* See "Life of Africaner," published by the Religious Tract Society.

caner exhibited his lively faith in the gracious promises of God, by replying, "I shall deliberate, and commit, (or, as he used the word according to the Dutch translation,) roll my way upon the Lord; I know he will not leave me."

During three days this subject was one of public discussion, and more than one came to me with grave looks, asking if I had advised Africaner to go to the Cape. On the third day, the point was decided, and we made preparations for our departure, after having made the necessary arrangements for continuing the means of instruction during my absence. Nearly all the inhabitants accompanied us half a day's journey to the banks of the Orange river, where we had to wait several days, it having overflowed all its banks. The kindness of the people, and the tears which were shed when we parted from them, were deeply affecting.

Arriving at Pella, (the place, as before stated, to which some of the people from Warm Bath had retired when the latter was destroyed by Africaner,) we had a feast fit for heaven-born souls, and subjects to which the seraphim above might have tuned their golden lyres. Men met who had not seen each other since they had joined in mutual combat for each other's woe; warrior met with warrior, bearing in their hands the olive branch, secure under the panoply of peace and love. They talked of Him who had subdued both, without a sword or spear; and each bosom swelled with purest friendship, and exhibited another trophy destined to adorn the triumph of the Prince of Peace, under whose banner each was promoting that reign, in which

> No longer hosts encountering hosts,
> Their heaps of slain deplore;
> They hang the trumpet in the hall,
> And study war no more.

Here I again met with Mr. Bartlett and family, who, with the chief and people of the station, loaded us with kindness.

We spent some pleasant days, while the subject of getting Africaner safely through the territories of the farmers to the Cape, was the theme of much conversation. To some, the step seemed somewhat hazardous. Africaner and I had fully discussed the point before leaving the station, and I was confident of success. Though a chief, there was no need of laying aside anything like royalty, with a view to travel in disguise. Of two substantial shirts left, I gave him one; he had a pair of leather trowsers, a duffel jacket, much the worse for wear, and an old hat, neither white nor black; and my own garb was scarcely more refined. As a farther precaution, it was agreed, that for once I should be the chief, and he should assume the appearance of a servant, when it was desirable, and pass for one of my attendants.

Ludicrous as the picture may appear, the subject was a grave one, and the season solemn and important. Often did I lift up my heart to Him, in whose hands are the hearts of all men, that his presence might go with us. It might be here remarked, once for all, that the Dutch farmers, notwithstanding all that has been said against them by some travellers, are, as a people, exceedingly hospitable and kind to strangers. Exceptions there are, but these are few, and perhaps more rare than in any country under the sun. Some of these worthy people, on the borders of the colony, congratulated me on returning alive, having often heard, as they said, that I had been long since murdered by Africaner. Much wonder was expressed at my narrow escape from such a monster of cruelty, the report having been spread, that Mr. Ebner had but just escaped with the skin of his teeth. While some would scarcely credit my identity, my testimony as to the entire reformation of Africaner's character, and his conversion, was discarded, as the effusion of a frenzied brain. It sometimes afforded no little entertainment to Africaner and the Namaquas, to hear a farmer denounce this supposed irreclaimable savage. There were only a few, however, who were sceptical on this subject. At one farm, a novel scene exhibited the state of feeling respecting Africaner and myself, and likewise displayed the power of Divine grace under peculiar circumstances. It was necessary, from the scarcity of water, to call at such houses as lay in our road. The farmer referred to was a good man, in the best sense of the word, and he and his wife had both shown me kindness on my way to Namaqualand. On approaching the house, which was on an eminence, I directed my men to take the wagon to the valley below, while I walked toward the house. The farmer, seeing a stranger, came slowly down the descent to meet me. When within a few yards, I addressed him in the usual way, and, stretching out my hand, expressed my pleasure at seeing him again. He put his hand behind him, and asked me,

rather wildly, who I was. I replied that I was Moffat, expressing my wonder that he should have forgotten me. "Moffat!" he rejoined, in a faltering voice, "it is your ghost!" and moved some steps backward. "I am no ghost." "Don't come near me!" he exclaimed, "you have been long murdered by Africaner." "But I am no ghost," I said, feeling my hands, as if to convince him and myself, too, of my materiality; but his alarm only increased. "Everybody says you were murdered, and a man told me he had seen your bones;" and he continued to gaze at me, to the no small astonishment of the good wife and children, who were standing at the door, as also to that of my people, who were looking on from the wagon below. At length, he extended his trembling hand, saying, "When did you rise from the dead?" As he feared my presence would alarm his wife, we bent our steps towards the wagon, and Africaner was the subject of our conversation. I gave him in a few words my views of his present character, saying, "He is now a truly good man." To which he replied, "I can believe almost any thing you say, but that I cannot credit: there are seven wonders in the world; that would be the eighth." I appealed to the displays of Divine grace, in a Paul, a Manasseh, and referred to his own experience. He replied, "These were another description of men," but that Africaner was one of the accursed sons of Ham, enumerating some of the atrocities of which he had been guilty. By this time we were standing with Africaner at our feet, on whose countenance sat a smile, well knowing the prejudices of some of the farmers. The farmer closed the conversation, by saying, with much earnestness, 'Well, if what you assert be true, respecting that man, I have only one wish, and that is to see him before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle." I was not before aware of this fact, and now felt some hesitation whether to discover to him the object of his wonder: but knowing the sincerity of the farmer, and the goodness of his disposition, I said, "This, then, is Africaner!" He started back, looking intensely at the man, as if he had just dropped from the clouds. "Are you Africaner?" he exclaimed. He arose, doffed his old hat, and making a polite bow, answered, "I am." The farmer seemed thunderstruck; but when, by a few questions, he had assured himself of the fact, that the former bugbear of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes, and exclaimed, "O God, what a miracle of thy power! what cannot thy grace accomplish?" The kind farmer, and his no less hospitable wife, now abundantly supplied our wants; but we hastened our departure, lest the intelligence might get abroad, that Africaner was with me, and bring unpleasant visitors.

On arriving at Cape Town, I waited on his excellency the governor, lord Charles Somerset, who appeared to receive, with considerable scepticism, my testimony, that I had brought the far-famed Africaner, on a visit to his excellency. The following day was appointed for an interview, when the chief was received by lord Charles with great affability and kindness, and he expressed his pleasure at seeing, thus before him, one who had formerly been the scourge of the country, and the terror of the border colonists. His excellency was evidently much struck with the result of missionary enterprize, the benefit of which he had sometimes doubted. I remembered, when I first arrived at Cape Town, the reply to my memorial, for permission to proceed to my destination in Great Namaqualand, was, that his excellency had cogent reasons for not complying with my request; and I was obliged to remain eight months in the colony. This time was not, however, lost, for it was turned to advantage, by learning the Dutch language, and attending to other preliminaries for a missionary campaign. Whatever he might think of his former views, his excellency was now convinced, that a most important point had been gained; and, as a testimony of his good feeling, he presented Africaner with an excellent wagon, value eighty pounds sterling.

A short time previous to my visit to the Cape, a deputation from the London Missionary Society, consisting of the Rev. J. Campbell and Dr. Philip, arrived, for the purpose of examining the state of our African missions; and to them Africaner's visit was a subject of deep interest. It appeared to be one of the happiest moments of Mr. Campbell's life, to hold converse with the man, at whose very name, on his first visit to Namaqualand, he had trembled, but on whom, in

answer to many prayers, he now looked as a brother beloved. Often, while interpreting for Mr. C., in his inquiries, I have been deeply affected with the overflow of soul experienced by both, while rehearsing the scenes of by-gone days.

Africaner's appearance in Cape Town excited considerable attention, as his name and exploits had been familiar to many of its inhabitants for more than twenty years. Many were struck with the unexpected mildness and gentleness of his demeanor, and others, with his piety and accurate knowledge of the Scriptures. His New Testament was an interesting object of attention, it was so completely thumbed and worn by use. His answers to a number of questions put to him by the friends in Cape Town, and at a public meeting at the Paarl, exhibited his diligence as a student in the doctrines of the gospel, especially when it is remembered that Africaner never saw a catechism in his life, but obtained all his knowledge on theological subjects from a careful perusal of the Scriptures, and the verbal instructions of the missionary.

MY AUNT PRISCILLA.—No. IX.

FAMILY CONNEXIONS CONTINUED—FRIENDS AND ACQUAINTANCE.

FAMILY connexion and cordial friendship do not always co-exist, though it is most desirable that they should do so. In the formation of family alliances, where the consideration is entirely overlooked, or not sufficiently regarded, of the adaptation of the families as well as the individuals to harmonize, subsequent coldness or alienation will naturally result, and, at least, mar the completeness of family satisfaction. A friendly intercourse had long subsisted between the family of my aunt Priscilla, and that of which she was ultimately to become a member, she herself being the bond of union, the "corner stone, polished after the similitude of a palace," Psa. cxliv. 12. But while nothing more than a general kind of friendly respect subsisted between the two families, my aunt Priscilla deemed it a high privilege to be permitted to cultivate a close intimacy with Mrs. Maurice, a lady of sterling good sense, exalted piety, and extensive experience. My grandfather had been trustee for Mrs. Maurice under her marriage settlement, and was also executor to the will of her husband. Hence he was frequently brought into contact with her, and always spoke of her with high respect, as the most business-like woman he ever met with. He had to do with some who continually annoyed him by their unreasonableness, selfishness, and caprice. His usual expression of contempt on such occasions was, "A mere fiddle-faddle fine lady; just set her beside my friend Mrs. Maurice, and see what she is worth." The expression was accompanied by the action of elevating one hand and depressing the other, like the motion of a pair of scales when tried with vastly unequal weights.

Such being the opinion entertained by my grandfather of Mrs. Maurice, the growing intimacy of that lady with his wife during the last few years of her life, and afterwards with his daughter Priscilla, was not at all displeasing to him. He justly ascribed to it a beneficial influence in the formation of his daughter's character. Perhaps he was not altogether aware of the precise mode of its operation, or in how great a degree it tended to inspire her with more liberal views than his own. How could he be, when its practical influence was all on the side of filial reverence and compliance? Still more insensibly to himself, though perceptibly to others, did my grandfather's own prejudices give way, and his views, in many respects, become more liberal and expansive, and his manners more social and cheerful, though his practice was not a whit the less conscientious and circumspect. He was not less exact, but he was more amiable.

The quiet influence of this excellent friend was most beneficially exercised in reference to the most important of all concerns. If not positively instrumental in awakening in the mind of her young friend its first solicitude after an interest in the "one thing needful," she unquestionably led the young disciple to form clear and comprehensive views of Divine truth, and encouraged her in the pursuit of whatsoever things are lovely, and of good report. It is scarcely possible too highly to appreciate the value of a truly judicious Christian friend, and one possessed of "an excellent spirit," Prov. xvii. 27, to the young convert just setting out in the ways of religion. Much of future stability, completeness, and usefulness may be traced back to this circumstance; while, on the other hand, the newly awakened spirit, with all the vividness of first feelings and impressions, if

cast upon the directing influence of one of disproportionate views, eccentric zeal, or unlovely temper, will in all probability receive an unhappy bias, by which its energies will be neutralized, cramped, or misdirected, through the whole course of future life.

My aunt ever gratefully acknowledged the advantages she had derived from the valued friend of her youth, and often traced back to her counsel and example the adoption and maintenance of those correct and holy habits by which her character was adorned, and her usefulness promoted. Nor was it less in her domestic relations and duties than in her Christian experience, that my aunt valued the judicious and matronly counsels and observations of her mother-in-law. It must have been highly gratifying to my uncle, and it has often struck me as tending very much to cement his affection and to enhance his respect for his wife, so frequently to hear her quote the maxims and practices of his parent, and adopting them in the regulation of her own household. It is well when the elder matrons in a family are capable of instructing the younger, and willing to impart the stores of their wisdom and experience, without assuming a tone of domination or reproof; and well when the younger have good sense and good feeling to improve by such advantages.

A visit from this venerated relative was regarded by all the household as a high privilege, and while my uncle and aunt, of course, chiefly enjoyed the pleasure of familiar intercourse, every child and every servant in the family was wont to look for and treasure up some gleanings of holy instruction, some maxim of sound wisdom, some lesson of practical experience, some anecdote of lasting interest. It was during one of these visits that the old lady was seized with illness from which she never recovered. She died in the house of her son. Her last hours were solaced by the affectionate attentions of filial devotedness, in which every member of the family took a willing share. Her spirit was sustained by the hopes and consolations of the gospel, and her memory was embalmed for genuine, consistent, and exemplary piety.

I have said that my aunt often expressed her obligations to her venerated mother-in-law. It was her privilege, also, to requite them. The benefits of friendship are reciprocal, and may result alike from the vivacity and energy of youth, and from the mature wisdom and experience of age. The pious old lady had her trials, and often sought her solace, next to the consolations of religion, in the sympathy of her daughter-in-law. Her own and only daughter was to her a source of the keenest distress. This young lady was beautiful, clever, and accomplished; but her tastes and pursuits were wholly uncongenial with the wishes of her pious mother. She was a "lover of pleasure more than a lover of God." Possessing an independent property, and a high and haughty spirit, she spurned parental counsel and control, estranged herself from her mother, mingled in the society of the gay world, and married a man of high birth, but of vicious character and infidel sentiments. She accompanied her husband to the Continent, and, for several years, was lost to her family. By one of those seemingly small contingencies on which are suspended important results, and which we too frequently term accidents, though they are evidently under the direction of an unerring Providence, my aunt unexpectedly met with some old acquaintances of her parents, whom she had not seen for many years. They had recently returned from the Continent, and in the course of conversation happened to mention the distressing circumstances of one of their fellow passengers, an English lady, who had been deserted by her profligate husband, and who had returned to her native land in a state bordering upon distraction and destitution.

A few inquiries which the parties were enabled to answer, served to identify the unhappy lady with the beautiful and high-spirited Helen Maurice. My uncle was at this time travelling on the northern circuit, and was not expected to return home for several weeks; and his mother was in too enfeebled a state to bear much fatigue or excitement. Considering, too, the uncertainty of obtaining a meeting with the object of solicitude, and of the state of mind and feeling in which she might be, if found, my aunt forbore to impart to her mother-in-law the information she had obtained, and, with the energy, promptitude, and discretion she uniformly manifested in cases of emergency, immediately proceeded herself to the seaport town where the passengers had landed; and, by means of the clew furnished by her first informants, traced out the object of her search;

with some difficulty obtained an interview; and, by kindness and sympathy, won upon her confidence, and induced her to return to the arms of her injured, but forgiving parent. "Dearest Priscilla," said the mother, writing to my aunt, in reference to this affair, "you have indeed acted as a disciple of Him who came to seek and to save that which was lost. You already, in some degree, enter into the joy of your Lord, in the degree of success which has attended your benevolent effort; and I trust—yes, I believe—you will have lasting, increasing evidence that you may rejoice over your poor sister as a sinner who truly repents."

These pleasing anticipations were happily confirmed: the proud spirit was subdued, the world was forsaken, the long neglected and despised ways of religion were tried, and found, even in the midst of worldly trials and privations, to be ways of pleasantness and paths of peace. Yes, even the bitter tears of repentance are sweeter than all the honied pleasures of the world and sin. Such was the happy experience of the returning Helen, as it has been of all who have tried the experiment. Helen G—— became a humble, consistent, and devoted Christian. Her peculiar circumstances led her to adopt a life of comparative seclusion; but she was a comfort to the closing days of her aged mother, she maintained a warm and grateful friendship with my aunt Priscilla, and her society was highly valued by the very few select friends whom she could be induced occasionally to meet.

It was not till after her death that even my aunt was aware of the full extent of the wretchedness and danger from which she had been the honoured instrument of rescuing her. Had my dear aunt suffered the delay of a few hours in carrying out her benevolent impulse, the object of her solicitude would have been past the reach of human effort. She was on the very brink of suicide, when providentially rescued by a relative against whom she had always indulged the most bitter prejudice and dislike.

Together with this affecting communication, there was found a paper in the handwriting of Helen G——. It was probably an extract which she had copied, as parts of it were distinguished by inverted commas. It was headed thus:

"*The power of love, the secret of success, exemplified in dear P. M.——.*"

"Another means of conversion is, a kind, affectionate spirit, a spirit of love. By this such wonders are wrought and such mighty efforts produced as justly astonish the universe. When God would rescue miserable sinners from ruin, he transformed himself into love. He "so loved the world, that he gave his only begotten Son," John iii. 16. When Christ would redeem us from eternal death, love brought him down from heaven to earth, and love nailed him to the cross. When the apostles were sent to convert the world, the means to be employed was the display of the infinite love of God to man. Would we be instrumental in the conversion of sinners, love to them must be abundant in our hearts, and be poured forth in every look and word and action. It is a maxim, by which all our efforts should be animated and regulated, that every thing valuable that is to be gained in this world, bad as it is, is to be gained by love; that every thing which is to be done, is to be done by love; and that nothing can be procured for the eternal happiness of men, but what can be procured by love. The largest proportion of love which can be compassed within the human heart, need be employed to pour forth the salutary streams of kindness and affection, to drown the prejudice of those who oppose the truth, to extinguish their hatred, and to engage them to listen with candour and good will."

I need scarcely say, in reference to my aunt's pious and benevolent efforts, that both the subject and instrument of deliverance concurred in extolling the riches of sovereign mercy and saving power. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake," Psa. cxv. 1.

There were a few others with whom my aunt maintained a cherished intimacy, and whose visits I recollect with interest. Some of the conversations to which it was my privilege to listen in the days of my childhood and youth, recur to my mind with pleasing freshness, and afford me hints of instruction, admonition, or encouragement, under the cares and perplexities and trials of riper years. Oh, it is much to be desired that Christian friends, when they meet, should more frequently direct their conversation to that which is good to the use of edify-

ing. They know not to how great an extent it may minister grace to those who hear it, Eph. iv. 29; not merely those to whom it is designedly addressed, but perhaps to some child or servant, on whose ears it may accidentally fall. I do not know the precise nature of the trial alluded to; but I can never forget the tone and manner of a good woman, when, grasping the hand of my aunt, she said, "Yes, my dear friend, it is trying. I never dare suffer myself to think of it without first getting my mind settled on some great first principle, such as, 'Truly God is good to Israel.' When this is done, I can calmly look at my circumstances, and say, 'They are just what God appoints. Could I see the whole as he sees it, I should wish it ordered just as he orders it. But I am ignorant; therefore I must trust. What I know not now, I shall know hereafter, and the developement of his plans will issue in perfect satisfaction and praise. Yes; he leads the blind by a way that they know not; but the light of glory will show that it has been by a right way.'"

These sentiments have often soothed and tranquillized my own mind, long since the lips that uttered them in my presence have been locked in the silence of the grave. It is true, I might have found them in the Bible, and I might have discerned their appropriateness and value; but they seem to come home with fresh force and sweetness from the recollection of the support and comfort they afforded to a Christian in the time of trouble, when I knew not what trouble meant. The experience of former pilgrims is greatly encouraging to those who come after. On these promises, they rested their hopes and confidence, and were sustained. Surely the same promises are firm enough for me. I, too, will venture, for there is no excluding clause. Whosoever believeth shall not be ashamed, Rom. ix. 33.

But I have wandered from my kind aunt and her friends. One of these, in whose society she most delighted, had been her school-fellow. The friendship which, perhaps, originated in similarity of pursuits, and was not as ardent in its early professions, nor as ephemeral in its existence as the friendships of school girls usually are. The young ladies at school discovered a decided preference for each other's society, and had the good sense to render intercourse subservient to improvement. They really wished to improve their advantages, and strove to assist each other in so doing. Hence, their school recollections were not of that kind which often render those who have been companions in youth, ashamed to meet each other in riper years, from the consciousness of the scenes of folly and levity in which they have been partners. It was always with feelings of satisfaction and mutual respect that the young friends met or corresponded with each other. During the interval between leaving school and being settled in life, the interviews were not very frequent, as my grandfather had a decided objection to his daughters leaving home; and almost equally so to their receiving visitors. Either the one or the other seemed to spoil the completeness of his domestic circle. However, a friendly regard was kept alive, which received a fresh impulse when, about the same time, the young friends were brought to know "the grace of God in truth." Then, indeed, they took sweet counsel together, and strengthened each other's hands in God. Subsequent connexions in life rendered them more accessible to each other, and they became identified in each other's interests and circumstances. With lively pleasure, each participated in the enjoyments of her friend; and the ready tribute of warm-hearted sympathy was ever present to soothe under the greater and lesser sorrows of life. The course of my aunt was more uniform—that of her friend, more diversified; she experienced greater alternations of joy and sorrow, prosperity and adversity, but she was enabled to exemplify the Christian under all. She was the daughter of one professional man, and became the wife of another. She had been, in every sense of the word, well educated; that is, not only had she been initiated in the various branches of knowledge usually imparted to young ladies of her station in life, but her mind was stored with correct principles for the regulation of her feelings and her conduct. She was trained to an aptitude for accommodating herself to the varied circumstances of life, and for the diligent and intelligent discharge of the duties arising out of those circumstances. Like the friend of her youth, she shone in the humble sphere of domestic life; and yet possessed spirit and energy for more extensive enterprize when thrown upon her own resources. The small portion which her father was

able to give her on her marriage, was not more than sufficient to meet the expenses of a moderately respectable outfit; and the father of her husband, though able, was not inclined to assist him. He had been guilty of the too common injustice of bringing up his son to a profession which requires respectability of appearance, yet which, under the most favourable circumstances, cannot be expected for many years to afford the means of supporting it; and then turning him adrift, without any assistance for meeting the exigencies of the initiatory period. The young man was talented and assiduous, and gained an extensive practice in a country town. But, in addition to the struggles at the outset of his professional career, fresh difficulties arose from frequent visitations of sickness in the family. For many years, the dwelling seemed to be the constant abode of affliction. Of a numerous family, more than half died in childhood. The health of the mother often gave way under the pressure of grief and fatigue; and the father had several long and dangerous illnesses, which entailed heavy expenses, as well as operated injuriously on his practice. Little were the struggles of this deserving family suspected by casual observers. Little was it known what toilsome efforts of self-denying economy were practised, that they might be enabled to give their children a suitable education; or the anxieties under which they continually laboured, to provide things honest in the sight of all men. After persevering against difficulties for more than twenty years, and meekly submitting to the trying dispensations of Providence, brighter days began to dawn. The surviving children were growing up in life, and discovered dispositions to requite the exertions and fulfil the wishes of their parents. The eldest son, who followed his father's profession, gave early promise of eminence in it; and the period was anticipated, with satisfaction, when, having completed his preparatory studies and exercises, he should return home to share and alleviate the fatigues of his father. A space of about two years yet intervened before the accomplishment of these anticipations could take place. During that period, the aged head of the family died. The disposition of his property was partial and unjust, and devolved little more to the friends of my aunt than sufficed to equip the family in mourning, and assisted in apprenticing two younger sons. What a pity it is, that parents, on whom God has conferred the ability to make all their family comfortable, should thus inflict privation on some, generally the most deserving, and sow the seeds of future heart-burnings and discord in all. In this instance, from the odd temper of the father, little or nothing had been expected by his least favoured son, and, therefore, no great disappointment was felt. Besides, that part of the family possessed a treasure of which others were ignorant, and in comparison with which, thousands of gold and silver shrink into insignificance. They had learned to be content with such things as they had, and to realize the import of the promise, "I will never leave thee, nor forsake thee," Heb. xiii. 5. But fresh trials awaited the struggling pair; as if at once to make them keenly feel the privations entailed on them, by the cruel unkindness of an earthly parent, and to endear still more to them an interest in that Father who is never unkind, never unmindful. Mr. B. was again visited with illness: the attack was far more severe and of longer duration than any previous one had been. His life was long despaired of; and when, at length, hopes began to dawn, they were beclouded by indications of remaining feebleness that would entirely unfit him for the duties of his profession, and his hopeful son was not yet officially qualified to enter it, and there was little chance of retaining a prosperous practice in the hands of an assistant, however competent, when the principal was not able even to superintend it. Trying as was the measure, as it involved giving up the present means of support for the family, and also relinquishing the long-cherished plan of establishing the son in the father's connexion, it became necessary to give up the practice, and trust for the future; yes, trust, not when present resources almost equalled present exigencies, but when no resource remained but the faithful word of God, which had long been believingly obeyed, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed," Psa. xxxvii. 3. And the result did not invalidate the observation of the inspired penman of that promise, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," ver. 25.

That tender, anxious wife, as she

bended over the wasted form of her beloved invalid, and ministered to him some little delicacy or comfort, procured by her own self-denial and ingenuity, and while he was yet too feeble to share her anxiety as to the means of supplying his returning wants, was enabled to quiet her agitated feelings by the consideration, "Our Father knoweth what things we have need of:" "O Lord, we know not what to do, but our eyes are up unto thee." At this very juncture, when no human source of supply presented itself, a way was most unexpectedly opened to competence and comfort.

The elder Mr. R. left one brother, a man yet more singular and capricious than himself; one who had almost entirely estranged himself from his relatives, and of whose resources they were altogether ignorant; still less could they calculate on being benefited by them: so far from it, the announcement of his death, in a London paper, only elicited from Mrs. R. the remark to one of her daughters, "I suppose that is an uncle of your father's; but I do not know, and it will be better not to mention it to him, as every thing agitates his weak frame." A few hours, however, brought an express announcement of the fact, coupled with an intimation that his nephew was the principal legatee. His property amounted to many thousands.

The life of the invalid was prolonged several years, and though he never laid aside the valetudinarian, he so far recovered his health as to be able to enjoy the freedom from care, and accession of comfort, resulting from his change of circumstances, as well as the affectionate attentions of his faithful partner and beloved family. Through this long and varied scene, the epistolary correspondence kept up between my aunt and the friend of her youth, was a source of mutal comfort and instruction; and after the death of Mr. R., the occasional interchange of a visit afforded new and hallowed pleasures. My youthful recollections of the conversations between the two old ladies, which I was not unfrequently permitted to enjoy, tended much, under the blessing of God, to stamp on my mind the conviction:

> 'Tis religion that can give
> Sweetest pleasures while we live,
> 'Tis religion can supply
> Solid comfort when we die.

Old Mrs. V., too, must not be forgotten. But she, together with the minister whom I recollect as an intimate friend of my uncle and aunt, and some more casual and occasional visitors at their house, will furnish matter for another paper. C.

GENUINE HUMILITY

Consists in a just sense entertained of ourselves, considered as creatures, compared with God. As repentance arises from the consideration of our sinfulness, compared with the holiness of God's law and nature; so humility springs from a just comparison of ourselves as *creatures*, with the self-existent, independent, and all-sufficient God. The essence, existence, and perfections of Jehovah are uncaused and absolute. He knoweth neither beginning nor end; neither variableness nor shadow of turning. He is before all and above all; therefore humility is no *Divine* virtue. But we are dependent upon him in all respects; in essence, in existence, in active powers and good qualities. Without him we are as nothing, and can do nothing that is truly good. All our springs of sufficiency are in him alone. He who thinks that he has any degree of goodness, physical or moral, in principle or in act, which is not immediately from God; who supposes that he has a power of preservation, in any respect distinct from the operative Divine will, is in the same degree the subject of ignorance and pride. If we would disrobe ourselves of the worthless garment of pride, let us view the character of God, and compare it with our own. In that perfect mirror we may see that there is an infinite difference, and that God *alone* is distinctly good; and then "of less then nothing we may boast, and vanity confess." In that mirror we may see the true temper of the first perfect Adam; of the second Adam, who was meek and lowly of heart; and may behold the profound reverence and unutterable joy of the myriads of heaven.—*Dr. E. Williams.*

ADMIRATION.

The portion of time and attention mankind are willing to spare from their avocations and pleasures, to devote to the admiration of each other, is so small, that every successful adventurer is felt to have impaired the common stock. The success of one is the disappointment of multitudes.—*Robert Hall.*

Curious nest of an African bird.

NEST OF THE PINCPINC.

(*Cysticola textrix*, Swains.)

THE curious nest figured above is a beautiful example of those kinds which present a globular contour, with a small passage leading to a snug chamber, in which the eggs are deposited and the young reared. The artificer is a little bird not uncommon in South Africa, named by Levaillant the pinc-pinc, (*Cysticola textrix*, Swains,) and of which he gives an interesting account in his work on the birds of Africa, (Vol. iii., page 88, plate 131.)

Pendant nests of various figures are constructed by many birds, and among these the pensile weaver bird of South Africa is especially celebrated. The nest of the pinc-pinc, however, differs from that of the weaver bird in many essentials, and particularly in this: it is not composed of intertwined grasses, but of the down of plants, felted, as it were, so as to form a tolerably compact, though soft and delicate fabric. Besides, the weaver bird's nest has a long neck, forming a passage into it, and with the opening downwards, as the nest swings from the twig or palm leaf; in the nest of the pinc-pinc, the narrow entrance is at or near the upper portion of the dome. In addition, it may be observed that this nest does not swing freely, but is more completely attached to the twigs which support it. It is generally among the twigs of thorny shrubs that the pinc-pinc places its nest; sometimes, however, at the extremity of the branches of trees. That of which Levaillant gives a figure was attached to the twigs of a mimosa.

The nest of this bird is usually of great comparative size, but in this respect different specimens are found to vary greatly; however large they may be, still it must be observed, that it is only in external volume, the walls being very thick, while the interior cavity of the largest does not exceed that of the smallest. Abundance or deficiency of material may tend to create this difference, which varies from five, six, or eight inches, to a foot in external admeasurement, or even more, the diameter of the cavity within being about three inches.

It is, as already mentioned, of the down of plants that this elegant nest is made, and hence it varies in colour, according to that of the raw material from which it is fabricated; often it is of snowy whiteness; in other instances, brownish.

Its external form, though globular as a whole, is irregular according to the ramifications or tournures of the branches on which it rests, and to which it is so intimately attached, that it is impossible to remove it without tearing the composition, and leaving flakes and shreds of it still adherent; the twigs, indeed, pass through

the substance of its walls, and are firmly embraced by the felted mass of down. It is, however, only externally that irregularity prevails; examined internally, we are surprised that a feeble little bird, with no other instruments than its beak, wings, and legs, should have succeeded in rendering the lining of down as united and as smooth as cloth even of delicate texture.

The entrance into this smooth and soft chamber, is a narrow, circular orifice, through a short neck, projecting from some part near the upper portion of the dome, as convenience or the situation of the nest may determine. At the base of this neck, below it, there is a little nick or shelf, having the appearance of a small open nest, resting against the large one. It is generally believed at the Cape of Good Hope that this little nest-like projection is formed expressly as a resting place for the male, who, keeping guard like a sentinel, while his mate, buried in the nest itself, is sitting on her eggs, is ready to apprise her of danger on the appearance of enemies. Levaillant smiles at this idea, which is more ingenious than correct, and he affirms that this ledge is for no such purpose; that the male takes his turn in incubation; and that neither, as he has ascertained from repeated observation, keeps guard while the other is thus occupied. This recess or ledge serves, in fact, no other purpose than a perch, placed so as to enable the bird to pass the more easily into its nest, which without this contrivance it would effect with difficulty, as it could not, on expanded wings, insinuate itself into the small entrance. Besides, the external softness of the nest is such as to prevent the bird from habitually sitting upon it, for the repetition of this act would disarrange its structure; but the ledge is as firmly compacted as the interior of the nest. The form of this appendix varies; sometimes there are two or more, and when the entrance of the nest is so placed that a branch or twig serves the requisite purpose, this ledge is often wanting. "In general," observes Levaillant, "these ledges are so narrow, that the bird, small as it is, could not easily perch upon them; much more difficult, then, would it be for the bird to which Sonnerat attributes this nest, namely, a species of tit, which I have described under the name of *mésange grisette*. Besides, as I have said, I have examined the habits of these birds whenever an opportunity presented, and I have never once observed one placed as sentinel on the ledge; but I have seen the male and female, on arriving at the nest, perch themselves on the nearest bough, thence hop upon the edge of this ledge, and then, thrusting their head into the hole, dart into the nest."

From the same naturalist we learn that these birds are remarkably tame, especially in the remoter districts, and that there is no necessity for the observer to stand at a distance in order to watch their actions; they will enter their nest, even though a person be close by, and will pass and return unsuspicious of molestation from man.

It must not, however, be supposed that this fearlessness is displayed in the densely colonized districts. Man soon makes himself the terror of the brute creation. Many are the enemies from which the pinc-pinc suffers: its beautiful warm nest is often usurped by more powerful birds, who drive away the industrious pair, having broken the eggs or killed the young. Tree snakes also frequently devour the nestlings, and lie coiled up in their place.

The nest of the pinc-pinc, moreover, is often chosen by a species of cuckoo (the gilded cuckoo, or Didric, *Cuculus auratus*) as a receptacle for one of its eggs which is hatched by the former, the young one being reared to the injury or destruction of the nestling pinc-pincs, and also of the nest. The latter, indeed, is disarranged in proportion to the growth of the cuckoo, and at last torn open. It is impossible that this cuckoo, though one of the smallest of its tribe, should enter the nest in question, but it conveys its egg in its beak, and so introduces it. To this curious fact in the history of the gilded cuckoo, Levaillant alludes in his account of the pinc-pinc, but more fully in that of the species itself. The details are quoted in the "Introduction to the Study of Birds," (page 281,) published by the Religious Tract Society.

The habits and manners of the pinc-pinc resemble, according to Levaillant, those of our own wren, and in some points those of the lark. It is active and restless, and incessantly in motion, hopping from branch to branch among the trees or brushwood in quest of food; like the wren, which it resembles much in size and colour, or the fantail warbler, to which it is nearly related, (see Introduction to Study of Birds, page 161,) it has a habit of raising up its tail, and of warbling or twittering all the time it is thus busily engaged. Like the lark, it often rises perpendicularly in the air, to a con-

siderable elevation: while ascending, it vibrates its wings rapidly, and utters an incessant cry, resembling the words "pinc-pinc, pinc-pinc," whence its appellation. These aërial performances are principally exhibited by the male during the pairing season; should a gust of wind blow while it is elevated, it is carried out of sight, unable from its lightness to contend against the current; but if the air be calm, it descends from its altitude in an oblique line, but without closing its wings.

The male and female are seldom far apart, and may be generally seen together, excepting while she is brooding over her eggs or young.

The colours of the pinc-pinc are very plain; the feathers of all the upper parts of the body are of a dark brown in the centre, with a pale border; the under parts are of a reddish white, freckled with brown. The tail is very short, and graduated, so as to expand in the form of a semicircle; the outer border of each feather composing it is pale brown, the inner dusky brown; the tips are white.

M.

"COME UNTO ME."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matt. xi. 28—30.

Among the numerous illustrations of our present subject, which spontaneously rise to our recollection, this passage is one of the first, and claims our attention by its pre-eminence of grace.

A message from the Baptist, which is related at the opening of the chapter, had led our Lord to advert to that prevailing impenitence and unbelief, which had resisted both the preaching of John and his own ministry and miracles. "Woe unto thee," said he: or, "Alas! for thee, Chorazin! alas! for thee, Bethsaida!" He might have called down fire upon them, like that which desolated the cities of the plain; for he affirms that their guilt exceeded that of Sodom and Gomorrah. But though he seems, at the moment, to have taken a wide survey of human depravity, and to have been deeply afflicted at the sight, he prayed for no vengeance, breathed no desire to relinquish the work of saving ungrateful man. On the contrary, as if he feared that, by upbraiding the people for their unbelief, he had been placing himself in an unwelcome light; as if, by glancing at the topic, he had been actually doing violence to his own benignity, repressing for a time the current of benevolence, which constantly flowed through his heart; as if he now felt all the Saviour return again into his breast, he exclaimed, with Divine compassion, with an irresistible kindness that would not be denied, "Come unto me, and I will give you rest." To add force to his appeal, he prefaces it with a declaration of his Divine relation to the Father, of the identity of their character, and of the fact that, as our Redeemer, all things are delivered into his hands. Therefore, saith he, "Come and partake; all things are mine; come, and share them. I have received them for your enjoyment and use: come, and let me confer them upon you. I am made the treasurer, the almoner of all the riches and resources of the Divine nature; and you are to be made the happy recipients; come, and let me make you the richer by the free gift of eternal life."

Had the invitation been addressed to any one class exclusively, how invidious an office would it have been to proclaim the gospel; and how mournful the feelings with which many would retire from hearing it; for they would find that it was not meant for them. But it knows no such exclusion. It addresses us by a description which is common to humanity; its boast and glory is, that it is intended for all who need it, all who labour and are heavy laden. It does not even pry into the cause of our restlessness; it does not ask what occasions our distress; it only inquires, whether or not we are the subjects of disquietude. If we can look within, and pronounce all calm and tranquil there; if we can look around on the various circumstances and relations of life, in which we are concerned, and backwards on the history of our past life, and forwards into the eternal future, which we are rapidly approaching; if, on taking this survey, we can see no cloud in the whole horizon to disturb our repose, then may we take it for granted, the invitation was not meant for us. Or if we can point out one whose heart is corroded by no care, restless after no object, disturbed by no apprehension, we have discovered an individual uninterested in this appeal. But till then it admits of

no restriction: its application is universal.

In uttering it, our Lord undoubtedly selected language which would meet the condition, and fall soothingly on the ear of every man. He had surveyed, on the morning of creation, the vast and disordered abyss of chaos; and he had silenced its tumults, and reduced every element to order. He had sailed with his disciples in a storm, which threatened them with destruction, and had calmed it to rest; but when he surveyed the condition of man, he beheld a storm more furious and deadly than that which raged on the sea of Tiberias, and a scene of confusion more appalling than that which chaos presented on the morning of creation. His eye travelled over scenes and wastes of human woe; scenes in which he saw the chains of captivity; the pains of superstition; the struggles of poverty; the disappointments of ambition; the misgivings of the self-righteous, and the exhausted efforts of the sinner, lashed by the reproaches of an angry conscience, and aiming to escape from a load of guilt. He heard the thickening cries of misery; his ear caught a sigh, or a sound of woe, from every habitation, every breast of man; a never-ebbing tide of the sounds of anguish, strife, and death. His omniscience penetrated every heart, and saw the tooth of care corroding the peace, not merely of the poor and the afflicted, but preying alike on the learned, the wealthy, and the mighty of the earth. He beheld a storm, in which every one was seeking for shelter, without knowing where to obtain it; and, voluntarily exposing himself to all its horrors, he pressed forth into the midst of it, and exclaimed, with a heart which felt and bled for them all, "Come unto me, and I will give you rest."

This is an invitation from which no peculiarity in our character or condition can possibly exclude us. If any such exception could be named, it must be the peculiar accumulation of our guilt, or the amount of our misery; but this, so far from excluding, brings us more completely within the scope of its grace. Were it possible for a man to unite, in his own individual person, all the wants, and guilt, and capacities of the whole human race, the invitations would only address him in a more personal manner, and with a deeper emphasis of compassion. And shall all this benevolence be lost on us? In the name of all that is tender and gracious, he urges us to come. He addresses us as if we had never offended him, nor had rendered it necessary that he should suffer on our account; as if, in contemplating our wants, he had actually forgotten our depravity and guilt. Indeed, had he himself been the offending party, and had entailed on us all the evils we suffer, he could not have employed language more affectionate, nor have manifested greater solicitude to relieve us. Had he descended from heaven to announce only this single invitation to our guilty race, it is so graciously adapted to our condition, that it would have fully justified the important mission, and ought to have endeared him to every human heart.—*Dr. Harris.*

INDIGO.

Indigo is a substance so valuable for the production of a blue dye, and its manufacture and uses are so worthy of being known, that a few remarks upon it will be likely to interest the reader. Of all the vegetable colours employed in dyeing, it is by far the most important; and no substitute has been obtained, although many attempts have been made to find one. Unlike most other vegetable dyes, it is extracted in foreign countries, and imported into Europe, in a state fit for use. Of the plants from which it is obtained, we shall presently speak; but we shall first give a brief sketch of its history.

Indigo was certainly known to those nations which we are accustomed to call the ancients; but its early history is wrapped in obscurity. It is generally supposed that the substance called indicon by Dioscorides, and indicum by Pliny and Vitruvius, was the indigo of modern times. Vitruvius mentions it in a very casual manner, after having treated of the preparation of vermilion.

"Chrysocolla," he says, "comes from Macedonia, and is found in the vicinity of copper mines. Minium and indicum, by their names, indicate the places from which they are obtained." The substance here spoken of as indicum, was therefore brought from India; and when we consider the difficulty there was at that time in importing any substance from that country into Europe, it is not surprizing, that we know but little of its early history. The only communication was overland to Babylon, or through Arabia, up

the Red Sea to Egypt. This, however, we know, from ancient authors, that the indicum, when reduced to a powder, was black; but when mixed with water, gave a tint which was intermediate between purple and blue, and that it was used for colours and dyeing.

In several of the ancient records, as early as the twelfth century, we find the mention of indigo; and Marco Polo, who lived in the thirteenth century, and spent a large portion of his life in travelling, states, that it was used by dyers in the kingdom of Concan, and even described the method in which it was prepared. Francesco Balducci Pegolotti, an author who lived in the fourteenth century, gives in his works, many curious particulars concerning the trade in his day, and the various kinds of indigo employed by the dyers.

There is much reason to think, that it was one of the substances brought from India by the earliest Portuguese traders. The first ship returned to Europe in 1499, and Barbosa, who accompanied Magellan in his voyage round the world, gives the current price in 1516; and the same substance is mentioned by Corsali, in his letters from India, written the following year. All these circumstances tend to prove the early use of indigo, and the estimation in which it was held as a dye.

Upon the discovery of America, an attempt was made to manufacture indigo from an indigenous plant, to which the early settlers were in all probability prompted, by observing, that some of the native Indians dyed their bodies with a vegetable blue. Whether the plant, from which the American indigo was obtained, belonged to the same genus as that found in Asia, has not been ascertained; but it is well known, that the indigo brought from India, was so superior to all others, that the dyers refused to use any other. "At first," says Mr. Barlow, "only a small quantity of indigo was added to the woad, by which the latter was much improved; more was afterwards gradually used, and at last the quantity became so large, that the small admixture of the woad served only to revive the fermentation of the indigo. Germany thus lost a production by which farmers, merchants, carriers, and others, acquired great riches. In consequence of the sale of woad being so much diminished, a prohibition was issued against the use of indigo by Saxony, in the year 1650. In the year 1652, duke Ernest the pious caused a proposal to be made to the Diet by his envoy, Dr. Hænnen, that indigo should be entirely banished from the empire, and that an exclusive privilege should be granted to those who dyed with woad. This was followed by an imperial prohibition of indigo, on the 21st of April, 1654, which was enforced with the greatest severity in his dominions. What was done in Germany, with regard to Thuringia, was done in France with regard to Languedoc. In consequence of an urgent representation of the states of that province, the use of indigo was forbidden in 1598; and this prohibition was afterwards repeated several times. But in the well-known edict of 1669, in which Colbert separated the fine from the common dyers, it was stated, that indigo should be used without woad; and in 1737, dyers were left at liberty to use indigo alone, or to employ a mixture of indigo and woad."

In England the woad was never cultivated, and there was not, therefore, the same inducement to place a restriction on the use of indigo. But, on the other hand, numerous advantages were to be gained by its introduction. Consequently we find, from the days of Elizabeth, that all the laws passed in this country, having any relation to indigo, have tended to increase its consumption; and it is well known to be, in the present day, a very important article of commerce.

Indigo is obtained from a species of plant belonging to the genera, Indigofera, Isatis, and Nerium. The Indigofera tinctoria is found in the East and West Indies, and in China, and yields a dye of tolerably good quality, and in large quantities. The Indigofera anil is an American plant, and produces a more excellent dye. The Guatimala indigo, or Indigofera disperma, is a more woody plant than the others, and furnishes a superior colour: it is obtained in the East Indies and in America. The quality of the indigo obtained from the Indigofera argentea is good, but that from the pseudotinctoria is the best. The Isatiis tinctoria is the woad of Europe. Much of the East Indian indigo brought into the European market is from the Nerium tinctorium. The best indigo is obtained from that portion of Bengal lying between the river Hoogly and the main stream of the Ganges.

The cultivation of indigo is in India a matter of considerable importance. It succeeds best in a light but rich soil,

and in a climate where it has the full heat of the sun, but is occasionally refreshed with showers. Nor is it less necessary that the ground should be well cleared of weeds, and drained. The seed should be sown when the earth has been moistened with rain, or when rain is falling, for it will otherwise be burned up by the heat, and the vegetating principle be destroyed. The sowing commences at the end of March, or the beginning of April, and is performed in the following manner. A number of labourers, who are generally slaves, are placed in a line at a short distance from each other, and walk across the field, making a small trench with their hoes. This being done, they return in the same line, dropping the seed, which they afterwards cover with earth. The trenches are about a foot apart, and about twelve pounds of seed will sow an acre of land. If the weather be moist, the plant will make its appearance in four or five days; and it grows so rapidly, that, in the middle of June, or the beginning of July, it may be cut for the first time, and this may be repeated at an interval of about six weeks, care being taken to choose wet weather, or the plant will certainly be killed. The first cropping is always the most valuable, yielding the best indigo. Still it is found profitable to cut as often as possible, frequently as many as four times; each produce, however, being inferior to the one which preceded. The plant most abounds with the dyeing principle when it has just come to maturity, that is to say, when it is in flower.

Let us now inquire into the process by which the indigo is manufactured, and made fit for introduction into the market as a dyeing material. There are two processes by which this is done; one, by the fermentation of the fresh herb, both leaves and stem; the other, by the maceration of the dried leaves: of both of these we shall briefly speak.

1. *From the green plant.*—The cuttings of the plant being brought from the field to the manufactory, are placed in a large stone cistern, called the fermenting vat, or steeper, which is about three feet in depth, and twenty feet square. In this the cuttings are closely packed in layers, and to within five or six inches of the surface, and confined at the top by bamboos, so that they may not rise during the chemical process which follows. Water is then poured in, and an active fermentation almost immediately commences. In nine or ten hours, the liquid will present the appearance of boiling, from the agitation produced by the violent fermentation. When this has a little subsided, the liquid is drawn off into another stone cistern, the top of which is at the same height as the bottom of the other; so that it flows without impediment, or requiring any attention. The liquid thus drawn off has a bright yellow colour, and is to be kept in a state of constant agitation, by a kind of oar called a busquet, with which workmen continue to beat it. While this is going on, other labourers are employed in removing the exhausted plant, and placing it in the sun to dry as a fuel, and in laying fresh plants for fermentation.

After the liquid in the lower vat has been beaten for an hour or two, the indigo begins to be precipitated. It may seem strange and unaccountable, that the beating of the liquor should be of any service, and yet it is a process which must be followed, and is of the greatest importance. In the first place, it is a means of setting free the carbonic acid gas; it exposes fresh surfaces of the liquid to the atmosphere, by which the requisite quantity of oxygen is obtained; and in the last place, it tends to promote the agglomeration of the indigo. Several other processes are then adopted, and the indigo is collected in a bag, and submitted to pressure, after which it is cut with a brass wire into pieces, about three inches cube, and dried.

2. *From dried leaves.*—When indigo is to be made from the dried leaves, the plant is cut in the same manner as in the former process, and the leaves are separated from the stems by threshing. When the leaves have been kept for about a month, they are then in a fit state for the manufacture of indigo. This is done, by placing them in about six times their bulk of water, and leaving them to macerate, until a fine green-coloured liquid is obtained. This liquid is then carried off into the lower cistern, or bearer; and by operations similar to those used in the former case, the indigo is prepared for the market.

Dr. Roxburgh, of Calcutta, communicated to the Society of Arts an interesting description of the method of preparing the nerium indigo. This is obtained from the leaves of an elegant middle-sized tree, with a short erect trunk, from one to two feet in diameter, and from

twenty to thirty feet high. The leaves are from six to ten inches long, and about three inches wide; and the method of obtaining indigo from them, is similar to that already described, except that heat is employed.

Merchants are accustomed to speak of several kinds of indigo, such as the copper-coloured, the purple, and the blue. These varieties may probably be traced to the character of the plant from which they are extracted, the time of cutting, the method of manufacture, and many other circumstances, which, although apparently unimportant, may have a great influence upon the product.

We might here mention a variety of interesting chemical experiments, which may be made with indigo; but our space will compel us to confine our attention to a few facts relative to the use of this substance in the arts.

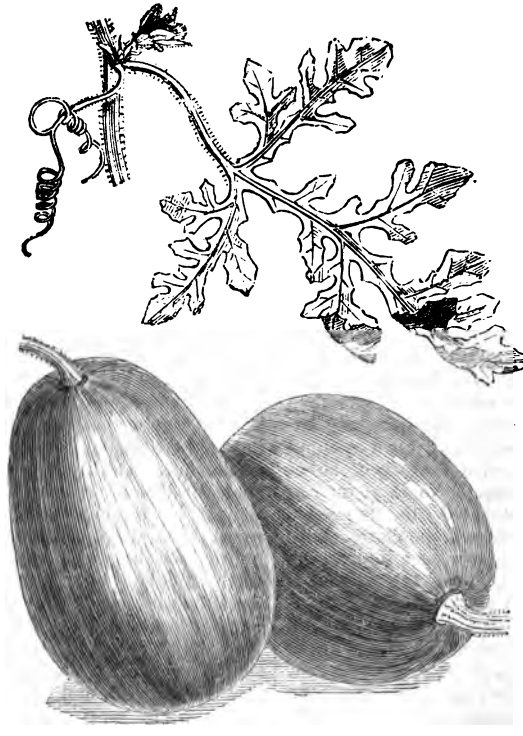
Indigo is not soluble in water, and yet can only be employed as a dye when in a liquid state. The blue vats of the dyer contain a solution of indigo, formed by dissolving it in sulphuric acid, and with the action of heat. The cloth is first impregnated with a mordant, and is then immersed in the vat. After having undergone the various mechanical manipulations of the dyer, it is washed, either in a running stream, or in large quantities of water. When the superfluous dye has been thus removed, the cloth retains a blue colour, more or less intense, according to the strength of the solution of indigo in which it was dyed.

Indigo is but little used in any other art than that of dyeing. The starch-maker employs it, to give a blue colour to his manufacture, and from it, also, two colours are made for artists. One of these, sold in cakes under the name of indigo blue, is formed simply by mixing the powdered indigo with gum or isinglass, a small quantity of sugar being sometimes added. The other colour, known in commerce under the name of intense blue, and by chemists, as indigotine, is a most remarkable and curious preparation. If indigo be powdered and subjected to a high temperature, a vapour will be given off, which, on cooling, will crystallize in the upper parts of the vessel. The crystals are of a prismatic or needle form, and have externally a lustrous copper hue; but they are also transparent, and when viewed against the light, have an intense and pure blue colour. They are ground, and made into cakes by artists' colourmen, and possess a vastly superior tint, and are more easily used, especially by those who paint in water colours, than the indigo blue made from the raw produce of the fermented leaf.—H.

THE FIRST FRUITS OF REASON.

The situation of man on the globe he inhabits, and over which he has obtained the control, is in many respects exceedingly remarkable. Compared with its other denizens, he seems, if we regard only his physical constitution, in almost every respect their inferior, and equally unprovided for the supply of his natural wants, and his defence against the innumerable enemies which surround him. No other animal passes so large a portion of his existence in a state of absolute helplessness, or falls in old age, into such protracted and lamentable imbecility. To no other warm-blooded animal has nature denied that indispensable covering, without which the vicissitudes of a temperate, and the rigours of a cold climate, are equally insupportable; and to scarcely any has she been so sparing in external weapons, whether for attack or defence. Destitute alike of speed to avoid, and of arms to repel, the aggressions of his voracious foes; tenderly susceptible of atmospheric influences, and unfitted for the coarse aliments which the earth affords spontaneously, during at least two-thirds of the year, even in temperate climates, man, if abandoned to mere instinct, would be of all creatures the most destitute and miserable. Distracted by terror, and goaded by famine, driven to the most abject expedients for concealment from his enemies, and to the most cowardly devices for the seizure and destruction of his nobler prey, his existence would be one continued subterfuge or stratagem; his dwelling would be in dens of the earth, in clefts of rocks, or in the hollows of trees; his food, worms and the lower reptiles, or such few and crude productions of the soil as his organs could be brought to assimilate, varied with occasional relics, mangled by more powerful beasts of prey, or contemned by their more pampered choice. Remarkable only for the absence of those powers and qualities which obtain for other animals a degree of security and respect, he would be disregarded by some and hunted down by others; till, after a

few generations, his species would become altogether extinct, or at best would be restricted to a few islands in tropical regions, where the warmth of the climate, the paucity of enemies, and the abundance of vegetable food, might permit it to linger. Yet man is the undisputed lord of the creation; the strongest, the fiercest of his fellow creatures. The whale, the elephant, the eagle, and the tiger, are slaughtered by him, to supply his most capricious wants, or trained to do him service, or imprisoned to make him sport. The spoils of all nature are in daily requisition for his most common uses; yielded with more or less readiness, or wrested with reluctance from the mine, the forest, the ocean, and the air. Such are the first fruits of reason.—*Herschell.*



The Water Melon. *Cucurbita Citrullus.*

CUCURBITACEOUS PLANTS.

The cucurbitaceous plants, of which the cucumber and the gourd are the leading examples, form a very natural assemblage of individuals, allied to each other by marks that are easily recognized by the most common observer. The long climbing stem of the white briony, *brionia alba*, with its spiral claspers, and the form of its green-veined flowers, readily offer to the attentive mind an affinity with the cucumber, though one is made the object of studious care to the cultivator, and the other accounted a wild herb, scarcely worth the trouble of being known and remembered. But before we enter into any particular details respecting the cucurbitaceous family, it will be more regular to give a concise delineation of its distinguishing characteristics. The most conspicuous part of the flower, which some call the corolla, and others, the calyx, is divided into five segments, and has a remarkable contraction just above the germen, upon the top of which it is seated. Some of the flowers yield stamens, and the rest pistils; that is, some furnish the pollen or fertilizing dust, and others, the embryo of the future fruit. Gardeners unacquainted with botanical discrimination and phraseology, have long been able to tell, by a single glance,

whether the flower is barren, or likely to be followed by an edible production in the instances of a cucumber and the pumpkin. The stamens in the barren flowers, are five in number, and are combined into a bundle. The filaments take their origin in the contracted part of the calyx. The anthers have only one cell, and by their mutual junction, form a curious head, like the capital of a pillar, which is grooved with double wavy lines. The reader is doubtless familiar with the external appearance of a blossom belonging to the cucumber, but if one should be at hand at the moment of reading this, he will find that it will recompense the trouble of a closer inspection. The care of the Creator in providing those winding cells for the lodgment of the pollen, and his economical wisdom, in appointing one flower to contribute these fertilizing atoms, and another to furnish a receptacle for their destination and ultimate sphere of usefulness, might suggest some useful lessons in reference to the right disposal of our time and means. Amid the profusion of nature the botanist often traces her economy, and what he is sometimes inclined, with submission, to call her parsimony, doubtless to remind the careful observer that, however copious his means may be, a certain degree of thrift and circumspection must be used in their expenditure. If we closely examine the barren flower, we shall find the unfinished rudiments of the germen. As in the fertile flower, we may sometimes find the imperfect stamens, in the shape of minute points, at the contracted part of the flower. The office of a perfect flower is to bear all those parts which are necessary for the production and maturation of the fruit. But in the cucurbitaceous plants, this office is divided betwixt two flowers, each being required to sustain only half the charge of bringing the fruit to its final state of preparation. This is at once the most simple and philosophical method of considering the matter. If we look at the flower of the potato (*solanum tuberosum*) we shall perceive that the corolla is below the germen; but if, for the sake of comparison, we turn to a fertile flower of the gourd or cucumber, we shall see that the fruit is below the flower. These two conditions are expressed by saying, that the germen is superior in the potato, and inferior in the cucumber. The fruit of the cucurbitaceous family comes under the denomination of a berry; that is, a mass of pulp penetrated with seeds. This berry has generally a solid, more or less tough, and is sometimes so dense as to acquire the consistence of wood by drying. The housewife opens a pumpkin for the purposes of the kitchen, and the traveller breaks up a water melon to allay his thirst: both of them remove the seeds, without ever reflecting, perhaps, that, while in most other fruits, the seeds are attached to a central column, or to walls immediately derived from it, in these instances they are fastened to the outer case which contains them. When the systematic writer states in the seriousness of scientific phraseology, that the seeds are "inserted into lateral or cortical receptacles," he announces no more than the simple fact, that seeds are about the sides of their tenement, instead of being ranged about its centre.

As examples of the cucurbitaceous plants mentioned in Scripture, we may cite the garden cucumber, so familiar to the eye and the palate. The *cucumis sativa* is a native of the East, but of which part it is not precisely ascertained; the same is the case with the wheat and the vine, and many other vegetables, that from time immemorial have been the subjects of cultivation. Notwithstanding the refreshing savour and perfume of the cucumber, it is generally found to be unwholesome, especially when eaten in large quantities. This must be ascribed to the absence of those natural heats, which the sun, in the latitudes of Egypt and Arabia, pours down upon vegetation, to ripen their juices, and mellow their flavour. For in the countries just alluded to, the cucumber is not only grateful to the taste, but wholesome to the stomach. The children of Israel, who were so prone to undervalue the present in comparison with the past, might well feel a kindling desire at the recollection of the cucumber, a desire that was stimulated and encouraged by the prospect of the thirsty tracts that surrounded them. Does the believer ever look back upon the world, and, forgetful of the hard bondage of sin, long to taste once more the sweets of pleasurable indulgence? if he does, he should remember the awful manner in which the Most High punished the slight thus put upon his goodness. The same Jehovah who has commanded us to renounce the enjoyments of the world, has a countless variety of sweets to bestow upon us, whenever we have a heart to ask for them, and wisdom to use them aright.

For it is said, in Psa. xxxvi., that he will make us to drink of the river of his pleasures.

In the same verse (Num. ii. 5.) we meet with the melon, which was in all probability the water melon, *cucurbita citrullus*. See the engraving on p. 384. The water melon is about the size of a pumpkin, nearly of the same form, but of a more pleasant green. The inside is of a rosy red colour, and abounds with a copious distilment of refreshing juice. It is at once both meat and drink, for the juice is so abundant as to allay the greatest thirst, though excited by the scorching effects of a vertical sun, while the fleshy part is very agreeable to the palate, and nutritious in the eating. It grows upon the driest soils, in fact, exactly in those situations where it is most wanted. It grows in the greatest abundance throughout Egypt and the Levant, and is met with in the Sandwich Islands, and others of the Pacific, and in all the warmer parts of America, where the writer has often been entertained with a piece of the water melon; it is in general the first thing the hostess presents to the traveller, as the earnest of his dinner, which is to come by and by. How much the parental care of the almighty Creator is set forth oftentimes in a single vegetable! Here we have one that, as if independent of the soil, drinks the moisture of the atmosphere, and lays it up under the transforming influence of the sun, for the use and comfort of man.

The wild vine, from which the unskilful young man gathered the wild gourds, as we are told in 2 Kings iv. 38—41, was perhaps the colocynth, or *cucumis colocynthis*. The Arabic translators seem also to have thought that this was the plant, and when we consider that they were natives of the regions in the neighbourhood of Palestine, they will be looked upon as competent judges. The colocynth is a violent purgative, and would therefore, in large doses, prove fatal; but God has given us a caution against its effects, by a bitter taste, that is scarcely exceeded in the wide range of the vegetable creation. The fruit is round, about the size of an apple, and of a yellow colour, with some variations, both in colour and shape. The form of the leaves and the climbing nature of the stem, furnished the reasons why it was called the wild vine. It is not easy to say what kind of gourd the youth intended to gather; for, in the language of prophecy, the land lieth waste, so that many plants that were once perhaps fair and flourishing, are now not to be found to guide the botanist in his researches. Various kinds of gourds are used in the same way, that is, in the composition of pottage, of which the people in warmer climates are very fond. The most agreeable messes that we remember to have eaten were dressed in this manner. The prophet's direction was only a continuation of the process, the "meal" used in this case to impart a consistency to the preparation. Nothing miraculous was to be ascribed to the meal; the harmless nature of the mess was the blessed effect of faith in the prophet and his disciples.

TRACES OF THE SABBATH IN ASHANTEE.

Some traces of the sabbath are found in this part of Africa. The natives reckon time by moons; and the arbitrary division of weeks, which can only be satisfactorily accounted for by the original institution of the sabbath, was evidently known among them before they had an opportunity to learn it from Europeans. The names of the days in the week, in the several branches of the Inta or Ashantee (Ashánti) language, are native terms; and may be traced in the national customs backward to remote antiquity. The same day of the week is not, however, universally observed as the sabbath. When Mr. Freeman preached at Fómunah, and explained the Decalogue, Korinchi afterwards referred to the fourth commandment, and said he had entertained the belief, that God had appointed for each nation its own sacred day; that he had set apart one day for the Ashantees, another for the Fantees, a different one for the Wassaws, and others for other people. He could not, of course, support his belief by any show of argument; he had received it by tradition; and referred Mr. Freeman for proof to the wonderful old fetishman in the interior, who is supposed to know all things, and to be able to do all things. But the apprehensions expressed by several who were present at the discussion, that they would expose themselves to great danger, should they substitute the Christian sabbath for their own weekly fetish day, is evidence of the influence which their superstitions exert on their minds.

In all the countries along the coast, the regular fetish day is Tuesday, the

day which is observed by the king of Ashantee (As-hanti.) Other days in the week are held sacred in the bush. On this weekly sabbath, or fetish day, the people generally dress themselves in white garments, and mark their faces, and sometimes their arms, with white clay. They also rest from labour. The fishermen would expect, that were they to go out on that day, the fetish would be angry, and spoil their fishing; and, in the interior, should a man go into his plantation on the sabbath, and by chance see a panther or leopard there, it would be concluded, that the fetish, who knew his intention to labour, had sent its messenger, to prevent him from carrying his purpose into effect.

The people, moreover, regard their natal day with a kind of religious veneration; and honour the day of the week on which they were born, with some of the observances practised on the fetish day, or sabbath.—*Beecham.*

THE UNCOMFORTABLE TRAVELLER.

It was about ten o'clock when I entered a night mail, in which there were three travellers; one of whom, as well as I could judge, by the momentary flash of a lantern, which the coach agent held at the door as I entered, was about thirty years old, and apparently in rude health; but he grumbled exceedingly at being disturbed from his recumbent position, and at the uncomfortableness of the chilling air. The other two passengers were elderly females, who were sitting both upright and wide awake, and not indisposed to conversation.

I exchanged a civil word or two with them, and making a slight apology for doing so, drew out a nightcap from my pocket, as a preventive against the piercing wind, and to avoid the unpleasant pressure of a hat upon my forehead.

The wind was from the north-east, terribly penetrating, and accompanied with frequent showers of sleet, which rattled at the windows and upon the roof; and full as the coach was, and protected as all of us were with pelisses or cloaks, we all complained of the very low temperature; while the ladies expressed some compassion for those who were outside.

The gentleman opposite me moaned a good deal at intervals; and I thought, for a time, that he was either suffering some severe bodily pain, or else benevolently commiserating the condition of those who were so much less favourably circumstanced than we: it was evident that he was ill at ease, from some cause; and as we rolled on, his groanings became more frequent, and louder in their expression. At length he started up, as if affected by a spasmodic impulse, and looking at my nightcap steadily, one of the lamps afforded sufficient light for the purpose, exclaimed in a peevish tone, that he had been very uncomfortable, because his servant had not given him his travelling cap at starting. I agreed with him, that when a man wished to sleep in a coach, a hat was not very comfortable; but suggested that a handkerchief would not be a bad substitute for his missing cap; however he did not take my hint, but twisted and grumbled, as if he had been labouring under a fit of cholic; while the ladies, who sat in their great broad bonnets, which must have completely prevented them from leaning backwards in a comfortable posture, did not complain at all.

After a while, he got the fidgets in his legs, which he said were a great deal too long for such a small coach; and though I accommodated him as well as I could, by moving my own legs as much as possible out of his way, he still complained; and I feared that he might be experiencing some twinges from the gout.

He then told us, that he was particularly uncomfortable from want of a cigar; but smoking in the coach was out of the question, and therefore the luxurious gentleman had no immediate relief in this respect. We advanced, at the ordinary quick pace, amidst that constrained and broken conversation in which English travellers sometimes indulge, if huddled together without previous acquaintance, for about an hour and a half, when another change of horses took place. During the brief halt which this occasioned, I let down the window which was next to me, in order to admit a little fresh air, cold as it was, when the cry of a child on the roof of the coach, startled and distressed me. I inquired of the guard, if any unfortunate female was outside on such a dreadful night, and was informed that the widow of a coachman on that line, who had been killed a few weeks before by an overset, had got a free seat from the proprietors to London, where she was to be admitted into an asylum, and that she had an infant in

her arms, and a little boy at her side. I immediately asked the ladies if they objected to my exchange of places with her; and they, with true feminine sympathy, eagerly said, "No." The guard was highly pleased at my proposition to admit the poor woman inside; and she, with an invocation of many blessings upon my head, descended, as well as the benumbed condition of her limbs would permit, and took my place inside, while I took hers outside. I was never better pleased in my life, than when I thus gave very decided comfort to this chilled and delicate creature, who, besides the bodily suffering which she had been enduring, felt torture of mind, from the consideration that her infant, though reclining on her bosom, with a thin cloak covering, was crying from the cold, and that her little boy was shivering from the same cause.

The latter was about twelve years old; he had no great coat, and no warmer dress than a corduroy jacket and trowsers; the coachman had deprived himself of his oilskin cape to throw over him, and that kept off the sleet from his skin, as it pattered violently, but it imparted little or no warmth to his body; and his head had no better protection than a little leather cap, which left the ears exposed, until he almost cried with the pain he felt in them; and his feet were as cold as his upper extremity, and afflicted with chilblains besides. Poor child! though his mother had endeavoured to screen him from the storm, it beat harshly upon him: and it was a dismal thought for both of them, that many hours of such misery were to be endured, before they could reach London. When his mother went into the coach, she left her cloak with her boy; and as it was long enough to cover even his toes, he was, by comparison, comfortable. "O sir!" said he to me repeatedly, "I'm getting so warm and snug now;" and a few hotly spiced gingerbread nuts which I put into his mouth, for he could not hold them in his benumbed fingers, rendered the sensations of his mouth and stomach very different from what they had just previously been.

At the next changing place, down went one of the coach windows, and the gentleman inside, with some shocking observations, indicating that he was very uncomfortable inside, desired to be let out. Growling terribly, and swearing awfully, he mounted to the top, and sat down next to me, and told me very bluntly that I had no right to put in a woman with wet clothes, and a squalling brat, to make him uncomfortable. I admitted that I might have been out of strict rule in so doing, but that I was myself the real sufferer by the exchange. Having given the "soft answer which turneth away wrath," he said no more on that subject of his grievances, but complaining of his discomfort from want of a cigar, during so many of the past hours, he lighted one from another which was burning between the coachman's teeth, and did not object, when the point was suggested by the guard, to let the boy follow his mother into the coach for an hour or two, merely saying, "I don't care where the cur sits." Happy and grateful were the mother and the boy; and no wonder, for the change was indeed a comfortable one to them.

Reader, have you ever been seated, on a dreadful night, half clothed, and entirely wet, on the hard roof of a coach, on which you had been fixed during many previous hours, trembling with every fresh gust of wind, which bore with it a piercing shower of rain or sleet, and all this, too, without an umbrella to shelter you? have you had a child in your arms at the same time, a little delicate darling, for which your heart bled, while you could not allay its misery? and was your mind all the while agitated by sorrow? and were you, at the same time, without consolation for the past, or hope for the future, as to this life; or, to look at the matter in a more usual and common-place way, have you been on the roof of a coach, but next either of the sides, (and therefore overhanging a wheel,) overpowered with long-journeying and want of rest, closing your heavy eyelids in spite of you; and yet not venturing to sleep, lest you should fall off, and be crushed to atoms? Have you felt as if even a short slumber would be one of the greatest boons you could enjoy on earth, as a respite from fatigue and misery of body and spirit, and yet been conscious that you dare not indulge in it? Or, supposing that you have been in a seat of comparative security, just behind the coachman, and exactly in the centre of the front seat, and that you have dropped asleep, have you felt the palpitation of heart which a sudden jolt, the crack of the whip, or the sound of the horn is so apt to produce, when one is suddenly aroused from sleep, in a position by no means free from danger?

and when you have awakened, has it been to feel the cold in all its intensity, as if you were about to be frozen to death? If you have ever been so circumstanced, you can enter into the feelings of the coachman's widow and her boy, when they found themselves safe and comfortable, in the very same position in which the luxurious gentleman, like the Sybarite on the rose leaf, had found himself so uneasy and uncomfortable.

But my companion, though he was smoking himself into a better humour, was by no means at his ease, when he sat down next me, and the coach was pulled up in consequence; he wanted his air cushion from the inside, as his seat had been intolerably uncomfortable: this satisfied him; and I ventured, while he was puffing away his discontent, to express my hope, that he would not have reason to regret our joint act of kindness to the widow and the child. We had given ourselves, it was true, a little temporary discomfort, to which our strength and well-fortified frames could submit without injury, but we had afforded them rest and enjoyment in a high degree; and said I to him, at last, for I saw that he was beginning to be a little ashamed of his testiness, and regard for self-indulgence, "Does it signify, my dear sir, when we are running rapidly through the whole journey of life, if we have had a rough stage the more to encounter, when the object was to serve those who are travelling on the same road, and to the same eternity with ourselves? The storms of life will assail us, perhaps, during our earthly progress, and the winds of adversity beat upon our heads; but how can we solicit shelter for ourselves in the time of trouble, if we are indifferent to the present necessities and hard condition of those who seem to be placed in our way, for the very purpose of testing our disposition, to that heaven-born charity which prompts to the sacrifice of self-indulgences, in order to impart comfort to the miserable, whom the Lord has left dependent upon our compassion, and to give us the opportunity of doing unto them, as we would, under a change of circumstances, that they would do unto us?"

I much fear, however, from the tone and manner of my fellow-traveller, that he was too thoroughly selfish to regard, in its proper light, the subject in which I had been endeavouring to interest his feelings and arouse his conscience. He was one of those countless thousands, who, from never having known privation or real suffering, fancy discomfort where none in reality exists, and experience uneasiness in circumstances which would afford to others the highest imaginable enjoyment. Can such ungrateful recipients of God's blessings expect that the Lord will not "visit for these things?" and is it not retributive justice, when those who would not stretch forth a hand to a suffering fellow creature, if it occasion them a passing inconvenience to do so, are made to feel some measure of Divine indignation, and brought to experience, in their own persons, some of those miseries upon which they had looked unmoved, when others were the sufferers, but of which they are so keenly susceptible, when they are so affected themselves?

If one half of the world were to change situations with the other, even for a short time, how much more correct would be their notions of comfort and discomfort, and how much reason would many of the spoiled children of ease and luxury have to say, It is good to suffer hardships. How many have been brought to see the extent of their blessings, by being for awhile deprived of them!

The travelling cap and the air cushion of our fretful coach passenger are, in truth, but the representations of many artificial indulgences, which the Christian despises, if they in any measure occupy his thoughts, to the exclusion of the substantial objects in which he is most deeply interested, or interfere to prevent him from thinking how he may best supply the actual wants of his fellow creatures, and fulfil the law of love.—M. D.

SCOTTICISMS.

What strange and laughable mistakes may be committed by even the most intelligent travellers, when they make a few superficial inquiries in passing through a new country! An English clergyman, anxious to make himself acquainted with our customs, and especially with Presbyterian opinions, but not knowing enough of our dialect to be aware that in many parts of the north the letter "i" is pronounced like an "e," stopped one day with some women who were collected round a pond of muddy water, preparing it, in fact, for steeping lint, and inquired anxiously what they

were doing. The reply led him to suppose that some unheard-of penance was inflicted in the Highlands in particular seasons, as the women replied with one accord, "We are preparing for lent, Sir!"

I was amused to be told that old lady Perth, indignant at hearing a Frenchman speak contemptuously of porridge, angrily interrupted him with an allusion to her national horror for frogs, saying, "Tastes differ, sir. Some folks like parritch, and others like puddocks!"

On another occasion, a stranger was amazed to hear a strict divine, when intending to inculcate on his congregation the propriety of hearing a hint properly, deliver his advice in these words: "My friends, be ready at all times to take a hunt." And I remember seeing an Englishman quite perplexed when told at a party in Scotland that all the guests were "kent people;" not meaning to imply that they came from the county of Kent, but merely that they were well-known personages.

In Scotland, a sore is called an "income;" and an English tourist would be rather perplexed if a beggar came up to him, as an old woman did one day to me at Portobello, asking charity, with a most pitiable countenance, "because she had a great income on her hand." A legacy to any charitable fund is called a "mortification;" and you might hear a truly benevolent person say in tones of exultation, that "he is happy to hear the blind have got a great mortification in Mr. Smith's will." If a Scotch person says, "Will you speak a word to me?" he means, will you listen; but if he says to a servant, "I am about to give you a good hearing," that means a severe scold.—*Miss Sinclair's Scotland and the Scotch.*

TRIFLING WITH TIME.

Of all the costly things in the world time is the most costly; yet is it the least prized, and the most trifled with. Nothing is so fluctuating in its value: at one season, the monarch would give his glittering diadem for an hour; at another, the beggar would not give a crust from his wallet for a day.

"Though time, the coeval of sin,
Be a drop of that fathomless sea,
Which for ever, and ever, and ever has been;
Which for ever and ever shall be;"

yet we know not how small a portion of it may be ours; and when we reflect on the precariousness of human life, it appears extraordinary, that we should ever regard time in any other light than as a thing of inestimable value.

The man who has been unexpectedly detained, hastening on board the vessel that is getting under weigh for a foreign clime; the debtor who is unprepared to pay the demand due to an inexorable creditor; the wretch, doomed to the scaffold, anxiously awaiting a reprieve on his dying day; and the man of pleasure, gasping in his mortal hour, wrung with remorse, and all but overwhelmed with despair—these know well the value of time. There is no trifling with time in their several cases; moments are valued as minutes, and minutes as hours. No folly would seem greater to them than that of underrating a single second: yet these are only some of the exceptions to the too general rule of trifling with time.

When the prodigal has wasted his substance with riotous living, when he has recklessly spent his all, how sensitively alive he becomes to his situation; his former abundance seems to increase his present want. Though fain to fill his belly with husks, the food of the swine that he tends, yet no man gives unto him. Nor is his punishment more apparent to him than his crime, he sees it in all its enormity. "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son," Luke xv. 18, 19.

It was the custom of Louis xvi. of France to keep a diary, and every one would naturally expect that therein he would put down those events which he considered to be the most important. What a trifling with time, then, does the accompanying record set forth, seeing that it was written in the beginning of those troubles which so soon brought him to prison, and placed his head on the block.

The following is the whole of Louis's diary for the eventful month of July, 1789:—

Wednesday, 1.—Nothing. Deputation of the States.

Thursday, 2.—Got on horseback at the Porte du Main, for a stag-hunt at Port Royal. One taken.

Friday, 3.—Nothing.

Saturday, 4.—Hunted the roebuck at Butart. One taken, and twenty-nine killed.

Sunday, 5.—Vespers.

Monday, 6.—Nothing.

Tuesday, 7.—Stag-hunt at Port Royal. Two taken.

Wednesday, 8.—Nothing.

Thursday, 9.—Nothing. Deputation of the States.

Friday, 10.—Nothing. Answer to the Deputation of the States.

Saturday, 11.—Nothing. Departure of M. Necker.

Sunday, 12.—Vespers. Departure of Messrs. Montmorenci, St. Priest, and La Lucerne.

Monday, 13.—Nothing.

Tuesday, 14.—Nothing.

Wednesday, 15.—At a meeting in the hall of the States, and returned on foot.

Thursday, 16.—Nothing.

Friday, 17.—Went to Paris, to the Hotel de Ville.

Saturday, 18.—Nothing.

Sunday, 19.—Vespers. Return of Messieurs Montmorenci and St. Priest.

Monday, 20.—Airing on horseback, and shooting in the Little Park. Killed two.

Tuesday, 21.—Nothing. Return of M. de Lucerne. Stag-hunt at Butart. Cardinal Montmorenci's audience.

Wednesday, 22.—Nothing.

Thursday, 23.—Nothing.

Friday, 24.—Airing on horseback, and shooting at Butart. Killed 13.

Saturday, 25.—Nothing.

Sunday, 26.—Vespers.

Monday, 27.—Nothing. Stag-hunt at Marly.

Tuesday, 28.—Nothing. Prevented from going out by bad weather.

Wednesday, 29.—Return of M. Necker.

Thursday, 30.—Nothing.

Friday, 31.—Kept within doors by rain.

It was in this month of July, 1789, in which we find such "an infinite deal of nothing," that the revolution actually commenced. The terrible day of the fourteenth, when the Bastile was stormed by the populace, and the heads of its governor, and some of its defenders, paraded on pikes through the streets of Paris, is merely noticed by the word "rien," (nothing;) and in the momentous and agitating scenes which occupied the following days, Louis quietly records his stag-hunts and shooting-matches at Butart and the Little Park, and the quantity of game he killed.

But while we wonder at the extreme thoughtlessness and folly of this king, are we ourselves clear from the charge of trifling with time? King Louis lived more than three years after writing the above diary of a month, but we know not that our earthly term will be stretched out to the length of three hours. We may not be occupied in stag-hunting and shooting-matches, nor in recording our airings on horseback, and the game we have destroyed, yet may we be as thoughtlessly and as uselessly employed. We have faculties bestowed upon us of inestimable value; we have opportunities granted us to use them to advantage; are we, then, leading useful lives, and preparing for our latter end? Are we promoting the glory of God, and the welfare of mankind? It will be well for us to take heed of the injunction, "Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil," Eph. v. 15, 16. And need have we with earnestness to put up the prayer, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity," Psa. xxxix. 4, 5.

THE WORLD WE LIVE IN.

Our globe consists of its earthy structure; of the ethereal fluids which move upon it and above it; of the watery masses and effusions of the vegetable kingdom; and of the animated races. It is subjected to the potent and varied agencies of the sun and moon. It rolls, with undisputed and unsupported freedom, through a boundless space; and it is connected by immediate relations with the planets of our system; more remotely with the splendid stars, whose nature and numbers we have not yet ascertained; and, occasionally, at intervals, some of which are recurrent, with the rapidly moving comets. These rush suddenly and unexpectedly, for the most part, into our visible heavens, by laws, and for purposes yet unknown; rather advertising us of their existence, and amazing us by their appearance, than exercising any perceptible effect, or imparting any knowledge of their composition, of the causes of their journey, or of the places from which they come, and to which they so mysteriously depart. In this grand system of existence, man is the most intelligent being that is visible

to our material sense; and we have as yet no decisive evidence that any thing, below the Creator, will be ultimately his superior.—*Sharon Turner.*

THE BUFFALO BULL.

Mr. Catlin says, "A bull in his wallow," is a frequent saying in this country, (North America,) and has a very significant meaning with those who have ever seen a buffalo bull performing ablution, or rather endeavouring to cool his heated sides, by tumbling about in a mud puddle.

In the heat of summer, these huge animals, which, no doubt, suffer very much with the great profusion of their long and shaggy hair or fur, often graze on the low grounds in the prairies, where there is a little stagnant water lying among the grass, and the ground underneath being saturated with it, is soft, into which the enormous bull, lowered down upon one knee, will plunge his horns, and at last his head, driving up the earth, and soon making an excavation in the ground, into which the water filters from among the grass, forming for him, in a few moments, a cool and comfortable bath, into which he plunges like a hog in his mire.

In this delectable laver, he throws himself flat upon his side, and forcing himself violently around, with his horns and his huge hump on his shoulders, presented to the sides, he ploughs up the ground, by his rotary motion, sinking himself deeper and deeper in the ground, continually enlarging his pool, in which he at length becomes nearly immersed; and the water and mud about him mixed into a complete mortar, which changes his colour, and drips in streams from every part of him, as he rises up upon his feet, a hideous monster of mud and ugliness, too frightful and too eccentric to be described.

MORMONISM AND SOCIALISM.

The readers of the Visitor will remember some articles which appeared in the year 1841, exposing the delusions of the Mormonites. The New York Commercial Advertiser of the 28th of May, says: "Joe Smith, the Mormon prophet, has applied for the benefit of the Bankrupt Act. His debts, he states, are 100,000 dollars. Sidney Rigden and Hiram Smith, the other Mormon leaders, have also applied." Still more recently, the daily papers of this country have announced the failure of the Socialist establishment, lately formed in the county of Hants, after an expenditure of 37,000*l.*

INCREASE OF ANIMALCULES.

An egg of the wheel animalcules is often matured in twenty-four hours. Ehrenberg made the following interesting observation, in reference to the largest species of this kind, in which the time required to develope the eggs is much greater than in many others. "On November 21, I placed in a jar a young hydatina, containing an egg nearly mature. I added for its food a drop of a liquor containing monads. On the morning of the 22nd, the egg had been deposited. On the 23rd, I met with four individuals, of which two were fully developed. On the morning of the 24th there were twenty. The observation ceased at this point, as it became too difficult to count the numbers which thus rapidly increased. In a space of seventy-two hours twenty individuals had been formed, one only having been employed as the stock; and at this rate of increase the numbers would be, at the end of ten days, 1,048,576; and this number would be quadrupled in another day. If only two instead of four, the usual number, were produced daily by each individual, a million would be called into existence in twenty days; and on the 24th day we should have 16,777,216 animalcules.

SELF-CONCEIT.

When man has looked before him as far as he can, he concludes there is no more to be seen; when he is at the end of his line, he is at the bottom of the ocean; when he has shot his best, he is sure none ever did nor can shoot better or beyond it; his own reason is the certain measure of truth; his own knowledge of what is possible in nature, though his mind and his thoughts change every seven years, as well as his strength and his features; nay, though his opinions change every week, or even every day, yet he is sure, or at least confident, that his present thoughts and conclusions are just and true, and cannot be deceived.—*Sir W. Temple.*

THE PERAMBULATOR.

NORWOOD AND ITS NEIGHBOURHOOD.

I HAVE been roaming around this pleasant neighbourhood; at one time gazing on the interesting objects of creation, at another, taking a hasty glance at places of notoriety; Beulah Spa, Dulwich Gallery, and Aubin's School of Industry have all been visited; and now, looking around me from this commanding eminence, I am noting down my wandering thoughts.

It has been a glorious day, and shame ought to redden my cheek and oppress my heart, if I have been an ungrateful partaker of the balmy air, the beauteous prospect, and the kindling skies. Not yet have the feathered race suspended their tuneful songs, nor has the glowing sun withdrawn his beams. Insects are on the wing, and the golden foliage of autumn gives a richness to the spreading scene. The hawthorn bushes are laden with berries, and the sere and ruddy leaves of the oak blend harmoniously with the varied tints of shrub and bush and tree. This season is called the fall; but the poet sings sweetly in its praise.

"How call ye this the season's fall,
That seems the pageant of the year?
Richer and brighter far than all
The pomp that spring and summer wear.
Red falls the westering light of day,
On rock, and stream, and winding shore;
Soft woody banks, and granite grey,
With amber clouds are curtain'd o'er.

The wide, clear waters sleeping lie
Beneath the evening's wings of gold;
And on their glassy breast the sky,
And banks their mingled hues unfold.
Far in the tangled woods, the ground
Is strewn with fallen leaves that lie
Like crimson carpets all around,
Beneath a crimson canopy."

Beulah Spa is not without its attractions. Its grounds, diversified with lawn and woodland scenery, with grots and groves, and seats, and shrubs and flowers, are a pleasant retreat for leisure and recreation. Pure air may be breathed, medicinal water taken, and society or seclusion enjoyed.

Dulwich is famous for two things, its college and its gallery of pictures. The former was founded in 1617, by Edward Alleyn, a comedian; it is called the College of God's Gift. No governor can be appointed whose name is not Alleyn. There are many singular arrangements and requirements respecting those who receive the benefit of the institution. The picture gallery contains the splendid collection of paintings bequeathed by sir Francis Bourgeois; and during the summer season the parties who visit it are numerous.

Aubin's School of Industry contains near a thousand poor children from different parishes; some so young that they can hardly walk. The object of the school is, to give them a better education than is to be obtained in workhouses and asylums, and especially to instruct them in useful callings, that, on leaving the place, they may be creditable members of the community, and be able to get their bread honestly, wherever they may be thrown. The different trades of shoemaker, tailor, tinman, carpenter, and others, are taught the boys, while the girls learn to sew, knit, plat straw, make bonnets, and get up linen. The elder boys are taught the duties of a sailor, and for this purpose mount the mast and yards that are provided for their accommodation. The school appears well conducted; and being intended as a model establishment, will perhaps exert a very extended influence over generations yet to come.

Look where I will, I see a varied scene. The green fields and grassy slopes are diversified with verdant woods and handsome mansions. Yonder is the church, and farther on the Cemetery, the resting place of the dead,

A solemn thought my wandering mind controls;
Their bodies slumber there—where are their souls?

The hamlet of Norwood is scattered around an extensive common, partly in the liberties of Lambeth, and partly in Croydon. The Horns public-house is yet in existence, not actually the noted house of olden time, but a more modern one erected in its place. There is another Norwood between the Hounslow and Uxbridge roads, about eleven or twelve miles from London. It is called Northwide, or Northwode, that is, the north wood: it is in the hundred of Elthorne.

Croydon and its common are not very distant; the railroad to the places has much altered its character. In Doomsday-book Croydon is called Croindone. It is surrounded by Streatham, Lambeth, Beckenham, Addington, Sandersted, Coulson, Beddington, and Mitcham.

Archbishop Parker, whose learning and virtues were almost proverbial, resided principally at the palace, or manorial house, near the church. He once entertained there, for the space of seven days, queen Elizabeth and the whole of her court.

Mitcham was once called Michelham, or the Great Dwelling. At the time of the Conqueror's survey, there were two manors in Mitcham; one had been held by Brictric, of the Confessor; the other, by Lemarus, of king Edward. A small common, in the parish of Mitcham, once went by the name of Figg's Marsh; this in time became altered to Pig's Marsh; a fact less accordant with taste than with familiarity.

Beddington lies between Croydon and Carshalton: in Doomsday-book it is Beddintone. Some have supposed the name to be derived from "Bedding," the Saxon term for a bed, or a lodging, and that the place was the first stage from London, on one of the then existing high roads. Queen Elizabeth paid a visit to sir Francis Carew, at Beddington, for three days, and the following year she paid him another visit. It is in reference to one of these visits that the following anecdote is told by sir Hugh Platt.

"Here I will conclude," says he, "with a conceit of that delicate knight, sir Francis Carew, who, for the better accomplishment of his royal entertainment of our late queen Elizabeth, of happy memory, at his house at Beddington, led her majesty to a cherry tree, whose fruit he had of purpose kept back from ripening, at the least one month after all cherries had taken their farewell of England. This secret he performed, by straining a tent or cover of canvas over the whole tree, and wetting the same now and then with a scoop or horn, as the heat of the weather required; and so, by withholding the sunbeams from reflecting upon the berries, they grew both great, and were very long before they had gotten their cherry colour; and when he was assured of her Majesty's coming, he removed the tent, and a few sunny days brought them to their full maturity."

While noting down these remarks, an invalid lady has been carried by on a couch, borne on men's shoulders; she is going, I suppose, to her own house from that of a friend. How are clouds and sunshine, health and sickness, joy and sorrow, mingled in our existence! and how necessary is it to know, that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground," Job v. 6.

I can just catch a glimpse of Carshalton, a little to the right of Beddington. It was once written Aulton, or Old Town. In the reign of king John it was called Kersaulton, and since then it has been called Kersalton, Carsalton, Cresalton, and Kresalton. For the last two centuries, however, it has possessed its present name. It lies in the hundred of Wallington; but I must hurry on to Clapham, for even then I shall have to reach Wimbledon before the sun declines. How delightful it is, in health and spirits, to roam thus from place to place, not with liberty of limb only, but with true liberty of heart,

> To rove with buoyant heart and wondering eyes,
> O'er all creation, ocean, earth, and skies;
> To love mankind to earth's remotest shore,
> And God with heartfelt gratitude adore.

* * * * * *

It is hard to think that this beautiful common of Clapham was once little better than a wild morass, with the few roads about it almost impassable; yet such was the case. Now, the spot is a lovely one; the air is pure, and in all directions delightful villas rise around. There are at this moment the young ladies of three schools promenading the green turf. Nurse girls, with infants in their arms, are numerous: and many a fond mamma is gazing on her little ones, mounted on their donkey steeds, with their donkey drivers to attend them.

Some of the residences within my view have been inhabited by the worthy of the world, well known for their benevolence. Going about doing good, their hearts and their purses were open; for they were anxious for the welfare of the souls and bodies of their fellow men. The once Christian-hearted tenant of yonder mansion, by the pool, was beckoned away to a heavenly inheritance only a few years back. He was a faithful steward of what his heavenly Master had committed to his hand; and the message, "Come up hither," was not unwelcome. The other day I peeped into the stables, as I walked round the premises with a friend, and saw a pair of fresh coach horses in their new harness, just about to be tried. The poor aged brutes, who had drawn their master on so many of his kind-hearted visits to the poor afflicted, were growing too infirm for their accustomed duties. The coachman seemed divided in his affections, now looking at his old comrades with sympathy, and now regarding his more spirited new acquaintances with complacency.

Clapham, once Clopeham, is in the hundred of East Brixton, and is thought to have had its name from one of its ancient proprietors. Osgod Clappa was the name of the Danish lord, at whose daughter's marriage feast in Lambeth Hardicanute died.

Streatham is at no great distance. "Strete" is the Saxon for highway, and "ham" is a dwelling. Between Streatham and Tooting, on the side of a small common, is a villa, which once belonged to Henry Thrale, esq. Dr. Johnson spent much of his time beneath that hospitable roof. As I came past the place, the figure of the learned doctor was before me, not only as it is seen in the frontispiece of his dictionary, but also as it appears in marble in the cathedral of St. Paul's. The great lexicographer has made society his debtor; and never do I consult his dictionary without feeling a grateful sense of my individual obligation. Many good writers render a service to a part of society, but the author of a good dictionary confers a benefit upon all.

Instances of singular epitaphs may be found in most burial places; and the chancel of Streatham church has one, wherein the bereaved husband is made to declare, that though he lived ten thousand years, he could not speak sufficiently in praise of his departed partner. The grave is, of all places, the most unsuitable to indulge in extravagant praise of a human being. A great many commendable things might be said of a good wife in ten minutes, but ten thousand years devoted to such a purpose, would indeed seem to set forth a pattern of perfection, altogether unattainable by fallen humanity. How much more striking, solemn, and suitable, than such lavish commendation, would be the simple inscription over the resting-place of a virtuous and Christian woman, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord," Rev. xiv. 13; or, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," Job i. 21.

* * * * * *

And this is Wimbledon! The place is crowded with associations. In this neighbourhood once lived the celebrated statesmen Pitt, Horne Tooke, Fox, Sheridan, and many others. Here they forgot, for a season, their political animosities, allowing their party spirit a temporary repose: and here royalty retired from kingly cares. The spirit of by-gone times seems to be present; for yonder goodly oaks and elms, clothed with grandeur and beauty, have been gazed upon by the parties I have named.

Wimbledon was anciently spelled Wymbaldon and Wimbledon. This may have been from an owner of the land, "Don" being the Saxon for a hill. The place is in the western division of Brixton hundred. At the south end of Wimbledon common was an encampment with a single ditch, enclosing about seven acres of ground. It is said that Ossac and Cnebba, two of the generals of Ethelbert, were killed here. Ethelbert was defeated by Ceaulin, king of the West Saxons. In Camden's time the encampment went by the name of Bensbury. There was a tradition, which gained much credence at one period, namely, that a certain well of water on the common, even in the severest winter, was never frozen over. When once a tradition has rooted itself in the belief of a neighbourhood, it is not soon eradicated; it is only when it is doubted that it excites investigation.

There is in the churchwarden's account at Kingston the following record: "1599. Paid for mending the ways when the queen went from Wimbledon to Nonsuch, twenty pence." Money had a very different value then to what it now possesses. What would the Telfords and M'Adams of the present day do for twenty pence?

In years gone by, on the death of any freeholder in this manor, the lord was held entitled to his best horse, saddle, and bridle, as well as his spear, sword, and boots; and if he died possessed of any armour, that also became the property of the lord. Such a custom marks a striking difference between ancient and modern times.

But the sun is now setting; a solemn monitor, not to me only, but to the world. And will it be that the glowing orb yonder will go down for the last time setting in darkness? Yes! but the kindling skies will be surpassed in glory, and the redeemed of the Lord shall see a light and a brightness "above the brightness of the sun," when they behold him face to face in his eternal kingdom! Well, then, may we press on eagerly to redeem the time, Eph. v. 16. Well may we say to ourselves, in the language of the New Zealand chief, "Make haste! make haste! for my sun is fast going down!"

THE MOUNTAIN PLANTAIN.

We met with this species only at some few of the Society Islands, and at Santa Christina, Marquesas. Its Tahitian name is fei, its Marquesan, huitu. It is never cultivated, but grows in great abundance in the moist and sheltered ravines of mountain-lands, forming extensive groves that are elegantly contrasted with the wild character of the surrounding highland vegetation. In growth and size it resembles the cultivated species of the lowlands. The herbaceous stalk has, externally, a dark marbled appearance, and its internal pithy structure is loaded with a pink fluid, of very astringent taste. The leaves do not differ materially from those of the common plantain, excepting in the arrangement of their nervures.

The most remarkable peculiarity in this tree, is the position of its flower spike, which instead of nodding over the trunk, as in the plantain of the plains, stands erect in the centre of the crowning tuft of leaves, and has a footstalk of sufficient size and strength to support the weighty cluster of fruit in this less convenient position. Each tree bears but one bunch of fruit, of which the average weight is the same as that of the cultivated kinds, although each individual fruit is larger, more obtuse, and when ripe, of a bright orange colour; the pulp is very yellow, and notwithstanding its uncultivated state, contains no fertile seeds.* This fruit, when only just ripe, is acrid and unpalatable in the raw state, and when cooked, is not very agreeable to Europeans; but when "dead-ripe," it may be enjoyed even in the raw state, and when roasted, is a very wholesome and luscious food.

These differences lead European navigators in the Pacific, to entertain so many different opinions respecting the merits of the species as an esculent. It is the daily food of the natives of Raiatea, and, together with the bread fruit, affords their principal vegetable sustenance. The Society Islanders distinguish several varieties of the tree, but two only came under my own observation: the one named potía, bearing a very large globular fruit; the other producing a berry which, when ripe, has the same pale colour as the banana.

When the fei tree has perfected its fruit it perishes; and is succeeded by a scion from its own roots; its increase over the land it inhabits is also effected by solens, or offsets.—*F. B. Bennett.*

* The wild plantain of the eastern hemisphere has been found to produce large and fertile seeds.

SCRIPTURE ILLUSTRATIONS FROM CHINESE CUSTOMS AND LITERATURE.

No. VIII.

THE PIPE.

"They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept," Luke vii. 32.

This proverb marks out two seasons, which are the inverse of each other, a time of rejoicing, and a time of mourning. The anniversary of some national deliverance, the ingathering of the corn and the vintage, or some gracious interposition of Providence, stirred up the people of a neighbourhood to acts of joy and festivity. It was then incumbent upon all to share in the general cheerfulness and merry-making, and those who refused to do so were regarded as sullen and devoid of humanity. "We have piped unto you, and ye have not danced;" we found nothing in your conduct that was responsive to our own: while our hearts were glad and buoyant, ye maintained a peevish and melancholy silence.

In times of distress and humiliation, bereavement, or general calamity, the inhabitants of the village went out of their doors, and awakened the echo in the distant hills by their loud wailings. Then they who declined to take up the strain and join in the mournful chorus, were looked upon as persons who had not sagacity enough to reflect, that misfortune is the common lot of man; nor any feelings to be moved in sympathy for others. "We have mourned to you, and ye have not wept." The joys and prospects of the gospel can never charm some men, neither can the self-denial and mortification of a true repentance affect them.

But our business, in the present paper, is with the joyous part of this saying; and we may remark, in the first place, that the pipe was the emblem of joy and happiness. This we gather from the proverb, which our Saviour in his condescending familiarity thought fit to employ: "We have piped," or we have been glad, but ye were not merry. Now the Chinese regard the pipe, or flute, in the same light.

A boy, mounted on a buffalo and playing on a pipe, may sometimes be seen going forth at the approach of evening, to call home the herd of buffaloes. But this mode is practised only in times of great peace and prosperity. If, therefore, in passing over the hills and valleys of China, the traveller should hear the flute as it warbles the wild notes of the country, he might infer, that the villagers had enjoyed many years of plenty; and from the long continuance of their tranquillity, had been taught to consider themselves far from the alarms of war.

The flute seems to have been a very ancient instrument, and was invented, perhaps, at the time when men first began to tend their flocks and herds. A breeze blowing into the aperture of a broken reed would suggest the idea of its musical powers. And as the shepherds and herdsmen had much leisure, which they were desirous of filling up, in some way that did not interfere with the tendance of their cattle, they were easily led to imitate the effects of the wind upon the reed, by blowing into it themselves. In the course of their experiments, they discovered that a difference in length occasioned a difference in the pitch of the sound, and that holes in the reed had the same effect. And hence we have the origin of the flute, which at first had but a few holes. In the forty-eighth volume of the "Leke," a work which gives a minute account of the ancient usages of the Chinese nation, a figure of a flute with three holes is given, and called yo, and is designated by one of the undecomposable elements of the language. This last circumstance proves the high antiquity of the instrument, as it is apparent that it was coeval with the formation, not merely of the written character, but of the oral signs, or words, which constituted the medium of communication between the first inhabitants of the country.

In the Chinese flute there is a chink just below the upper end, which corresponds with a narrow perforation in the end itself. An instrument very much like this is still in use among the Welsh peasantry, and is the relic of the old English flute, a bec. The invention of an embouchure, or hole for the mouth, is more recent than that of the flute itself.* This was the case among the Chinese, as well as among some of our ancient progenitors. "At the dance and the mask the yo or pipe, is always in use," says the authority cited in the "Leke." "As soon as the pipe is played, the dance begins."

"And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them," 1 Kings i. 40.

In this passage the sound of the pipe and shouts of public rejoicing are coupled together. It is therefore highly confirmatory of what has been said in the foregoing paragraphs. We have three things braced together in the narrative, a king, pipes, and rejoicing. In the ancient court diversion of the Chinese, we saw a king, the pipes and dancing cast into one assemblage. It is plain then, that the Jews, who followed Solomon, endeavoured to please him very nearly in the same way that the courtiers in China sought to soothe and delight their master.

The antiquity of the pipe is referred to in Ezek. xxviii. 13. "The workmanship of thy tabrets and of thy pipes was prepared in the day that thou wast created." From the foundation of Tyre, the pipe had been the emblem of her rejoicing, and the pledge of her prosperity. She had been merry from the day in which her political existence had been created. In Isa. v. 12, the pipe is enumerated with the guitar, lute, and tabret.

"Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres," Jer. xlviii. 36. The Chinese unite two flutes together so as to secure a concord of two sounds at the same time. Several of these are figured in a curious work of the Chinese entitled the Urh Ya. They are laid upon the music-stand to add to their effect. The prophet compares the sympathies he felt for the devoted Moabites, to the consenting effects of these two flutes. Sympathy is beautifully illustrated in physics, where two sonorous bodies happen to be at some harmonic interval from each other, and are made to utter their notes at the same time.

G. T. L.

* The German flute is filled by an embouchure, the old English flute at the end. Modern Chinese flutes are like the German flute.

A HINT TO PEDESTRIANS.

We were six or seven days in performing this march; and it gave me a good

opportunity of testing the muscles of my legs, with a number of half breeds and Frenchmen, whose lives are mostly spent in this way, leading a novice a cruel and almost killing journey. Every rod of our way was over a continuous prairie, with a verdant green turf of wild grass of six or eight inches in height; and most of the way enamelled with wild flowers, and filled with a profusion of strawberries.

I got on for a couple of days in tolerable condition, and with some considerable applause; but my half-breed companions took the lead at length, and left me, with several other novices, far behind, which gave additional pangs; and I, at length, felt like giving up the journey, and throwing myself upon the ground in hopeless despair. I was not alone in my misery, however, but was cheered and encouraged by looking back and beholding several of our party half a mile or more in the rear of me, jogging along, and suffering more agony in their new experiment than I was suffering myself. Their loitering, and my murmurs, at length, brought our leaders to a halt, and we held a sort of council, in which I explained that the pain in my feet was so intolerable, that I felt as if I could go no further; when one of our half-breed leaders stepped up to me, and addressing me in French, told me, that I must "turn my toes in," as the Indians do, and that I could then go on very well. We halted a half hour, and took a little refreshment, whilst the little Frenchman was teaching his lesson to the rest of my fellow novices, when we took up our march again; and I soon found, upon trial, that by turning my toes in, my feet went more easily through the grass; and by turning the weight of my body more equally on the toes, (enabling each one to support its proportionable part of the load, instead of throwing it all on to the joints of the big toes, which is done when the toes are turned out,) I soon got relief, and made my onward progress very well. I rigidly adhered to this mode, and found no difficulty on the third and fourth days, of taking the lead of the whole party, which I constantly led until our journey was completed—*Catlin.*

OLD HUMPHREY ON OLD TIMES.

To bewail the lamentable changes that have taken place in the world, and to speak in praise of old times, is a kind of charter which has long been enjoyed by old people. Finding that we cannot figure away as we once used to do, we fondly turn to times and seasons when we showed ourselves off to better advantage. This was done by those who went before us, and will, no doubt, be done by those who shall follow after.

This inclination on the part of age to run back half a century, or perhaps three score years, is not confined to any particular class of people. It may be observed in rich and poor, whether they live in town or country. "Times are not as they have been!" "Things are very different now, to what they once were!" and, "Matters are come to a pretty pass now a-days," are expressions that most aged people have occasionally in their mouths. True it is that they get laughed at for them, and that they do not always make converts to their opinion; but for all this, their opinion is most tenaciously entertained.

To own the truth, there is a kind of "caste" among aged people which never will or can be given up. It is dear to us, and we cling to it till the day of our death. We say to ourselves, "Young people are stronger than we are, and we acknowledge it; but we are wiser than young people are, and they ought to acknowledge this in their turn." Whether, therefore, we express it or not, it is a settled thing that our "caste," is a grade higher than theirs. A young fox-hunting squire in his scarlet coat, who has a few thousands a year, may give himself what airs he pleases, and pass by his aged tenant with disdain; but the old man, if a kind-hearted one, will be sure to mutter to himself, "Poor fellow! he has not cut his wise teeth yet; he will know better by-and-by." And if he be not kind-hearted, his language will be somewhat stronger.

You have heard old people, no doubt, indulge themselves in praising the days gone by, and in dispraising more modern times. When past times and present times are put into the scales by them, past times are sure to be full of tale and weight, and present times are equally sure to kick the beam.

"Fine doings, now a days!" cries the village dame, sitting in her old arm chair, with a stick in her hand, and a pair of spectacles on her nose. "Fine doings! I have seen times that I shall never see again, more's the pity—

farmers had hard hands then, and dressed like farmers, not booted and spurred, and mounted on blood horses, as you may see them now. Their sons held the plough, and knew nothing of the boarding school; their daughters milked the cows, and tended the dairy, and never saw a harpsichord in their lives. Farmers' wives were not these fine ladies, but took their own poultry to market, mounted on their dobbins. Eggs were three dozen for a shilling, and fresh butter sixpence a pound!"

"Those were the times," observes the grey haired hairdresser, whose shaking fingers can hardly handle his scissors. "There has never been much good among us since people left off hair-powder. I have had as many as a dozen wigs on my blocks at once in a morning, all wanted in a hurry, and as many gentlemen and ladies to attend at their own houses. Men looked like men in those days, not like the scarecrows they do now."

"Ah," exclaims the old citizen, who wears his few remaining hairs powdered and tied in a small tail, and who continues to attend his warehouse from ten to four, though he is worth a hundred thousand pounds, "Business is not what it used to be. Things are sadly changed of late for the worse. Profits are less, and risk is greater. More money was to be made in a month when I first began business, than can be made in a year now."

"It had not used to be so!" cries out the white headed grandfather, in reproving his graceless grandson for his pert behaviour to his parents. "When I was a boy, I durst as well have eat my own fingers as answered my father and mother in that manner; but lads are men now, before they have half a dozen hairs on their chins. No respect! no duty! no filial affection! the times are clean altered. Old men know nothing now-a-days, and youngsters know every thing!"

"Talk o' fishin," says the Northumberlandshire fisherman, "there's no sic fishin in Coquet now, as when I was a lad. It was nowse then but to flung in and pull them out, by twees-es and threes-es, if ye had sae mony heuks on; but now, a body may keep threshin' at the water a' day atween Halystane and Weldon, and hardly catch three dizen, and mony a time not that. About fifty year syne, I mind o' seein trouts that thick i' the thrum, below Rothbury, that if ye had stucken the end o' your gad into the water among them, it wad amaist hae studden upreet." If so be that my readers are strangers to the Northumberland dialect, I would fain let them know that the "thrum" means the confined part of a stream, and that a "gad" is a fishing rod."

In this way it is, that we greybeards give vent to our emotions, confirming one another in opinions which the older we grow, the closer we hold. I am not aware that much mischief can arise from our high estimation of days gone by; but I do wish that youth and age thought more favourably than they do of each other.

The prepossession in favour of age, on the part of old men, is pretty much reversed in the opinion of young men. Now my opinion is, that old men should give way a little, and not take it for granted, that judgment and wisdom cannot enter a head whose brows are not graven with age. We should not write the matter down as a Medean and Persian law, that old things are better than new. Remember the words of Holy Writ, "Say not thou, What is the cause that the former days were better than these?" (nor, Why are the present better than the former?) "for thou dost not inquire wisely concerning this," Ecc. vii. 10. The question should not be, Are the times better? but, Are we better? Not, Are we making fortunes? but, Are we making progress on our way to heaven? What can it matter to us, who have so few sands remaining in the glass of life, whether we are great or little, figures or ciphers, somebodies or nobodies, in the estimation of others? We have had our day, and ought to be thankful; and we ought, also, to be willing that others should have their day too.

But while I thus speak, it appears reasonable that young men should give way a little too, and not be over hasty in concluding, that a man has no further business in the world, merely because he speaks slowly, walks softly, and thinks more deeply than he used to do. With a little bearing and forbearing, youth and age, young men and old men, may go on very well together; but without this forbearance, we rudely jostle one another, and sadly tread on each other's toes.

He who would receive respect, be he young or old, should be willing to pay it, while a knowledge of our own infirmities

should render us very compassionate towards all around. Oh, that we could at all times, in the midst of our prepossessions and prejudices, "abhor that which is evil," and "cleave to that which is good!" "Be kindly affectioned one to another with brotherly love," and in honour prefer one another, Rom. xii. 9, 10.

A LITTLE LEARNING.

We are sometimes met with the cry that "a little learning is a dangerous thing." An unhappy line of a popular poet has passed into a proverb with numbers who find it much easier to quote than to reason, and has done good service in its time for the friends of popular ignorance. Our reply is a ready one, "We know it; knowledge, when it is shallow or superficial, always has some perils attending it; it must be so; but we never yet could find out why it is more dangerous to working men than to others. We all of us have a little learning. Very few of us pretend to much. The deep philosophers, the ripe scholars, the profound reasoners, the men of universal knowledge, are but few amongst us at present. We do not pretend to rank ourselves among the number. The good people who love this line of poetry so well are almost all, probably all of them, men of little learning, some of very little; yet what they have they would not choose to part with; they never think to do the world much harm with it; such as it is, it amuses themselves, and is hardly dangerous perhaps to others." Or we might give another answer, "If a little learning is dangerous, the best thing to do, surely, will be to make it more. We think there is too little already, and hope that things will mend as our store gets increased. We do not know how it will be made to appear that we have given just enough hitherto, and not too much; that the point we have gained is precisely the point at which we ought to stop. In the last century, many of our mechanics, and almost all our common labourers, could not read. The little learning proverb should have been applied then. It is rather late in the day now. When we have made our population a reading population, surely it can do them no harm to put good books before them; for books of some sort they are sure to get and read; and sound wholesome food, in the shape of useful information, will surely be no more dangerous for them than the trash or the poison which others are sure to offer them."—*From the Rev. J. H. Gurney's Lecture to the Lutterworth Mechanics' Institute.*

ROMAN SENTINELS.

When Herculaneum and Pompeii were disinterred, the skeletons of Roman sentinels are said to have been found standing at their respective posts; the bones of the dead, the memorials of the resolute fidelity of the living. There they stood, simply because they had received their orders to stand; and not all the accumulated horrors of that tremendous day, when amid portentous darkness, thunderings, and lightnings, and earthquakes; boiling streams, and suffocating vapours; strange sights, and stranger sounds,—those two cities, like another Sodom and Gomorrah, were buried beneath falling ashes, or engulfed in a fiery deluge; not all the horrors of that tremendous day could shake in them the soul of the stubborn Roman, or conquer the force of the discipline by which the man was absorbed in the soldier. When all was in motion around them, the instinctive love of life hurrying every living thing from the devoted spot, these breathing statues remained unmoved amid "the war of elements," and died at their posts; and after the lapse of seventeen centuries, they are brought forth to light; an example of heroic constancy worthy of a better service than that of Rome and despotism; for if we cannot eulogise the wisdom of so useless a self-devotion, we cannot but admire the unfailing stedfastness of even mistaken duty.—*Wardlaw.*

THE GREENLANDERS.

As the Greenlanders acquire the most and best of their sustenance from the bosom of the sea, therefore many or most of them place their elysium in the abysses of the ocean, or the bowels of the earth, and think the deep cavities of the rocks are avenues leading to it. There, as they imagine, dwell Torngarsuk and his mother; there a joyous summer is perpetual, and a shining sun is obscured by no night; there is the fair limpid stream, and an abundance of fowls, fishes, reindeer, and their beloved seals; and these all to be caught without toil.—*Crantz.*

Persian King, from an ancient sculpture.

THE PERSIAN KING.

The above engraving of the enthronement of a Persian sovereign is from an ancient sculpture. Many of these, relating to Persia, are found at Persepolis. There is evidence that they belong to the period when some of the kings mentioned in the inspired writings of Ezra and Nehemiah, bare rule. The engraving illustrates the manners and customs of that time. The monarch appears in the dress which the Persian court adopted from the Medes, and occupies a high seat, not unlike the carved chairs that may still sometimes be seen in old family mansions. His right hand holds the golden sceptre, to which there is an allusion in the book of Esther, and his left the sacred vase, which, like the orb of our kings, was a royal distinction. On the ground incense burns before him in two censers, which are placed between the monarch and a person who seems to be an ambassador, and who stands with his hand raised to his mouth, in a respectful posture. Behind him stands a muffled attendant. On the other side, behind the royal seat, is an eunuch, bearing a fly-flap, one of the insignia of royalty, in one hand, and what appears to be a handkerchief in the other. Farther back are two armed guards of different corps. Such was the style in which we may suppose the captive Jews beheld "the great king," when admitted to the royal presence.

November, 1842.

THE PERAMBULATOR.

KENILWORTH CASTLE.

In my youthful days, with my memory and imagination well stored with tales of chivalry, of barons bold, of armed knights, and tilts and tournaments, I visited this place; and now again am I standing at the base of Cesar's tower.

I can remember entering the great gatehouse by moonlight, and exploring the court and the roofless halls, and the under-ground dungeon-like chambers. The dark buttresses and gloomy towers were at one moment lit up by the fitful moonbeams, while at the next they were wrapt around with gloomy shadows.

Then came upon my youthful fancy the spirit of other days, when these substantial walls were tenanted; a blending of different eras and customs, wherein pageants and processions, and armed men and monks, were mingled. The baron and his bold retainers came before me; the white-headed seneschal and the grey-haired harper. The cries of the herald, the clangour of the trumpet, the clashing of the arms, the rush of the combatants, and the loud shout of the admiring spectators, rung in my ears. The scene changed, and the tournay gave place to the feast; the board was heaped with goodly viands, and knights and peerless dames sat side by side; and the minstrel's lay prevailed, together with the peal of mirth and revelry.

How lonely is the place! The solitude is almost sadness; for I hear no sound, and I see no moving thing. The clouds are motionless in the sky; and not a leaf, among the verdant mass of ivy that adorns the towers, is stirring.

I remember a frowning pile of stones at yonder angle, that used to threaten the spectator as he stood beneath it, for its summit largely overhung its base; but it is gone now: no doubt, it toppled over years ago. It strikes me, too, that the ruin is somewhat lower, or the ground it stands on somewhat higher than it was, but this may be my fancy. The whole pile to me appears more aged than formerly. If Kenilworth looks older than it did, then how must it be with me? If these massy stones have felt the touch of time since I beheld them, no marvel that the same finger should have left its impress on my feebler frame; but we are slow to perceive our own infirmities.

There is an impressive solemnity about the scene. That these huge blocks of stone, this massy fabric, that one might have thought to be almost as durable as the "everlasting hills," should crumble in desolation, is an arresting thought: this, whether I will or not, presses on my reflections the mutability of man; pronouncing, as it were, the words audibly, "Pass the time of your sojourning here in fear," 1 Pet. i. 17. Yes, I am indeed the creature of a day, and that day is the gift of Him "in whose hand is the soul of every living thing, and the breath of all mankind," Job xii. 10. May its moments show forth his praise!

I feel a stronger disposition to stand still and reflect, than to walk about and admire; and yet I cannot gaze on the ruin without indulging my fancy.

> Hoary ruin,
> Thou hast outlived the customs of thy day,
> And 'mid the ravage of revolving years
> Art now the spectacle of modern times.
> Yet, though thy halls are silent; though thy bowers
> Re-echo back the traveller's lonely tread;
> Again imagination bids thee rise
> In all thy dread magnificence and strength;
> Thy drawbridge, foss, and frowning battlements;
> Portcullis, barbican, and donjon tower.

When brought into contact with these strong-holds of feudal ages, we draw on the resources of memory, and get together all that we can remember to have read of castles, that our associations may give an interest to the scene. Much have I read of castles, that is mingled, in most admirable confusion, in my recollection; out of which I can collect very little that will serve my present purpose. During the times of the Britons, castles were not of a durable kind, so that they fell into ruin; but after the Norman conquest, castles abundantly increased; so much so, that towards the end of Stephen's reign, there were, it is said, upwards of 1100.

Castles were dwelling places as well as fortresses. As the feudal system gained ground, they became manors, and the governor was lord of the manor. Castles were built of stone, surrounded by thick high walls, by way of defence, with works of different kinds. First came the barbican, or watch tower. This was an outwork, and constituted the entrance of the castle, having a drawbridge over the ditch. Next was the ditch or moat; and then the wall of the outer ballium, with a parapet. The wall was high, and flanked with towers. The outer ballium followed in order. This was the space within the outer wall. Here were lodgings and wells of water, and sometimes a monastery. An artificial mount, in many castles, rose from the ballium, and commanded a view of the surrounding country. The wall of the inner ballium divided the two balliums. All castles had not an inner ballium; but when there were two balliums, the lodgings and wells of water were in the inner one. The keep, or dungeon, was the citadel or strong-hold of the place, it was built with massive stones, much thicker than the other parts, and occupied an eminence in the centre. It was usually a high square tower, running up four or five stories, with a turret at each corner, and a winding staircase in each turret. Here the governor of the castle had his gloomy state rooms, with embrasures or chinks in the wall, growing less as they receded inwards, through which arrows from the long or the cross bow might be discharged. Castles have been, too often, strong-holds of oppression, injustice, cruelty, and licentiousness.

I have loitered through the ruins, ascended the towers, descended the under-ground chambers, mused in the courts, and have just plucked a flower that was growing at my feet. In the reign of Edward the first, that wealthy nobleman, Roger de Mortimer, established a "round table" at Kenilworth; and here, in this solitary, silent, and roofless hall, where I now am standing, a hundred knights, in chivalric pride, seated with a hundred fair

ladies at the banquet, have passed round the wine cup in courtly glee. These walls have rung with the midnight revel, the merry laugh, and festive song.

> The walls are moulding in decay;
> The merry guests! oh where are they?

History tells us that Kenilworth was built by Geoffry de Clinton, a Norman, the lord chamberlain and treasurer of king Henry the first, about the year 1120; and that, in the times of our warlike barons, it was renowned for superior strength. A monastery for black canons stood near it, and a small part of its ruins yet remains. Of this monastery Simon Jekys was the last abbot. Kenilworth was garrisoned by Henry the second, on his son's rebellion. Wheat was then, according to the account of the stores laid in the castle, about two-pence halfpenny a bushel; the carcase of a cow salted was charged two shillings, and cheeses fourpence a piece.

Henry the third, in 1242, rebuilt the outer wall to the south. It was then that ground, six acres in breadth, was ordered to be cleared, on the road from Coventry to Warwick; for the woods were so thick that they served as a secure shelter to numbers of thieves and outlaws, to the great annoyance of travellers. During the same reign, the castle, which was then n the possession of Montford, son of Simon Montford, earl of Leicester, endured a six months' siege, but was at last taken by the king's forces. Stone balls, sixteen inches in diameter, weighing nearly two hundred pounds, supposed to have been thrown with engines at the siege, have been dug up here, at different times.

Edward the second, who was afterwards murdered at Berkeley castle, was a prisoner at Kenilworth; for royalty is neither free from crimes, nor exempt from cares. Edward the third considerably enlarged the castle, and Henry the eighth repaired and ornamented it; but it was when in the possession of Robert Dudley, earl of Leicester, that it reached the summit of its grandeur.

The scale of magnificence on which hospitality, in olden times, was displayed, must often have been a very heavy tax to the receiver of a royal guest. The ancient nobility of England carried this magnificence to an extravagant extent.

Queen Elizabeth frequently favoured her nobles with a visit; an honour for which they dearly paid, for the courtly revel and the sumptuous feast were costly to a degree oftentimes inconvenient to the host she honoured. The entertainment given at Kenilworth to queen Elizabeth, by the earl of Leicester, in the year 1575, ranks among the most splendid of old English revels. All the variety that gorgeous spectacles, and masks, and music, and interludes, and hunting, and feasting, with amusements for the common people, could afford, was here provided; so that even in after years, the "princely pleasures of Kenilworth" became almost a proverb.

It is said that this entertainment was continued seventeen days, at an expense of a thousand pounds a day. At the first entrance of the queen, "there was a floating island upon the pool, bright blazing with torches; upon which, clad in silks, were the lady of the lake, and two nymphs waiting on her, who made a speech to the queen in metre, of the antiquity and owners of the castle; which was closed with cornets and loud music. Within the base court, there was a very goodly bridge set up, of twenty feet wide, and seventy feet long, over which the queen did pass. On each side thereof, were posts erected, with presents upon them unto her. A cage of wild fowl, by Silvanus; sundry rare fruit, by Pomona; of corn, by Ceres; of wine, by Bacchus; of sea-fish, by Neptune; of all the habiliments of war, by Mars; and of musical instruments, by Apollo. And, for the several days of her stay, various rare sports and shows were there exercised; namely, in the chase, a savage man, with satyrs; bear baitings, fireworks, Italian tumblers, a country bridal, with running at the quintin, and morris dancing. And that there might be nothing wanting that these parts could afford, hither came the Coventry men, and acted the ancient play, long since used in that city, called Hock's Tuesday, setting forth the destruction of the Danes in king Etheldred's time, with which the queen was so well pleased that she gave them a brace of bucks, and five marks in money, to bear the charges of a feast."

"The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow," Psa. xc. 10. One might therefore suppose that the weighty cares of a kingdom would press somewhat heavily on the heart of royalty, when drawing near to the term allotted to humanity; and yet the following quota-

tion will show how lightly queen Elizabeth could pass her time, when within three years of her three score years and ten. "Her majesty says she is very well. This day she appoints a Frenchman to do feats upon a rope in the conduit court. To-morrow she hath commanded the bears, the bulls, and the ape, to be baited in the tilt yard. Upon Wednesday she will have solemn dancing."

The sun is now shining, and I see a party, of both sexes, approaching the ruin. In summer, the castle is visited much from the neighbouring Spa; for there numbers are congregated, who have leisure at their command. Carriages and vehicles, of different descriptions, are continually visiting Kenilworth.

Here, on a fine day, comes the artist, with his sketch-book, seeking the fairest point of view of the old ruin. Queen Elizabeth's dressing room, as it is familiarly called, is an attractive object to him; yonder arch to the right, elaborately carved, and even yet in a tolerable state of preservation, is carefully represented on his paper: and then those commanding towers! What breadth of light and shade, what spirited touches give life to his performance! His eye sparkles with animation as he glances rapidly from his sketch book to the ruin, and from the ruin to his sketch.

And even yet more excited is the poet, whose soul is all enthusiasm as he dashes on his paper his glowing thoughts. Now vainly trying with his fingers, to keep pace with the tide, the torrent of his fervid emotions, and now torturing his brain by the hour to perfect the piece which is to be printed as "an Impromptu, written at the instant of first obtaining a view of Kenilworth Castle."

The antiquary, too, gropes about the shadowy rocks and dark recesses, marking, measuring, and surmising—adopting fresh theories, and bearing away a treasured hoard of visionary discoveries that none can disprove and still less establish.

Nor is it a rare thing for this attractive, yet secluded spot to be visited by the youthful of both sexes, whose hearts are betrothed to one another. With the blue sky and the sunshine above their heads, and with this green velvet carpet beneath their feet, loitering through these retired halls, many a fond desire and dream of future happiness in each other's society is indulged in; the fair future appears almost cloudless to them. Well! let them be happy, and when the cares of life gather around, may they meekly sustain them, looking to the Strong for strength, and to the Wise for wisdom!

I cannot look at these huge towers, these heavy blocks of stone piled one upon another, these mighty frowning ruins, without imagery of feudal times appearing before me; knights in harness bright, or in "rugged steel unfiled," are moving to and fro, and the guard-room has in it brawny arms and stalwart frames, harnessed in iron. The border feuds and forays come before me: what a strengthy picture is that drawn by the poet of Branksome in feudal times.

Nine and twenty knights of fame
Hung their shields in Branksome Hall,
Nine and twenty squires of name
Brought them their steeds from bower to stall;
Nine and twenty yeomen, tall,
Waited duteous on them all:
They were all knights of metal true,
Kinsmen to the bold Buccleuch.

Ten of them were sheathed in steel,
With belted braid and spur on heel;
They quitted not their harness bright,
Neither by day, nor yet by night:
They lay down to rest, with corslet laced,
Pillowed on buckler cold and hard;
They carved at the meal with gloves of steel,
And they drank the red wine through the helmet barred.

Such descriptions as these carry us back to long past ages, and enable us in some measure to enter into the manners and customs of days gone by. Kenilworth in its palmy days must have been a goodly pile, with its four gate houses and walls in some places fifteen feet thick; its towers and rooms of state, its chase and parks, woods and "Fair Pool" of a hundred and eleven acres: altogether, castle, manors, parks, and chase, containing a space of nearly twenty miles' extent.

I must now walk to the tilt-yard that lies yonder. How different now in its silent solitude to what it was when the trampling of iron hoofs, and the clang of arms broke upon the ear, and the gay scene of assembled beauty and armed knights burst upon the sight! And can it be that here in the very spot where I am standing, the armed combat, the stern encounter, the press of knights has really taken place? Yes! dream as it now is, once it was a reality. Let us go back a few flying centuries, and then gaze upon the scene. The announcement has gone forth, the edict has been published of "a holding a tournament and a clashing of swords in the presence of ladies and damsels," and knights and champions from all countries are assembled.

The decorated lists are surrounded by the pavilions of the champions, glittering with their arms, their bannerols and their banners. The scaffolded balcony hung with tapestry and blazoned with embroidery of gold and silver, is thronged with beauty, and the "Lady of the Tournament" sits pre-eminent and peerless amid the throng. The combatants and their horses gorgeously arrayed are prancing to and fro, with their esquires and pages; and minstrels are not wanting to perpetuate their deeds. Hark! the herald has cried aloud; the clanging trumpet is sounding the onset. There! the armed knights with lances in the rest have met, and oh, with what a murderous crash! Dismounted knights and fallen steeds, and broken lances are on the ground, while the clang of arms and the clashing of swords is continued; courage and skill with high-wrought energy are striving which shall be led to the Lady of the Tournament to receive the prize as the "best cavalier" and the "best striker with the sword."

The tournament is passed, the clanging trumpet, the trampling of iron hoofs, and the clang of arms, are heard no longer, the decorated lists and gorgeous pavilions, the banners and the blazoned balcony, the knights and ladies, the esquires, heralds, pages and minstrels are gone, and I am standing alone. What was, is as though it had not been, and the pomp and the pageantry of by-gone years is remembered only as a tale of the historian. Thus, "one generation passeth away, and another generation cometh," and the manners and customs of mankind are changed.

The babbling of the brook that runs below is a soothing sound, and blends harmoniously with the quiet musing that the ruin has called forth. One peep at what remains, of the monastery, and a ramble in the wood, and then I shall bid farewell to hoary Kenilworth.

THE MORMONS.

The Rev. H. Caswall has lately published a book called "The City of the Mormons; or, Three Days at Nauvoo," from which the following extracts are taken.

Monday, April 18, 1842, I took my venerable Greek manuscript of the Psalter, and proceeded to the ferry to obtain a passage. The boatman being engaged to take over a family emigrating to Nauvoo, had provided himself with a heavy flat boat, which promised us a long voyage. The family soon came on board. It consisted of a simple-looking American, his wife, and a numerous progeny. They had with them two oxen, two cows and a calf, bedding, tables, chairs, and a wooden clock. As we were about to push off, a traveller on horseback came on board, whom I found to be one of the numerous "Gentiles" induced by curiosity to visit the "Zion" of the West. The father of the family stated that he had become confounded by the conflicting doctrines of the sects, and imagined that in Mormonism he had finally discovered the only true church. Our heavy boat was rowed up about a mile close to the Iowa shore. Having proceeded considerably above Nauvoo, the ferryman and his men began to venture out into the broad stream, in order to cross. As I was in haste to get over, I was permitted to take the small skiff alongside, and, in company with the emigrant, to pull over to Nauvoo. On the way, I held some conversation with my companion, and found him to be thoroughly wedded to his delusion. Arriving at the city, I passed along a straggling street of considerable length bordering on the strand. Perceiving a respectable-looking store, or shop, I entered it, and began to converse with the storekeeper. I mentioned that I had been informed that Mr. Smith possessed some remarkable Egyptian curiosities, which I wished to see. I added that, if Mr. Smith could be induced to show me his treasures, I would show him in return a very wonderful book which had lately come into my possession. The storekeeper informed me that Mr. Smith was absent, having gone to Carthage that morning; but that he would return about nine o'clock in the evening. He promised to obtain for me admission to the curiosities, and begged to be permitted to see the wonderful book. I accordingly unfolded it from the many wrappers in which I had enveloped it, and, in the presence of the storekeeper and many astonished spectators, whom the rumour of the arrival of a strange book had collected, I produced to view its covers of worm-eaten oak, its discoloured parchments, and its mysterious characters. Surprise was depicted on the countenances of all present; and, after a long silence, one person wiser than his fellows, declared that he knew it to be a revelation from the Lord, and that probably it was one of the lost

books of the Bible providentially recovered. Looking at me with a patronizing air, he assured me that I had brought it to the right place to get it interpreted, for that none on earth but the Lord's prophet could explain it, or unfold its real antiquity and value. "Oh," I replied, "I am going to England next week, and doubtless I shall find some learned man in one of the universities who can expound it." To this he answered with a sneer, that the Lord had chosen the weak things of the world to confound the mighty; that he had made foolish the wisdom of this world; and that I ought to thank Providence for having brought me to Nauvoo, where the hidden things of darkness could be revealed by Divine power. All expressed the utmost anxiety that I should remain in the city until the prophet's return. The storekeeper offered immediately to send an express eighteen miles to Carthage, to hasten the return of Joseph. This I declined, and told him my stay in Nauvoo must be very limited. They promised to pay all my expenses, if I would remain; and assured me that they would ferry me over the river as often as I desired it, free of charge; besides furnishing me with a carriage and horses to visit the beautiful prairies in the vicinity. At length I yielded to their importunities, and promised, that if they would bring me over from Montrose on the following morning, I would exhibit the book to the prophet. They were very desirous that I should remain at Nauvoo during the night; but as I had my fears that some of the saints might have a revelation, requiring them to take my book while I slept, I very respectfully declined their pressing invitation. They then requested to know where I was staying in Montrose. I mentioned the name of my hospitable entertainer; upon which they used the most violent language against him, and said that he was their bitter enemy and persecutor, that he was as bad as the people of Missouri, and that I ought not to believe a word that he said. They again pressed me most earnestly not to return to Montrose; but I continued firm, and expressed my intention of hearing both sides of the question.

The storekeeper now proceeded to redeem his promise of obtaining for me access to the curiosities. He led me to a room behind his store, on the door of which was an inscription to the following effect: "Office of Joseph Smith, president of the Church of Latter Day Saints." Having introduced me, together with several Mormons, to this *sanctum sanctorum*, he locked the door behind him, and proceeded to what appeared to be a small chest of drawers. From this he drew forth a number of glazed slides, like picture frames, containing sheets of papyrus, with Egyptian inscriptions and hieroglyphics. These had been unrolled from four mummies, which the prophet had purchased at a cost of twenty-four hundred dollars. By some inexplicable mode, as the storekeeper informed me, Mr. Smith had discovered that these sheets contained the writings of Abraham, written with his own hand while in Egypt. Pointing to the figure of a man lying on a table, he said, "That is the picture of Abraham on the point of being sacrificed. That man standing by him with a drawn knife is an idolatrous priest of the Egyptians. Abraham prayed to God, who immediately unloosed his bands, and delivered him." Turning to another of the drawers, and pointing to an hieroglyphic representation, one of the Mormons said, "Mr. Smith informs us that this picture is an emblem of redemption. Do you see those four little figures? Well, those are the four quarters of the earth. And do you see that big dog looking at the four figures? That is the old Devil desiring to devour the four quarters of the earth. Look at this person keeping back the big dog. That is Jesus Christ keeping the devil from devouring the four quarters of the earth. Look down this way. This figure near the side is Jacob, and those are his two wives. Now do you see those steps?" "What," I replied, "do you mean those stripes across the dress of one of Jacob's wives?" "Yes," he said, "that is Jacob's ladder." "That is indeed curious," I remarked; "Jacob's ladder standing on the ground, and only reaching up to his wife's waist."

After this edifying explanation, a very respectable-looking Mormon asked me to walk over to his house. This person was one of the committee appointed by "revelation" to build the "Nauvoo house." Our conversation was now interrupted by the entrance of numerous Mormons, who begged to be permitted to see and handle the wonderful book. They all looked upon it as something supernatural, and considered that I undervalued it greatly, by reason of my ignorance of its contents. It was in vain I assured them that a slight acquaintance with Greek would enable any person to decipher its meaning.

They were unanimous in the opinion that none but their prophet could explain it; and congratulated me on the providence which had brought me and my wonderful book to Nauvoo. The crowd having cleared away, my host asked me to give my opinion of Nauvoo. I told him that it was certainly a remarkable place, and in a beautiful situation; but that I considered it the offspring of a most astonishing and unaccountable delusion. He said that he admired my candour, and was not surprised at my unbelief, seeing that I was a stranger to the people and to the evidences of their faith. He then proceeded to inform me respecting their evidence. He assured me, in the first place, that America had been mentioned by the prophet Isaiah. I begged for the chapter and verse. He pointed to the sentence: "Woe to the land shadowing with wings." Now to what land could this refer, but to North and South America, which stretched across the world with two great wings, like those of an eagle? "Stop," I said; "does not the prophet describe the situation of the land? Observe that he says, it 'is beyond the rivers of Ethiopia.'" "Well," said my host, "that may be true; but is not America beyond Ethiopia?" "Have you a map?" I said. "Yes," he replied, "here is my little girl's school atlas." "Now tell me," I said, "where Isaiah wrote his book." "In Palestine," he answered. "Very well," I replied: "now tell me in what direction from Palestine is Ethiopia?" "South, by the map," was the reply. "In what direction from Palestine is America?" "West," he answered. "Now do you think that Isaiah, as a man of common sense, to say nothing of his prophetical character, would have described a country in the west, as lying beyond another which is due south?" He was silent for a moment, and then confessed that he had never thought of studying the Bible by the map; "but probably this map was wrong." I now requested him to let me know the number of troops composing the Nauvoo Legion. He informed me that they consisted at present of seventeen hundred men. He had taken the oath of allegiance to queen Victoria, and on this account had not connected himself with the legion. The discipline of this band he considered superior to that of the American militia generally, but inferior to that of British troops, or even of the Canadian militia. He believed that the Mormons held many doctrines in common with the Irvingites and other sects in England. He cherished the belief in a separate place of departed spirits distinct from heaven and hell, and in a future restoration of all souls to the Divine favour. He considered that when the restitution of all things takes place, the earth will be purified, and then transferred from its present sphere to a brighter and more glorious system.

Having listened with due attention to the instructions of my host, I walked over to the store, where the storekeeper expressed his readiness to show me the mummies. Accordingly, he led the way to a small house, the residence of the prophet's mother. On entering the dwelling, I was introduced to this eminent personage as a traveller from England, desirous of seeing the wonders of Nauvoo. She welcomed me to the holy city, and told me, that here I might see what great things the Lord had done for his people. "I am old," she said," and I shall soon stand before the judgment seat of Christ; but what I say to you now, I would say on my death bed. My son Joseph has had revelations from God since he was a boy, and he is indeed a true prophet of Jehovah. The angel of the Lord appeared to him fifteen years since, and showed him the cave where the original golden plates of the book of Mormon were deposited. He showed him also the Urim and Thummim, by which he might understand the meaning of the inscriptions on the plates, and he showed him the golden breastplate of the high priesthood. My son received these precious gifts, he interpreted the holy record, and now the believers in that revelation are more than a hundred thousand in number. I have myself seen and handled the golden plates; they are about eight inches long, and six wide; some of them are sealed together and are not to be opened, and some of them are loose. They are all connected by a ring which passes through a hole at the end of each plate, and are covered with letters beautifully engraved. I have seen and felt also the Urim and Thummim. They resemble two large bright diamonds, set in a bow like a pair of spectacles. My son puts these over his eyes when he reads unknown languages, and they enable him to interpret them in English. I have likewise carried in my hands the sacred breastplate. It is composed of pure gold, and is made to fit the breast very exactly."

While the old woman was thus delivering herself, I fixed my eyes steadily upon her. She faltered, and seemed unwilling to meet my glance; but gradually recovered her self-possession. The melancholy thought entered my mind, that this poor old creature was not simply a dupe of her son's knavery; but that she had taken an active part in the deception. Several English and American women were in the room, and seem to treat her with profound veneration.

I produced my wonderful book. The old woman scrutinized its pages, and in an oracular manner assured me that the Lord was now bringing to light the hidden things of darkness according to his word; that my manuscript was doubtless a revelation which had long been hidden, and which was now to be made known to the world, by means of her son the prophet Joseph. She then directed me up a steep flight of stairs into a chamber, and slowly creeped up after me. She showed me a wretched cabinet, in which were four naked mummies, frightfully disfigured, and in fact most disgusting relics of mortality. One, she said, was a king of Egypt, whom she named; two were his wives; and the remaining one was the daughter of another king. I asked her by what means she became acquainted with the names and histories of these mummies. She replied, that her son had obtained this knowledge through the mighty power of God. She accounted for the disfigured condition of the mummies, by a circumstance rather illustrative of the back woods. Some difficulty having been found in unrolling the papyrus which enveloped them, an axe was applied, by which the unfortunate mummies were literally chopped open. I requested her to furnish me with a "Book of Mormon." She accordingly permitted me to take one of the first edition belonging to her daughter Lavinia, for which I paid the young lady a dollar.

From Mr. Smith's residence I proceeded to the Mormon printing office, where the official papers and "revelations" of the prophet are published in a semi-monthly magazine, denominated, the "Times and Seasons." Here I purchased this magazine complete for the last year, the history of the persecution of the Mormons by the people of Missouri, and other documents of importance. The storekeeper met me at the printing office, and introduced several dignitaries of the "Latter-day Church," and many other Mormons, to whom he begged me to exhibit my wonderful book. While they were examining it with great apparent interest, one of the preachers informed me that he had spent the last year in England, and that, with the aid of an associate, he had baptized seven thousand saints. He had visited the British Museum, where he affirmed that he had seen nothing so extraordinary as my wonderful book. The Mormon authorities now formally requested me to sell them the book, for which they were willing to pay a high price. This I positively refused, and they next importuned me to lend it to them, so that the prophet might translate it. They promised to give bonds to a considerable amount, that it should be forthcoming whenever I requested it. I was still deaf to their entreaties, and having promised to show the book to their prophet on the ensuing day, I left them and returned to Montrose.

The following morning (Tuesday, April 19,) a Mormon arrived with his boat, and ferried me over to Nauvoo. On landing there, I proceeded with the doctor along the street which I mentioned before as bordering on the strand. As I advanced with my book in my hand, numerous Mormons came forth from their dwellings, begging to be allowed to see its mysterious pages; and by the time I reached the prophet's house, they amounted to a perfect crowd. I met Joseph Smith at a short distance from his dwelling, and was regularly introduced to him. I had the honour of an interview with him who is a prophet, a seer, a merchant, a "revelator," a president, an elder, an editor, and the general of the "Nauvoo Legion." He is a coarse plebeian person in aspect, and his countenance exhibits a curious mixture of the knave and the clown. His hands are large and fat, and on one of his fingers he wears a massive gold ring, upon which I saw an inscription. His dress was of coarse country manufacture, and his white hat was enveloped by a piece of black crape, as a sign of mourning for his deceased brother, Don Carlos Smith, the late editor of the "Times and Seasons." His age is about thirty-five. I had not an opportunity of observing his eyes, as he appears deficient in that open, straightforward look which characterizes an honest man. He led the way to his house, accompanied by a host of elders, bishops, preachers, and common Mormons. On entering the

house, chairs were provided for the prophet and myself, while the curious and gaping crowd remained standing. I handed the book to the prophet, and begged him to explain its contents. He asked me if I had any idea of its meaning. I replied, that I believed it to be a Greek Psalter; but that I should like to hear his opinion. "No," he said, "it ain't Greek at all; except, perhaps, a few words. What ain't Greek is Egyptian; and what ain't Egyptian is Greek. This book is very valuable. *It is a dictionary of Egyptian Hieroglyphics.*" Pointing to the capital letters at the commencement of each verse, he said: "Them figures is Egyptian hieroglyphics; and them which follows is the interpretation of the hieroglyphics, written in the reformed Egyptian. Them characters is like the letters that was engraved on the golden plates." Upon this, the Mormons around began to congratulate me on the information I was receiving. "There," they said, "we told you so, we told you that our prophet would give you satisfaction. None but our prophet can explain these mysteries." The prophet now turned to me, and said, "This book ain't of no use to you; you don't understand it." "Oh, yes," I replied; "it is of some use; for if I were in want of money, I could sell it, and obtain, perhaps, enough to live on for a whole year." "But what will you take for it?" said the prophet and his elders. "My price," I replied, "is higher than you would be willing to give." "What price is that?" they eagerly demanded. I replied, "I will not tell you what price I would take; but if you were to offer me this moment nine hundred dollars in gold for it, you should not have it." They then repeated their request that I should lend it to them until the prophet should have time to translate it, and promised me the most ample security; but I declined all their proposals. I placed the book in several envelopes, and as I deliberately tied knot after knot, the countenances of many among them gradually sunk into an expression of great despondency. Having exhibited the book to the prophet, I requested him in return to show me his papyrus, and to give me his own explanation, which I had hitherto received only at second hand. He proceeded with me to his office, accompanied by the multitude. He produced the glass frames which I had seen on the previous day; but he did not appear very forward to explain the figures. I pointed to a particular hieroglyphic, and requested him to expound its meaning. No answer being returned, I looked up, and behold! the prophet had disappeared. The Mormons told me that he had just stepped out, and would probably soon return. I waited some time, but in vain: and at length descended to the street in front of the store. Here I heard the noise of wheels, and presently I saw the prophet in his wagon, flourishing his whip, and driving away as fast as two fine horses could draw him. As he disappeared from view, enveloped in a cloud of dust, I felt that I had turned over another page in the great book of human nature.

ANECDOTES OF THE BLIND.

It is an affecting fact, that many have never beheld the orbs of heaven; and that others are deprived of this privilege, which they once enjoyed. Such were the circumstances of our poet Milton, who, when addressing light, pathetically exclaims:

> ——— "Thus, with the year,
> Seasons return; but not to me returns
> Day, or the sweet approach of e'en or morn,
> Or sight of vernal bloom, or summer's rose,
> Or flocks, or herds, or human face divine;
> But clouds instead, and ever-during dark
> Surrounds me."

It is said, in an article on blindness, in the Encyclopædia Britannica, by one who was experimentally acquainted with that state, that "to the blind the visible world is totally annihilated; he is perfectly conscious of no space but that in which he stands, or to which his extremities can reach. All the various modes of delicate proportions, all the beautiful varieties of light and colours, whether exhibited in the works of nature or art, are to the blind irretrievably lost! Dependent for every thing, but mere existence, on the good offices of others; obnoxious to injury from every point, which they are neither capacitated to perceive, nor qualified to resist;—they are, during the present state of being, rather to be considered as prisoners at large, than citizens of nature."

It is, however, a proof of Divine benevolence that this privation of one sense is generally greatly alleviated by the acuteness of others, or rather by greater regard to what they indicate. The effect of minute and continued attention is very

remarkable. The shepherd of a large flock is familiar with every one of his sheep: the American hunter finds his way in the trackless forests, by particular attention to appearances in the trees, which serve to show him the points of the compass; he traces the progress of his friends or his foes by the marks of their footsteps, and judges of their numbers, haltings, and employments, by circumstances which would entirely escape ordinary persons. Similar results arise from the same cause, on the part of those who never enjoyed, or have lost the powers of vision, of which a few instances may now be given.

Two blind men were much esteemed as judges of horses: one of these, in giving his opinion of a horse, declared him to be blind, though this had escaped the observation of several persons, who had the full use of their eyes, and who were with some difficulty convinced of it. When asked to tell how he knew it was so, he said it was by the sound of the horse's step in walking; which implied a peculiar and unusual precaution int he manner of putting down his feet. The other, in similar circumstances, mentioned, that a horse was blind of one eye, though this was not noticed by those concerned. He stated that he knew the fact, because he felt the one was colder than the other.

Dr. Moyse, the blind philosopher, could tell when a black dress was worn by his friends, from the smell. Among the instances of persons who could distinguish colours by the touch, one stated, that black gave that sense the greatest degree of asperity, and blue the least. A blind girl in the Hartford Asylum of the United States, could select her own articles from the baskets of linen which were weekly brought from the laundress, however they might be scattered among the rest. Two blind young men of Philadelphia knew when they approached a post in walking across a street, by a peculiar sound which the ground beneath their feet sent forth in the neighbourhood of the post; and they could tell the names of a number of tame pigeons, with which they amused themselves in a little garden, by only hearing them fly over their heads.

Of John Metcalf, a native of Knaresborough, who lost his sight when a child, many astonishing circumstances are related. At the commencement of the rebellion in 1745, he became a soldier. His adventures in these circumstances were various, and he was in the field during the different engagements that succeeded, till after the battle of Culloden. In Scotland, he furnished himself with a variety of cotton and worsted articles, knowing what each cost him from a particular mode of marking them, and found a ready sale for them in his native county. He also dealt in horses, directing his choice by feeling the animal. In 1751, he set up a stage wagon, between York and Knaresborough, the first on that road, and drove it himself, twice a week in summer, and once in winter. This business employed him till he first contracted for the making of roads, for which he relinquished every other pursuit.

In leisure hours, he had studied mensuration, in a way peculiar to himself; and could accurately state the contents of a piece of timber, and bring the dimensions of any building into yards or feet. The first piece of road he made was about three miles of that between Fearnsby and Minskip; the materials for the whole were to be obtained from one gravel pit; he therefore erected a temporary house, and provided for twelve horses. He often walked from Knaresborough in the morning, with four or five stones of meal on his shoulders, and joined his men by six o'clock. He completed the road much sooner than was expected, to the entire satisfaction of the surveyor and trustees. Soon after this, he contracted for building a bridge at Boroughbridge, which he completed, with credit to his abilities. The erecting and repairing of bridges, and the making of roads, was continued with great success for some years.

The writer of the quotation already given, as to the state of the blind, was totally deprived of sight before he was six months old, yet he made remarkable attainments. His name was Thomas Blacklock. In a letter from a Scottish clergyman to sir James Johnston, bart., it is said. "He is endued with the most surprizing genius, and has been the author of a great many excellent poems. I understand that there will be a bursary vacant against Candlemas; if, therefore, you would please to favour him with your interest, it will be a great charity done to a poor lad, who may do a great deal of good in his generation." In the course of his education, he obtained a knowledge of the various branches of philosophy and theology, together with a

considerable fund of learning in those departments of science and belles lettres, from which his loss of sight did not absolutely preclude him; while he acquired a proficiency in the learned languages, to which he added a familiar acquaintance with the French tongue.

As a preacher, he obtained high reputation. A singular fact, which occurred on the day of his ordination, is mentioned by Dr. Cleghorn, and authenticated by Mr. Blacklock, and a numerous company of his friends. "Fatigued with mental exertion, he fell asleep after dinner: some hours after, he was called on by a friend, answered his salutations, arose and went with him into the dining room, where some of his companions were met. He joined with two of them in a concert, singing, as usual, with taste and elegance, without missing a note, or forgetting a word; he then went to supper, and drank a glass or two of wine. His friends, however, observed him to be a little absent and inattentive; by this time, he began to speak to himself, but in so low and confused a manner as to be unintelligible. At last, being pretty forcibly roused, he awoke with a sudden start, unconscious of all that had happened, as, till then, he had continued fast asleep." The narrator adds, very properly, "No one will suspect either the judgment or veracity of Dr. Blacklock; all who knew him bear testimony to his judgment; his fame rests on a better foundation than fictitious narrations; no man delights in, or more strictly adheres on all points to the truth." After this period, various works issued from his pen.

Nicholas Saunderson was reduced to the most abject blindness before he was twelve months old, yet he became a Lucasian professor of mathematics at Cambridge. Speaking of his attainments, his intimate friend Dr. Reid remarks: "One who never saw the light, may be learned and knowing in every science, even in optics, and may make discoveries in every branch of philosophy. He may understand as much as another man, not only of the order, distances, and motions of the heavenly bodies; but of the nature of light, and of the laws of the reflection and refraction of its rays. He may understand distinctly how these laws produce the phenomena of the rainbow, the prism, the camera obscura, and the magic lantern, and all the powers of the microscope and telescope."

In mathematics Saunderson made distinguished progress, and obtained great and deserved honours. Most interesting must it have been, to have observed his operations with his calculating board, his "Palpable Arithmetic," and to have listened to him when explaining and enforcing the doctrines of Newton. So exquisite was his sense of touch, that he could detect the smallest degree of roughness or defect of polish, in a surface. Thus, in a set of Roman medals, he distinguished the genuine from the false, though they had been counterfeited with such exactness as to deceive a connoisseur, who had judged from the eye.

By the same power, when observations were making on the sun, he could notice every cloud that occasioned interruption, almost as accurately as those who could see it. He could also tell when any thing was held near his face, or when he passed by a tree at no great distance, merely by the different impulses of the air. His ear was also equally correct: by the quickness of this sense he could easily distinguish the fifth part of a note, or judge of the size of a ruin, and of his distance from the wall. And if he ever walked over a pavement in courts or piazzas, which reflected sound, and was afterwards conducted thither again, he could tell in what part of the walk he stood, merely by the note it sounded.

In many respects he resembled Euler, a native of Basil, but afterwards a resident at Petersburg. During a visit to Berlin, he completed, in three days, certain astronomical calculations, which the academy called for in haste, but which several eminent mathematicians declared would occupy some months; the intense application, however, threw him into a fever, in which he lost the sight of one eye; and shortly after his return to Petersburg he became totally blind. In these circumstances, he dictated to his servant, a tailor's apprentice, who knew nothing whatever of mathematics, his Elements of Algebra, which have probably excited equal applause and astonishment.

He was eminent in scholarship; had read with attention and taste the most distinguished writers of ancient Rome; the civil and literary history of all ages were familiar to him; and foreigners who were only acquainted with his works, were astonished to find, in the conversation of a man, whose long life seemed wholly occupied in mathematical and physical discoveries, such an extensive

acquaintance with the most interesting branches of literature. In this he was greatly aided by extraordinary powers of memory. He could repeat, without hesitation, the Eneid of Virgil from the beginning to the end, and mention the first and last line of every page of the edition he used.

Power has sometimes bowed to science, and as Alexander, amidst the general conflagration of the city of Thebes, ordered his soldiers to spare the house of Pindar, so a similar act was performed in reference to Euler. When the Russian forces penetrated into the marshes of Brandenburg, they plundered a farm belonging to the philosopher; but as soon as general Tottleben was apprized of the loss he had sustained, he ordered that he should be fully reimbursed; and on his stating to the princess Elizabeth the involuntary injury he had done, she added to what was paid a gratuity of four thousand florins.

His death was considered as a public loss, even in a country which, at the beginning of the seventeenth century, was considered as having scarcely emerged from barbarism. The academy of Petersburg went into deep mourning for him, and placed a marble bust of him in their assembly hall. During his life, they had ordered an allegorical painting, with a figure of Geometry leaning on a table, exhibiting mathematical calculations, with characters which are the formulas of his new theory of the moon.

The loss of sight so remarkably compensated in the instances thus given, is alleviated in others by the remembrance of objects on which the eyes once dwelt with peculiar interest and pleasure.

Niebuhr, the Danish traveller, when old, blind, and so infirm, that he could only be carried from his bed to a chair, was accustomed to describe to his friends, with great minuteness and vivacity, the scenes he had visited in his early days. When they expressed their astonishment, he said, that as he lay in bed, and all visible objects were shut out, the pictures of what he had seen in the East continually floated before his mind's eye; so that it was no wonder he could speak of them as if he had seen them yesterday. With like vividness, he said, the deep intense sky of Asia, with its brilliant and twinkling host of stars, which he had so often gazed at by night, or its lofty vault of blue by day, was reflected, in his hours of stillness and darkness, on his inmost soul.

The want, or the loss of sight which is thus alleviated, and which does not prevent improvement and success in the things of this world, may have a special compensation, as it has had, in many instances, in the operations of Divine grace. The eyes of the body are indeed closed; but those of "the understanding" are opened. Thus a missionary in India says: "There is in Shenkoollam, a blind man who truly adorns the doctrines of Jesus our Saviour by words and conduct. He is cheerful, and blessed with a strong memory and sound understanding; but what is more, his soul is alive, and his mind enlightened from above. All this makes him a very interesting character, and renders his company not only pleasant but useful to other pious people. He knows a number of passages of Scripture by heart; so that he supports and proves every thing he says by a passage of Scripture; but what we were most surprized at was, to see the truly sound and practical use which he makes of the word of God, not only to support him under his trial, but also to find this very trial a reason to thank and bless his Saviour. For instance, Mr. Muller asked him if he had no wish for his sight to be given him. He answered boldly, 'No; because Jesus says, "If thine eye offend thee, pluck it out, and cast it from thee." God probably saw that mine eyes would offend me, so as to endanger my soul, and so he has prevented this great evil, by plucking them out himself. For this I praise him, and I do not wish to see:' and quoting Matt. v. 28, he added, 'God, in depriving me of sight, has surely done it with a view to sanctify my heart: therefore I thank him for it.'

"Yesterday evening, after ten o'clock, he prayed in his house for about half an hour, with such a loud voice, that nearly all the people in the village could hear him. We who were in church not only heard, but understood something of what he said. This made me suspect his piety, and led me to suppose that his prayer proceeded from a desire that we should hear and admire him. But on inquiring of the catechist, I found that every evening, at the hour above mentioned, he collects a few people in his house, and prays with them just in the same manner. This comforted me."

The day is hastening on when multitudes, who now eagerly enjoy all the pleasures of sense, would gladly take the place, were it possible, of that blind Hindoo.

They are "in darkness;" but there is reason to conclude, that he is "light in the Lord." Unless Divine mercy interpose, they will find the gloom of eternal night gathering over them; for him is reserved the unveiled vision of God. To see Him as he is, and to be like Him, is the perfection of glory and blessedness. May this be the happiness of the writer, and all his readers! W.

PARENTAL CULTURE.

Unreasonable expectation lies at the root of more than half the miseries of the world. Let parents, then, beware how their children's minds are formed, with reference to this most important and delicate concern. I speak with deep anxiety upon the subject, because I am convinced, that in no one instance are education and early training more powerful in their influence, or certain in their effects. Much, doubtless, must depend upon the peculiar temperament of the subject. But from all that I have observed, as well as from the reason of the thing, I feel warranted in saying, that, in this department of the mental constitution, more is owing to culture, and less to mere natural tendency, than in any other. Thus, on parents it mainly depends, whether their children's minds shall be healthful or diseased, as they enter upon life; and whether their moral appetites shall reject with loathing, or receive with wholesome relish, the common food which Providence supplies. The process begins in infancy; there the leaven of pride or of humility is set at work. There, the child is taught one of two lessons; he is taught either that others were made for him, or that he was made for others; either that he is to be ministered unto, or that he is to minister. Long before he can give utterance to it in articulate sounds, he can give abundant proof that he knows himself to be of consequence; that he considers his cries as threats; his toys as his own possessions; and that it is his right to be amused; that, in a word, those who attend him are responsible to find him in some occupation which he likes, and to provide him with a pleasing variety of entertainments. This may appear to some a trifling matter; but it is, in truth, a serious and melancholy consideration. For infancy is the seed-time of our future character. The pampered child is but the embryo of the man, who lives and moves, as if the world was formed to make provision for his lusts. Into such he will infallibly grow, if his lot be cast in the higher ranks of life. He will, by sure progression, become, from the tyrant of the nursery, one of the tyrants of the world; one of those who live on God's bounties, and are too proud in heart to thank him; one of those whom a thousand blessings cannot please, but whom a single disappointment, or obstacle to their will, can stimulate into madness. Such are the effects of ill-nurtured infancy upon the rich and great. With the inferior classes, fruits of bitterness, though different in kind, yet full upon a par in the degree of moral perversity, are, by the same cause, produced. Amongst those who have somewhat risen in life, there is a most unhappy propensity to train their offspring systematically in pride. The vanity of the parent is flattered, while his fondest weaknesses are indulged, by seeing his children so different from what he remembers to have been himself. He boasts and triumphs in the thought that they shall want for nothing. He feels, in short, that the best of every thing is scarcely good enough for them: and alas! they are but too quick in learning most thoroughly to coincide with him in that opinion. Amongst the poorest, still there are ways of teaching the lesson of unreasonable expectation to the infant mind. This is most effectually done by training them to beg. Nothing more blunts or brutalizes the character, than a maxim, very common in that department of society (and not perhaps in that alone) that "it can do no harm to ask." The assertion, it is needless to say, is false; because whoever else may escape, to ask unreasonably is sure to injure the petitioner himself. To such an extent, nevertheless, is this debasing principle carried, that I have observed it to be the practice of some persons, however largely or repeatedly they may have received, still to go on demanding, and never to cease, till at last a refusal comes. They appear to view a benefactor in no other light than that of one, out of whom as much is to be got as begging can procure. Their part, they feel, is to ask; and his, to give. They are to continue pumping till the pump runs dry. And so matters proceed till the benefactor stops payment. Then, and not till then, the connexion ceases. And, what is in truth most ludicrous, I have known the suppliant, on such a closure, for the first time give a

kind of faint acknowledgment that he felt obliged. While the giving and taking went on, the whole was treated as a matter of business; and it was no time for ceremonious compliments. But when the denial came, and the partnership was dissolved, then a sort of recapitulation took place; a general sentence was pronounced upon the summing up of accounts; and, whatever might be felt, some formal thanks were given.

Such is the process by which men are trained, in their several stations, to overrate their claims both on God, and on their fellow-creatures; and thus to cast a blight on all that Providence can bestow. Let it then be the ceaseless care of every pious parent, to institute, from the earliest dawn of life, that counter process, which sows and nurtures the seeds of contentment, of humility, and of gratitude in the soul. Thus to co-operate with the grace of God is to be a parent indeed. For that is but selfish and superficial fondness, which would sacrifice the child to the pleasure which we find in spoiling it. True love lies deeper, and can deny itself; and keep back its streams from flowing with a force too strong for the tender plant to bear. The fact is, that he who would teach moderation to his child, must be moderate in his own attachments; or rather he must substitute a real and solid interest in his happiness, for a mere animal and headlong passion. A guide of youth, thus fitted to the task, will guard, as the apple of his eye, that true simplicity of taste which requires no artificial stimulants, no renewed excitements. He will train the mind to gratitude for every trivial favour. He will teach the child that every attention paid by servants, or by others, is a kindness, and not a right or due. He will accustom him, by every means and stratagem in his power, to feel anxious to be of some use, however small, to those around him; and through his little vicissitudes and trials, (for such, even children, in this shifting scene, must have,) to think the ills he bears his due reward, and the blessings he receives but the unmerited goodness of that God whom he is taught to love upon a mother's breast, and to look up to, with filial reverence, before he can distinctly articulate his name. Oh! when I have seen a young plant thus growing up, and shooting forth its healthful branches, with a true relish for life, keenly enjoying what the palled appetite of the early victim of morbid tenderness would reject with scorn, and thinking himself rich if he found a fragment of the costly toy which the other had become sick of, and then dashed in pieces; when I have seen a spring-time of life thus full of every happy promise, how have I hoped and prayed, that God would give an abundant increase, for time and for eternity! I have said to myself, that at least the parent had done his part; and have breathed, I trust, an ardent wish, that, as he had bent the twig in the right direction, he would yet see it an immortal plant in the paradise of God.—*Woodward.*

OLD HUMPHREY ON CLIMBING.

"ŒCUMENICAL!" said I, raising my eyebrows, "that is a flight above the common-place understanding of Old Humphrey." The word was used, as I passed, by a pompous-looking man in conversation with another, who was plainly dressed: "What we want," said he, "is not a trifling alteration, but an œcumenical measure for the good of man." Perhaps it was the pride of my heart which told me that if I did not understand the meaning of the word "œcumenical," it was not at all unlikely that he in plain clothes to whom it was addressed, would be equally at a loss with myself. You may be sure that I took the earliest opportunity of consulting my dictionary, when it appeared clear enough to me that an "œcumenical" measure was neither more nor less than a "general" measure that referred to the world at large.

Willingly do I concede to every one the right to choose his own language in making known his opinions, though I may call in question the prudence of adopting such terms as are not likely to be generally intelligible. The word "œcumenical," however, has set me reflecting on the disposition there is among us to indulge in pride, to set ourselves up as people of importance, or, in other words, to climb up one above another. With your leave, I will pursue my reflections.

Is it not strange that a being who possesses nothing good which God has not given him, whose mortal body the worms will shortly destroy, should have a heart that is haughty, an eye that is lofty, and a disposition to climb above his fellows? Yet so it is. There have been climbers in all ages, and the fearful falls, the ac-

count of which has been handed down to us from one generation to another, have seemingly done but little to arrest this aspiring propensity.

Haman was a climber, and terrible was his fall, though he was at last lifted up against his will fifty cubits higher than he wished to be.

King Hezekiah was a climber. "Oh," thought he, "I will show these Babylonish messengers what a mighty monarch I am. They shall see my treasure house, my precious things, my gold and silver, and all that I possess, that they may tell their master Berodach-baladan of my riches, my greatness, and my majesty!" Poor Hezekiah! He fell at the word of the prophet from the lofty pinnacle to which he had raised himself. All that he had, was to be carried away into a strange country, and his sons were to be servants in the palace of the king of Babylon. Bitterly did Hezekiah repent of his climbing!

David was a climber, even though taken from the sheepfolds. Not satisfied with the greatness to which God had raised him, stirred up by Satan, he must needs climb up higher, by magnifying himself in the eyes of his people. Those whom he ruled must be numbered, that it might be known how many mighty men he could command, and how numerous they were above whose heads he was raised. Heavy was his fall on that sad occasion, for the famine, the sword, and the pestilence were set before him, and seventy thousand of his men were cut off from the land. See what comes of climbing!

Long was the revel, and loud the clamorous mirth that rose to the roof of the gorgeous palace of the king of Babylon. Many a chalice brimmed with the juice of the grape, sparkling and moving itself aright, had been quaffed to the gods of gold and of silver, of brass, of iron, of wood, and of stone; and the golden vessels of the house of the Lord had been grasped by the unhallowed hands, and drained by the blaspheming lips of Belshazzar, his kings, and his princes, his wives, and his concubines; but suddenly the king's countenance was changed, for he saw the mysterious handwriting on the wall; his thoughts troubled him, the joints of his loins were loosened, and his knees smote one against another. He climbs too high who tries to get above the power of the Holy One. Belshazzar was a climber, and fearful was his fall. "In that night was Belshazzar the king of the Chaldeans slain," Dan. v. 30.

Have you forgotten the pride of Herod, when he climbed so high by his majesty and his speech making, that the people cried out, "It is the voice of a god, and not of a man!" Never was a more disastrous fall. Smitten by the angel of the Lord, "he was eaten of worms, and gave up the ghost," Acts xii. 22, 23.

We cannot consider too frequently, that man, in the height of his intellect, in the pride of his understanding, is a poor, dependent creature; dependent from the cradle to the tomb, not only on his Creator, but on the meanest things that are around him. His life is a gift: the faculties of his body, and the endowments of his mind are bestowed upon him by a heavenly hand, a boon that he does well ever to remember. See him a helpless infant, unable to speak, to stand, or to stir, for his own advantage. See him, in the glory of his strength, conquering even the great inhabitants of the deep; in the pride of his mental power, dragging down from above the lightning of heaven; even then is he as dependent as when he was a child. The air must be purified for him, or he cannot breathe; the earth must bring forth its produce, and supply him with fuel, and the animal world must feed him and clothe him. See him in hoary age, once more a child in intellect, and bowed down with bodily infirmity. Really, really, there seems no excuse for us, when we proudly try to climb above the heads of those around us.

The word "œcumenical," with which I began my remarks, has already, as you see, drawn me out to some length, and yet I am inclined to proceed a little farther, for I need not limit my illustrations to ages gone by, seeing that they abound in more modern times; and if we take the trouble to look for them, we shall find enough, and too many of them, in our own hearts.

Not many years ago, we had a mighty climber, who could not look on a throne without desiring to scramble up to it. The height he did attain would have made any other mortal giddy, and the general opinion is that it made him so, for he came tumbling down when he least expected it; the diadem fell from his brow, and he died a captive in the isle of St. Helena.

But while we now and then hear of crowned heads climbing up one above another, we may see the same things

continually going on in common life. Every day and every hour might furnish us with examples in all grades of society, for pride is the besetting sin of thousands. This disposition to get one above another is common, I had almost said universal, though we discern it more quickly in others than in ourselves. How often have I climbed, and fallen! How often have I suffered for the pride of my heart!

In looking at Johnson's Dictionary the other day, it struck me that the learned doctor was in a climbing fit when he wrote his meaning to the word "network;" for he defines it to be "any thing reticulated or decussated, at equal distances, with interstices between the intersections." Why, the worthy doctor has outdone my œcumenical friend twenty times over!

If we bestowed half the pains to climb heavenward that we do to raise ourselves one above another, we should enjoy much more peace, and endure much less perplexity; but there are some who, while professing to be pilgrims to the heavenly city, go on their way as proudly as if they had a right to enter heaven; and yet they have nothing to show when they shall come to the golden gate. "See," says Christian, in the Pilgrim's Progress, "this is the coat he gave me freely on the day when he stripped me of my rags!"

I might run on thus for an hour longer, but the subject will be much better prolonged by your reflections than by my pen. As I fear we are all given to climbing, some one way, and some another, so may we all profit by the word of king Solomon, "Pride goeth before destruction, and an haughty spirit before a fall," Prov. xvi. 18.

AN OBSTINATE MAN.

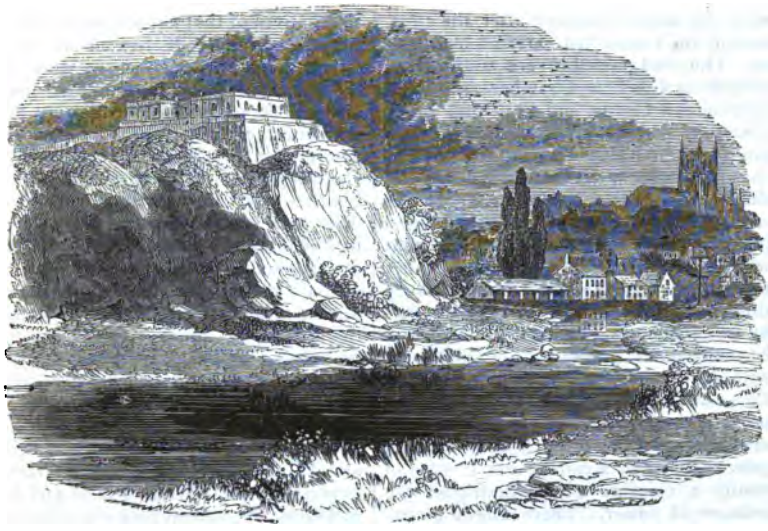
An obstinate man does not hold opinions, but they hold him: for when he is once possessed with an error, it is like a devil, only cast out with great difficulty. Whatsoever he lays hold on, like a drowning man, he never loses, though it do but help to sink him the sooner. His ignorance is abrupt and inaccessible, impregnable both by art and nature, and will hold out to the last, though it has nothing but rubbish to defend. It is as dark as pitch, and sticks as fast to anything it lays hold on. His skull is so thick, that it is proof against any reason, and never cracks but on the wrong side, just opposite to that against which the impression is made, which surgeons say does happen very frequently. The slighter and more inconsistent his opinions are, the faster he holds them, otherwise they would fall asunder of themselves; for opinions that are false ought to be held with more strictness and assurance than those that are true, otherwise they will be apt to betray their owners before they are aware. He delights most of all to differ in things indifferent; no matter how frivolous they are, they are weighty enough in proportion to his weak judgment; and he will rather suffer self martyrdom than part with the least scruple of his freehold; for it is impossible to dye his dark ignorance into a lighter colour. He is resolved to understand no man's reason but his own; because he finds no man can understand his but himself. His wits are like a sack, which the French proverb says is tied faster before it is full than when it is; and his opinions are like plants that grow upon rocks, that stick fast though they have no rooting. His understanding is hardened like Pharaoh's heart, and is proof against all sorts of judgments whatsoever.—*Butler.*

FOLLY OF SELF-RIGHTEOUSNESS.

He that thinks to exalt himself by his own merit, hangs a golden weight about his neck, that will choke him at last. A man must not think to turn the scale of God's justice, by justifying himself. That which he thinks to be righteousness in himself is not so indeed; and that which is so is not his, but God's, lent and imputed by him. 'Tis a proud ingratitude, therefore, for a man enriched only by devotion and loan, to lift up himself against that hand from which he borrowed it. 'Tis as if he should take up money, and then go to law with his creditors who lent it. Even thus a man that glorifies in the conceit of that righteousness which he received not from nature but from grace, not by acquisition but infusion, affronts God with his own favours, and receives a breast-plate out of his armoury, to stand out, and wage a presumptuous war against him.—*King.*

CRUDE ADMIRATION.

The crude admiration which can make no distinctions, never renders justice to what is really great.—*Foster.*



Nottingham Castle.

ENGLISH HISTORY.

CHARLES I.—CONTINUED.

The death of Strafford was the triumph of the efforts of the enemies of the crown; for however they might in words still recognize the king, it was evident that he never could forget or forgive this forcible compulsion so materially to weaken his own power, and thus to hasten his own downfall. A direct struggle had taken place between the king and the leaders of the popular party, and the monarch was overcome. Reflecting minds saw to what these contests tended, and prepared for, or at least looked forward to the certain result; for in such cases, often no preparation can be made; events must be met as they arise: well, then, is it for the Christian that he is assured the Lord reigneth, that all things work together for good, that the wrath of man shall praise God, and the remainder he will restrain. With whatever views the deepening contest was then viewed by all contemporaries, whether considering it as "the great rebellion," or as a necessary stand against arbitrary power and religious persecution, it is important that we should not allow ourselves to be carried away by personal feelings, so as blindly to approve of the proceedings on either side. We may now look beyond the events which then engrossed attention, and considering the results, and the important lessons they convey, we may be spared the pain of minutely recording details, which, when tried by the unerring rule of the Divine word, must condemn many who prominently engaged in them. Unhappily, at that time the past history of the nation, in reference to civil discords, only afforded the experience of struggles between the king and the nobles, with a few instances of tumultuary rebellion of the people. All the instances of the abuse of power were from royalty or nobility: it was yet to be experienced that the rule of a popular government may also be tyrannical, and may also exhibit acts of oppression and violence. Ancient history had recorded this of the republics of Greece and Rome; but England had yet to learn, that no form of government in itself secures liberty and happiness to those under its influence. The abuse of the prerogative was then the evil chiefly feared, though danger threatened from both extremes.

The Commons called for more impeachments; six judges and thirteen bishops were named, and even the queen felt herself in danger. That she exercised a pernicious influence over the king cannot be doubted; but her power was not so great as was then asserted: in many things, Charles had a will of his own that was paramount to her counsels, in some of his most injurious measures; but she often encouraged unpopular proceedings, and was thoroughly disliked by the nation in general. The houses of parliament, however, did not continue to proceed

with the same harmony after the pressure of the events just narrated had gone by. They had passed several useful laws, abolishing the Star Chamber and High Commission Courts, and removing many vexatious and illegal transactions. The king hesitated long enough to show that these laws were carried against his will, and thus he unhappily managed to lose the credit of what really were needful and popular concessions. The king's consent was also obtained to a law, that in future, parliaments should at least be held every third year; but they also obtained another, by which the present parliament could not be adjourned, prorogued, or dissolved, without the consent of both Lords and Commons. This was certainly an infringement of the constitution; and though the arbitrary conduct of the king supplied a pretext for such a course, yet it did not justify a measure which destroyed the balance of power. There might be necessity to protect the nation from an ill-judged and rash attempt of the king to dissolve this parliament, like the preceding one; but a limited period would have been a sufficient protection to the parliament, without placing the members as governors, who could not be removed till they chose to abandon their power; a result not soon to be expected. This act received the king's assent with that for the attainder of Strafford.

The Lords resisted some of the acts of the Commons, and refused to consent to the abolition of episcopacy, or to exclude the bishops from the House of Peers. The king encouraged these differences, and being aware that his supporters in Scotland were becoming more powerful, in August, 1641, as soon as the armies were ordered to be disbanded, he proceeded to Edinburgh, for his presence seemed necessary to save the earl of Montrose and some others, who, after being among the supporters of the covenant, had lately corresponded with the king, and were then prisoners for so doing. Nothing satisfactory resulted from the royal visit to Scotland: the adherence of Montrose to the king's cause was followed by the defection of the marquis of Hamilton, who had long been chief adviser on northern affairs. In October, the king found himself obliged to consent to the division of the bishops' lands, and to grant honours to some of the popular leaders.

While the king was in Scotland, a most atrocious conspiracy ripened in Ireland: The natives of that country were not only subjugated, but still treated as a conquered people; no measures were used to unite them with the English, nor to bring them over to the Protestant faith. As Papists, and an oppressed race, they determined, if possible, to throw off the English yoke, and the differences between Charles and his parliament facilitated their enterprise; while his insincerity in withholding the favours he promised at the beginning of his reign, gave immediate cause for discontent, although the successors of Strafford had reduced the taxes, and stopped the proceedings for seizing estates. In October, 1641, there was a general insurrection, with a massacre of the Protestants. The arrangements for this had been instigated by the priests, who induced Roger Moore and Plunket, two influential characters, to persuade Sir Phelim O'Neal and Lord M'Guire, two violent native chieftains, to plan and head the revolt. The insurgents were disappointed in their attempt to seize Dublin and some of the northern towns, information being given at the critical moment, by a drunken conspirator; but the open country was in possession of the rebellious Irish, and the most horrid atrocities were committed on the peaceful English settlers. All the acts of cruelty which stain the pages of history in recording the crusades of Popery against the Waldenses and Albigenses, as well as in other similar proceedings, were committed by the Irish papists in this insurrection; acts at which the civilized mind sickens, but which the unrenewed heart of man has ferocity enough to perpetrate. On the lowest reasonable computation, fifty thousand Protestants were thus murdered.

The English felt their alarm against Popery increased by these open displays of the fruits of papal machinations, and the popular feeling against the king personally was farther excited by the rebels declaring that they took up arms for him. Even a royal commission authorizing them to take up arms was shown. The authenticity of this may be doubted; but there is no doubt the king had secretly planned measures for arming the Irish to act in his behalf in Scotland, and even in England.

This dreadful event hastened the king's return to London, he having previously sent a message to the parliament that he wholly committed the Irish affairs to their care and wisdom, and depended on them

to carry on what was needful. For a time, Charles seemed to have gained some popularity; or rather, the parliamentary leaders were unfavourably looked upon, in consequence of their actions; and they saw that farther agitation was necessary to enable them to regain the power they had assumed. A remonstrance on the state of the nation was prepared, calculated to keep up the popular excitement. This was only carried after an unprecedented debate of fifteen hours, lasting till midnight, when many of the members had been worn out and retired. Also the king's message respecting the rebellion in Ireland gave a pretext for assuming the direction of the army.

Many of the acts of the king and his advisers were infatuated; his opponents took advantage of this, pressing on with firmness their measures against his authority. The king several times interfered with the proceedings of the House of Commons by direct messages, while the parliamentary leaders encouraged the populace to assemble in crowds, threatening and insulting their opponents. This was complained of, but Pym insisted that the people should not be hindered from obtaining their just desires in that way. At length, wearied by their repeated insults, twelve of the bishops declared that they could not safely attend in the House of Lords, and therefore they would in future absent themselves, protesting that all things done in their absence would be illegal. Their attempt thus to claim the power of exercising a veto upon all measures, and to assume power to check the government of the country, was absurd and impracticable: it brought on them an impeachment for treason, and they were sent to the Tower. Their imprisonment, and renewed threats against the queen, induced the king to make a hasty retort a few days afterwards. He impeached five leading commoners, Pym, Holles, Haslerig, Hampden, and Stroud, also lord Kimbolton, all active opponents of the crown. While the Houses were debating on the novelty of a royal impeachment, the king sent an officer to seal the desks and papers of the accused, and ordered a sergeant at arms to demand the five commoners at the bar of the House. They were not given up, but an answer was sent, that they should be made accountable to any legal charge. After a short deliberation, the king resolved to press the matter, and if successful, he would have thereby strengthened his supporters. He went to the House, attended by some hundreds of his guards and officers, and taking the speaker's chair, demanded that the accused should be given up to him. But his intention had been betrayed by the French ambassador, and the countess of Carlisle: the five members had warning, which enabled them to leave the House before the king entered. Finding, as he said, "the birds were flown," he retired, but not till the speaker had refused to answer his inquiries, kneeling before him, and saying he had only eyes to see and tongue to speak, as directed by the House; and the word "Privilege" was repeated loudly as the monarch withdrew. The attendants, meanwhile, showed a readiness to use force, if commanded to do so. Lord Digby was said to have been the chief adviser in this attempt; it was made without the knowledge of lords Falkland and Hyde, two moderate leaders of the popular party, who had lately been taken into the king's council, and wholly disapproved the proceeding.

Immediately after the king's departure, the Houses adjourned for a week. During this interval, matters were arranged to gain advantage by the inconsiderate attempt. The king went the next day to Guildhall, and endeavoured to conciliate the popular feeling, while he expressed his desire that the accused should be sought for, but was received with murmurs, and cries of "Privilege." On January 11, the five members proceeded to Westminster, and resumed their places, guarded by a large number of armed supporters, who insulted the king as they passed the palace. The royal family, however, had gone to Hampton Court the day before, and a few days afterwards proceeded to Windsor. The king then offered to give up all proceedings against the members; this thorough retraction only encouraged the parliamentary leaders, and they demanded that the king's advisers in this breach of privilege should be given up. The king refused, and ordered that all their demands relative to church and state should be at once mentioned. The Lords expressed satisfaction, but in the Commons Pym did not hesitate to accuse the king of having authorized some persons to go to Ireland and head the rebels.

By this time, the popular leaders had determined to prostrate the royal authority; but a full disclosure of their

designs would have been premature; they required, as a preliminary, that the command of the army and navy should be committed to officers chosen by the Parliament. At this period, the secret counsels of each party were often betrayed to the other, and each was frequently led into measures injurious to itself. By such treacherous advice, or perhaps by that of his own friends, the king was induced to adopt as a principle, that whatever was contrary to the original constitution of the kingdom, though agreed to by him, was not binding on him. Under this fallacious view, Charles consented to many things, being secretly resolved to set them aside on the first opportunity; while his opponents gained strength at the moment by his acceding to their demands, and were on their guard against trusting his compliance. This accounts for the king granting several demands of Parliament at this time. He consented that the Parliament should levy soldiers for the Irish war; that the bishops should lose their seats in the House of Lords; (this was advised by the queen, who, as a Papist, was quite willing to lower the Protestant hierarchy;) to leave the Parliament to settle the liturgy; never to stop the execution of the laws against Papists; and to approve the commanders of the army nominated to him, while he desired that the unusual powers to be exercised by the latter might first be given to him, that he might grant them. Determined, however, to quarrel with the king, his opposers seized upon this last request, and treating it as annulling their desire, voted that his advisers were enemies to the state; and early in March, by an ordinance of their own, appointed lieutenants to more than fifty districts, with full power to nominate inferior officers, and to suppress any insurrections or invasions. Here was a direct infringement of the constitutional authority of the monarch.

During the preceding months, till the king left Whitehall, the palace and houses of parliament had been continually beset by tumultuary crowds, threatening violence to all who opposed the popular proceedings. A long series of papers was issued, both by the king and the parliament, full of discussions and allegations on the subjects in dispute, in which victory rather than truth was sought on both sides. For the particulars, the reader must be referred to larger histories and memorials of that period; but the perusal is wearisome and painful, with the light we now possess, as to the actual motives and designs of all parties.

A civil war was evidently near at hand; the king negotiated with foreign powers; for which purpose the queen went to the Continent, taking with her the crown jewels to raise money by pledging them. Charles, after firmly refusing to grant the parliament authority to direct the militia, then almost the only armed force of the nation, withdrew to the northern counties, taking up his residence at York, about the latter end of March. Here he found a pleasant change from the scenes recently witnessed in London; and, instead of insults from the mob, loyal addresses were presented, while the nobility and gentry assembled around him. From time to time accounts of what passed in the Houses, with observations upon their proceedings, were written by Hyde; the despatches were sent from one house to another, by gentlemen attached to the king, who had horsemen ready to forward them immediately they were received. A main object of the king's northern journey failed; this was the possession of Hull, stored with large supplies of arms and ammunition, when the army was disbanded. The duke of York, and his cousin prince Rupert, were received with much respect by the governor, sir John Hotham, who was informed the next morning, April 23, that the king himself meant to dine there. But Hotham was also secretly informed, that the king designed to seize the place, and order his execution. When Charles appeared, the drawbridge was raised and entrance refused; he had no resource but to retire, and pronounce Hotham a traitor.

The parliament resented this attempt of the king, and manifestos appeared on each side; but the discussion was of little moment in itself. The king and the Commons were now openly opposed, and the latter urged forward large preparations for warfare, calling out the militia by their own authority in May: the king also ordered levies in every county. Selden in vain showed, that both the king and the parliament were acting contrary to law, in thus raising troops in opposition to each other; but the laws were silenced by the din of arms. The civil war was now actually begun, and blood was shed on both sides, though in tumults, rather than in open hostilities. In the south, the parliamentary support-

ers were most powerful; in the midland and northern counties, the royal cause was best maintained. Many of the peers speedily joined the king at York; among them the lord keeper, who sent the great seal thither before him. Farther negotiations were pursued, each party requiring what the other would not grant; till, in the end of July, matters were brought to a crisis, by the refusal of colonel Goring, the governor of Portsmouth, to obey the orders of the parliament, which was followed by the appearance of the earl of Essex, with a body of troops to enforce their commands. This assumption of power was founded on the protest already mentioned, first made by the houses of parliament, and then required to be generally taken, by which all were engaged to maintain the power and privilege of parliament. To refuse compliance with any ordinance of the Houses was called delinquency; and thus all who opposed the proceedings or mandates of the parliamentary leaders, were subjected to fines and imprisonment as delinquents.

The king pronounced Essex and his officers to be traitors if they did not return home, while the parliament denounced that proclamation and its advisers. Upon this, Charles resolved to take the field, and summoned all his subjects to the north of the Trent, or within twenty miles of its southern bank, to meet him at Nottingham, on August 22, where he determined to raise his standard. This ceremony, which was an open declaration of hostilities, is thus described by Clarendon.

"According to the proclamation, upon the 25th day of August, the standard was erected about six of the clock in the evening of a very stormy and tempestuous day. The king himself, with a small train, rode to the top of Castle hill; Varney, the knight marshal, who was standard bearer, carrying the standard, which was then erected in that place, with little other ceremony than the sound of drums and trumpets. Melancholy men observed many ill presages about that time. There was not one regiment of foot yet brought hither; so that the trained bands, which the sheriff had drawn together, were all the strength the king had for his person, and the guard of his standard. There appeared no conflux of men in obedience to the proclamation; the arms and ammunition were not yet come from York; and a general sadness covered the whole town. The standard was blown down the same night it had been set up, by a very strong and unruly wind, and could not be fixed again in a day or two, till the tempest was allayed. This was the melancholy state of the king's affairs when the standard was set up."

The occurrences of the days immediately preceding this event, had shown the determination of the parliamentarians. On August 15, Hampden arrayed the militia of Buckinghamshire on their behalf; on the 28th, the gates of Coventry were closed against the king; on the 21st, Dover Castle was seized for the parliament. Thus England was once more the seat of civil warfare; the highest power of the state, the monarch, was on the one side; against him was arrayed the great mass of his subjects, represented by the House of Commons, or, according to the appellation it assumed, "The Parliament." The House of Lords was divided; the king's supporters having retired to York: in fact, it no longer had authority as a legislative body. The greater part of the nobles adhered to the crown, but some joined the popular cause. Coming events, we have already said, cast their shadows before, and the general feeling respecting the unhappy monarch, strongly is expressed by a female, and contemporary, the wife of the well-known governor of Nottingham Castle. "He made no conscience of granting aniething to the people, which he resolved should not obliege him longer than it should serve his turn; for he was a prince that had nothing of faith or truth, justice or generosity, in him. He was the most obstinate person in his self-will that ever was; and so bent upon being an absolute uncontrollable soveraigne, that he was resolved either to be such a king or none."* Though the portrait is too highly coloured, the outline may be deemed correct.

The words of holy writ are,

> The king that faithfully judgeth the poor,
> His throne shall be established for ever.
> Prov. xxix. 14.

It is obvious, that more is here meant than the personally deciding with impartiality in personal matters brought before him. No monarch can so enter into the judicial proceedings of his land, as to decide every cause; his attention must rather be directed to those general principles, and measures of general utility, which bear upon the welfare of his people

* Lucy Hutchinson's Memoirs of her Husband, Colonel Hutchinson.

at large. Here king Charles I. was lamentably deficient: without in the least palliating the conduct of his opponents, it is evident, that through his whole course he mainly regarded himself and his requirements as a king, and holy writ has told us, that no man "liveth to himself," Rom. xiv. 7: none do so without painful results.

THE DEPENDENCE OF ONE CLASS OF SOCIETY ON THE OTHER.

THE mutual relationship and dependence of those who constitute the body politic, and who, when regarded in this point of view, may be resolved into the two general classes of governors and governed, is easily demonstrable by such a plain and simple process of reasoning as that which follows. The body of man, from its liability to be affected by hunger and cold, stands in need of food and raiment. With these, the Indian or the savage, who is content to eat the flesh, and wear the skins of the animals he shoots or spears in the thicket or forest, can supply himself. But the inhabitants of civilized countries, like our own, commonly obtain their food and clothing by purchase. There is no purchasing either the necessaries or the comforts of life without money: and unless this be possessed, as in the case of those who are usually denominated rich by right of inheritance, it must be acquired, as in the case of the poor, by individual or relative exertion. Both rich and poor, however, need protection, more than themselves can furnish, from the attacks of ruthless violence: the rich, that they may keep possession of what they have inherited from their forefathers; and the poor, that their persons may be unmolested whilst they are engaged in earning a subsistence for themselves and their families. This protection of property and person, from the robber or plunderer, and the mischievously disposed, is afforded to rich and poor alike, by the laws of their country, which, for this purpose, impose restraints, and threaten penalties. But the laws of a country, in order to become efficient as the means of yielding protection, must be duly administered and enforced. The administration of law devolves upon the executive government. And in return for the protection afforded both to rich and poor by a due administration of the laws, such a government is justly entitled to support from those under its superintendence.

As the circumstances of the case thus establish a mutual relationship between the governed and their governors, so likewise do they render them dependent upon each other; and as the governed cannot say to their governors, We have no need of your protection; so neither can rulers say to those under their jurisdiction, We have no need of your attachment and support.

And since a similar relationship exists among the members of the social body, there also is a similar state of dependence observable. The mechanic and the labourer are dependent upon their employers for the means of earning a livelihood; and their employers are dependent upon the mechanic and the labourer for the manufacture of their goods, and the cultivation of their lands. The manufacturer is dependent upon the merchant for the vending of his wares; and the merchant is dependent upon the manufacturer for a proper quantity of merchandize. England, as a commercial nation, is dependent upon the demands of foreign states for the disposal of a large proportion of her manufactures; and the countries whose markets are chiefly supplied by exports from Britain, are dependent upon her for the various articles of merchandize they require. The agriculturist is dependent upon the public at large for the consumption of his grain; and the consuming public are dependent upon the agriculturist for a plentiful supply of produce. The poor are dependent upon the rich for the distribution of their wealth, that they may have wherewith to purchase food and clothing; and the rich are dependent upon the poor for the comforts and conveniences they derive from the skill of artisans and servants. Tradesmen and workpeople, and, indeed, all ranks in society, the higher as well as the lower, are dependent upon those belonging to the learned and scientific professions for the valuable and beneficial exercise of their varied talents; and the members of these professions are dependent upon those who employ them, for the emolument by which they are enabled to support themselves, and maintain their respectability.

Nor is this social dependence merely reciprocal. It extends throughout the whole community; so that those of one class cannot say to any of the other classes around them, We have no need of you. The correctness of this statement may be shown by the familiar illustration which the materials and making of a

pair of shoes will furnish. Supposing the leather to be a home production, not imported from abroad, it is stripped in the form of skin from the carcase of an animal, bred by a farmer or grazier, and slaughtered by a butcher; and this skin is prepared by the tanner, and dressed by the currier, previous to its being cut, shaped, and put together by the shoemaker and his assistants. In putting the different parts of a shoe together, waxed thread is used; the wax being a composition of substances usually imported; and the thread spun by a twine spinner of hemp which he obtains from the flax dresser, who either imports the article, or purchases it of the grower. And before a single nail can be driven into the sole of a shoe, the miner must be at work in getting iron ore; the smelter in separating the metal from the dross with his furnace; the forger in beating out the pig iron into bars or rods; and the nailsmith in reducing the iron rods to the size and length required. But the nailsmith, the forger, the smelter, and the miner; the twine spinner and flax dresser; the shoemaker, the currier, and the tanner,—all use a variety of tools in their respective operations, which tools are made by other artificers. And the commodities imported from abroad are brought across the sea in ships, which must be constructed, fitted out, and navigated by ship carpenters, riggers, storekeepers, and sailors. Consequently, those who wear nailed shoes, (which working and country people generally prefer,) are dependent, directly or indirectly, upon the shoemaker with his long list of co-operators;* and these again are all dependent upon the wearers of shoes for the share they contribute towards providing them with employment; nor can either party say to the other, We have no need of you.

It is fully evident, therefore, that man is not an independent, but a dependent being. His life, his comforts, his enjoyments are all derived. And in himself considered as a solitary individual, he possesses no resources out of which his wants can be supplied. On God, as the Father of mercies, he depends for the bestowment of providential favours; and on his fellow creatures, as members of society, for the means of their attainment, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," Jas. i. 17; yet the blessings he bestows upon his creatures are conveyed through the medium of their fellow men; that by perceiving their fraternal relationship, they may act towards each other as members of the same vast family; and by rendering each other mutual assistance, may confirm and strengthen the natural bonds of social life.—S. B.

* It may not be improper to observe here, that this extensive dependence is productive of great advantages, since it enables individuals to purchase at a cheap rate, what otherwise it would be impossible for many of them to procure. If one person had to provide and prepare all the materials requisite for a pair of shoes, as well as to put them together, the price demanded as a fair remuneration for time occupied, and labour bestowed, must of necessity be incalculably great. In a book entitled, "The Results of Machinery," it is remarked, "There are thousands of families, on the face of the earth, that would be glad to exchange all they have for a tin kettle, or an iron pot, which can be bought any where in the three kingdoms, for eighteen pence. And could the poor man in this country, but once see how even the rich man in some other places must toil, day after day, before he can scrape or grind a stone, so as to be able to boil a little water in it, or make it serve for a lamp, he would account himself a poor man no more. An English gipsy carries about with him more of the conveniences of life, than are enjoyed by the chiefs or rulers in countries which naturally have much finer climates than that of England."

MY AUNT PRISCILLA.—No. X.

DOMESTIC SKETCHES—FRIENDS AND ACQUAINTANCE.—CONTINUED.

My aunt's valued friend, Mrs. V., had, in early life, been her French teacher. Her family was of French extraction, having descended from those worthies who, for the sake of conscience, forsook their possessions and prospects in their native land, and sought an asylum in England. The property they had been enabled to rescue and bring over, supported the family in independence for several generations; but latterly, some losses had been sustained, expenses had increased, and the resources of the family were found inadequate to its comfortable support. The females of the family were well educated and accomplished. It was resolved, therefore, to turn their talents and accomplishments to account in a pecuniary point of view. Mrs. N. and one of her daughters opened a day school for young ladies. The other two daughters went out as assistants in boarding schools. The youngest of these became the teacher and friend of my aunt.

Among the French emigrants (many of them of the ancient nobility of France, though, in consequence of their expatriation, gradually falling into decay) it was no uncommon thing for the females of

the family to betake themselves to some employment—teaching, painting, silk throwing, embroidery, or fine needle-work—as a means of recruiting their wasted resources. These employments were often carried on in secret, while the dignity of the family was carefully kept up by retaining, as long as possible, the same outward appearance as formerly, and especially by scrupulously guarding the head of the family from anything that might be supposed to compromise the etiquette belonging to his rank. The old French gentleman was daily seen taking his walks, or frequenting his literary club, as a man of leisure and independence. His person and appearance certainly presented nothing like the aspect of poverty. He wore silk stockings, massy silver or gold buckles, delicately-wrought lace ruffles, richly-embroidered satin waistcoat, coat of the finest texture, powdered wig, laced hat, ornamented sword, diamond ring, gold snuff box, and gold-headed cane. All this splendour, together with an air of easy politeness and continual gaiety, would effectually preclude any surmise, except on the part of those well acquainted with the circumstances and habits of the parties, that it was retained only by the incessant exercise of extreme industry and economy on the part of his wife and daughters, who thought little of their own toil and privations so long as "*Monsieur le comte*" was enabled to retain an appearance "*comme il faut;*" and so long as the visible part of their domicile was furnished and decorated in a style that, while it told no tale of present poverty, indicated what the family had been. Perhaps there was much weakness and vanity in this sort of family pride; but all men have their hobbies, and some are much more mischievous than this, which, on the other hand, was not without its redeeming qualities. It was almost uniformly accompanied by high degrees of filial reverence, family affection, noble independence, strict integrity, and a high and just sense of honour. And when it is recollected what these families had renounced for the sake of a good conscience, they may well be pardoned if they clung with a somewhat excessive tenacity to the faded relics of the grandeur they once possessed.

This was precisely the character of the family of my aunt's friend; and if its weakness was discovered in fondness for family grandeur, its strength appeared in the high-toned Christian principle in which every individual member of the family participated. This sacred bond of union enabled them long to preserve the lovely spectacle of a family dwelling together in unity; and then, in separating, to cherish the well-founded hope of meeting at last, a family unbroken, in the skies.

For several years, a good measure of success attended the efforts of the family. The school proved sufficient for the support of the parents and their eldest daughter. To the day of his death, the old gentleman abated nought of his wonted costume; and his wife still figured in her rich brocades and laces, until she assumed the garb of widowhood. The daughters had the satisfaction, not only of providing for their own immediate wants, but also of contributing to the comforts of their parents, and even of making some little reserve for future exigencies.

In course of time, however, the school began to decline, probably in consequence of increasing competition. In addition to this, the health and energies of the old lady were on the wane, and her daughter, on whom the work of tuition chiefly devolved, fell into a state of lingering and depressing illness, and became utterly incapable of attending to the business of the school. It was, in consequence, necessarily given up, and the poor old lady and her afflicted daughter were reduced to precarious, if not destitute, circumstances. The two sisters, one of whom was now governess in the family of a nobleman; and the other, though retaining her original situation, yet advancing, as in experience, so also in remuneration, cheerfully devoted the principal part of their salaries to the support of their widowed parent and afflicted sister.

At this time, an affectionate intimacy subsisted between my aunt and her teacher, Miss Louisa N. The sympathies of my kind aunt were first awakened by the anxieties of her friend as to the health of her sister. Kindness and discretion encouraged confidence, and, by degrees, she was made acquainted with the straitened circumstances of the family. With my aunt, it was the same to know of the distresses and anxieties of her friends and to make an effort to relieve them. It is possible, it is probable that she made many unsuccessful attempts; but her general success, even with seemingly inadequate means, and in cases

which most people would have considered hopeless, often verified the fable of the lion and the mouse.

My aunt knew that her father was concerned in the distribution of certain pensions to French refugees and their descendants. She mentioned the case to him with the trembling hope that the mother of her friend might prove eligible to receive assistance from that quarter. My kind grandfather, averse as he was to forming acquaintance for mere acquaintance' sake, was never inaccessible to persons who needed assistance, and whom there was a possibility of his being able to assist. My aunt no sooner mentioned the circumstances of the N. family, than she received permission to invite her teacher to spend a part of the vacation with her, that an opportunity might be afforded of ascertaining the needful particulars which would determine whether or not the desired assistance could be obtained. The result was satisfactory. A pension of, I believe, about thirty guineas a year each was secured for life to Mrs. N. and her eldest daughter. The kindness of my grandfather was in various ways extended to this family as long as he lived, and the remembrance of it was ever gratefully cherished and acknowledged by Mrs. V., the last survivor of the family, with whom the seasonable assistance afforded, the delicacy and consideration with which it was imparted, and the goodness of God in raising up such a benefactor, were never-failing topics of interest. Often when, in conversation with my aunt, she referred to the experiences and circumstances of bygone days, she would relate some anecdote of my grandfather; then, turning to the young people of the family, she would congratulate us on the honour and privilege of descending from such an ancestor, and charge us not only to cherish an affectionate veneration for his memory, but also to follow his example. "I never," she would say, "read Psa. cxii. without being reminded of his character; and I hope and believe that the blessings there spoken of descend to his seed. There is, certainly, a closer connexion than some people are willing to admit, between holiness and comfort. The habitual cheerfulness, stability, and satisfaction of mind there described, are evidently connected, not only with genuine piety, but with pious liberality; and the same was the case with your grandfather, as your dear mother and aunt can bear witness." From these and similar remarks, I was early taught to value the prayers and blessings of the poor as a rich inheritance; and I have a growing conviction that what a good man "lendeth unto the Lord" is often signally, and seasonably, and liberally repaid, either to him or his children after him.

The little pension, with the assistance of the active members of the family, maintained old Mrs. N. and her afflicted daughter in circumstances of comparative comfort. In the course of three or four years, the latter was released from her sufferings by death. This, however desirable to herself, was keenly felt by her mother as a severe privation; for, afflicted as she had been, she was her only companion, and attention to her little wants and comforts had given employment and interest to every day. Her removal left a painful void; a void which could not be supplied by either of her surviving sisters, except at the cost of relinquishing the engagements on which their own support, as well as, in a great measure, that of their mother depended. It was a matter of anxious deliberation between the sisters which of them should make the sacrifice. The prospects of both were encouraging, and each clung to her own, with a generous, rather than a selfish tenacity; for each cherished, as her dearest hope, the ability to make her mother's declining days comfortable; yet each was prepared cheerfully to forego present advantages, and devote her personal attention to her mother, if such should appear the line of duty and prudence. The pupils of the elder Miss N. were within a year or two of (as the phrase is) finishing their education. Should she remain in the family to the expiration of that period, a permanent provision would be made for her, which, while she retained the ability to take care of herself, she had mentally devoted to the support of her aged parent. But, should she leave the family prematurely, this prospect would be lost. Nor was the situation of her sister less perplexing. The principal of the establishment in which she had so long and so honourably filled the second department, had, of late, given repeated intimations of her intention of retiring, and in so doing to give the preference to her two assistants as her successors, if they should be inclined to unite together, and could command the means for entering on the engagement; and Louisa N. fondly cherished the hope that

she might be enabled to avail herself of the proposal, and that, in so doing, she might have it in her power to offer her mother an asylum. But the proposal had not yet been put in a definite form; and notwithstanding the old lady's oft-repeated desire for retirement and leisure, she still clung to her long-accustomed employment a little, and a little longer. Some reason always suggested itself why —alternating as each was the nearest approaching—why Christmas was not so good a time for retiring as Midsummer, or Midsummer not so good as Christmas.

The question in both cases was imperatively decided by death. Maria N. did not finish her term in the nobleman's family; for herself and one of her pupils were cut off by the small pox. Louisa N., in partnership with her fellow teacher, took the Grove-house boarding school; for old Mrs. W. expired in a fit of apoplexy. The aged widow, Mrs. N., broken with breach upon breach, was forthwith removed to the residence of her sole surviving daughter. A comfortable apartment was assigned her, where she had the melancholy pleasure of finding herself surrounded by the old-fashioned furniture with which so long a period of her history was identified; and every attention that filial devotedness could render, was employed to soothe and cheer her remaining days. Changes yet awaited both mother and daughter.

After successfully conducting the school for several years, Miss N. received overtures from a widower, whose daughters had been placed under her tuition. Although the offer was highly advantageous in a worldly point of view, and the character and manners of the gentleman, satisfactory and agreeable, the proposal was declined, solely on the ground of determination to retain a home for her venerated mother. This difficulty was overruled by a spontaneous and generous arrangement on the part of the gentleman; and, in due time, Louisa N. became Mrs. V., and old Mrs. N. and her old-fashioned furniture were removed to Bloomsbury square.

These were halcyon days for the old lady. Free from care and apprehension, all her wants and comforts were supplied with generous liberality and delicate consideration. She was once more living in a style to which, in her youth, she had been accustomed, though for many, many years estranged from it. The vivacity of her youth seemed to be renewed, and her society was valued and courted by the family circle into which she was thus introduced. She had her own apartment when she chose to retire, but she always met a cheerful welcome when she felt able and inclined to meet with the family. Then, best of all, she saw her beloved daughter happily settled in a sphere to which, under Providence, her merits had raised her, and which she adorned by her virtues.

It is not surprising if both mother and daughter indulged a feeling something like the patriarch's, "I shall die in my nest." Job xxix. 18. But the nest was to be disturbed, that the heavenward flight might be prompted. After enjoying, for about ten years, the full tide of worldly prosperity and domestic comfort, Mrs. V., and her mother, now upwards of eighty years of age, were called upon to experience a sudden reverse. Mr. V. died, after a very short illness, without having made a will, or one that was applicable to his present circumstances, and leaving several important affairs in so unsettled a state as involved his representatives in perplexing and almost ruinous lawsuits, and the loss of the principal part of his property. No provision was made for the widow. Happily, her mother's pension secured her from absolute want, and the daughter possessed talents, and energy, and humility enough, contentedly to apply herself to any employment by which she might earn a humble maintenance, without being compelled to forsake her mother. The old-fashioned furniture was once more removed from the spacious mansion in Bloomsbury square, to two rooms at Paddington, where a few of those who had known Mrs. V. in her prosperity still visited her, and interested themselves in procuring her employment in the superior kinds of needlework and fancy work; a department of female employment not then overstocked, as it is at present, and which she preferred to again engaging in a school, on account of its being less precarious, and also, as it left her more at liberty to devote her attention to her mother, when circumstances rendered it necessary that she should do so. She obtained constant and profitable employment; and, in addition to the income arising from her own industry and ingenuity, Mrs. V. received an unsolicited annuity from one of the rich city companies of which her husband had once been master. And she was richly endowed with that spirit of Christian con-

tentment that led her, under every varying circumstance of life, to say, "I have all, and abound," Phil. iv. 18; "My cup runneth over," Psa. xxiii. 5. The venerable companion of her retirement lived to ninety years of age, and died invoking the promised blessing on her who had so eminently honoured and succoured the old age of a widowed parent.

My recollections of Mrs. V. go as far back as to the time when she kept Grove-house boarding school. There I was sometimes taken by my aunt to spend an afternoon with her. After my aunt's marriage, Miss N., accompanied by her mother, passed a few days of each vacation either at C. or in Lincoln's-inn fields. In the subsequent days of her short-lived elevation, the same affectionate intimacy was kept up between the friends, and it was not at all interrupted by subsequent vicissitudes. Mrs. V. was just as welcome and as honoured a visitor at my aunt's in the humble garb of her widowhood as she had been when she had wealth, and servants, and a carriage at command; and my aunt was quite as fond of going to visit her in her apartment at Paddington, as in her mansion in Bloomsbury square. The whole of the intercourse was equally removed from that homage to wealth, that showing off of acquaintanceship with a person living in style, and that haughty condescension, that proud humility in keeping up a connexion with one in straitened circumstances and of unpretending exterior, which characterize the friendships of little-minded people, and give the lie to their loudest prfoessions of respect for worth of character.

The conduct of heads of families towards relations or friends in higher or in lower circumstances; the different manner in which certain persons are received when alone, or when other acquaintances happen to be present; and the unreserved remarks made upon them in absence, produce a powerful effect on the minds of children and servants, and often lead them to conclude that professed esteem for character is but an empty name, and that the distinctions really valued are those of rank, wealth, and appearance. I am sure that every child and servant in the family must have received a very different impression from the uniform conduct of my uncle and aunt towards Mrs. V. For my own part, I know that it taught me to reverence worth, and to deem it an honour and privilege to hold intercourse with the excellent of the earth; while wealth and appearance, or the want of them, sunk into their real insignificance. I was then unconsciously learning a lesson, of which subsequent experience and observation have led me to discern the value.

Together with deep piety and sterling good sense, Mrs. V. possessed much native sprightliness and talent for conversation, which rendered her society interesting and attractive to young persons. It was always a pleasure to hear her name announced; and, to the present day, I think with interest of many of her anecdotes, especially those connected with the noble constancy of her ancestors or their connexions; the cruel persecutions they endured, the satisfaction of mind they enjoyed, the remarkable deliverances they often experienced, and the blessing that evidently rested on them and their descendants. I scarcely ever read Psa. xxxvii., or Heb. xi. but I recall to mind some of the associations which in early childhood I was taught to form. May I never for a moment swerve in my estimate of character, or hesitate to prefer the poverty and persecution of the saints to the prosperity of the worldling; but in all things learn to have "respect unto the recompence of the reward," and endure "as seeing Him who is invisible," Heb. xi. 26, 27. Good old Mrs. V. died some years before my aunt, to whom she bequeathed her family relics, which, for her sake, were highly valued, and have passed to another and another generation; and "the memory of the just is blessed," Prov. x. 7.

Many pleasing thoughts occur to my mind in connexion with the excellent men on whose ministry we used to attend, and with whom my uncle and aunt were on terms of friendly intimacy. I recollect now—what, at the time, I scarcely observed—that each of these good men had his peculiarities. But that leads me to remember that my uncle and aunt were very careful to instil into the minds of the young persons committed to their care, sentiments of respect and reverence for ministers as the servants of God, and the heralds of his mercy to men; nor did they ever suffer themselves to utter even a casual expression that could have a tendency to weaken that respect. Many parents are not careful in this particular. Perhaps they little think how easily prejudice is excited in the minds of the young, and how much the enemy of souls is on the watch to transfer that

prejudice from the messenger to his message, and so to shut the heart against the reception of saving truth. It is to be apprehended that many idle words of this kind will be remembered with grief and confusion another day, Matt. xii. 36. This I am quite sure, from my own experience, that the uniform respect for ministers of the gospel manifested by the heads of the family in which it was my lot to be cast, led me to pay great attention to their instructions, and bitterly to reproach myself if I failed to comply with any of their wholesome suggestions.

Old Dr. M., on whose ministry my grandfather and his family for a long series of years attended in London, was quite one of the old school; very precise and methodical in all his movements; and in his dress, old-fashoned, and strictly canonical. He was one of the last whom I remember to have seen with a great bushy wig, surmounted by a shovel hat. His walk was stately, his speech deliberate, and his manners, in general grave and dignified, although even he could at times unbend. He was a cheerful, as well as an instructive companion, very kind and affectionate to young people, and won both their reverence and their love. I have by me still, and highly value, a sermon to young people, on Prov. ix. 12, with a collection of wise maxims, given by him to me when a child. He knew, too, how to condescend to men of low estate. If an opportunity occurred of doing good to the meanest of his fellow creatures, either in their bodies or their souls, he no sooner received the intimation than he ran off with the agility of youth—no, not ran; hardly could he have been convicted of such a crime; but, certainly, on such occasions, all his stiffness and stateliness disappeared, and he seemed to be made up of benevolence, energy, and perseverance.

Dr. M. died soon after my grandfather. Well do I remember his funeral. My aunt permitted me to accompany Sarah Bailey and old Deborah, who, having been much attached to his ministry, came to town on purpose to witness the last solemnities. On our return, Deborah called to see my aunt Leonora. Mary Stace, who opened the door, remarked, "So, I find it was a very grand funeral. William tells me there were four mourning coaches, and more than twenty private carriages besides." "Oh," replied Deborah, "there was something much grander than that. There were numbers of widows and orphans weeping and saying that they had lost their best friend; and there were those"—(here Deborah could not restrain her own tears,) "to whom the gospel he preached had been made the power of God unto salvation, and who hope to meet him again in glory."

I often call to mind some of the doctor's pithy and sententious sayings. A few I have preserved in writing, and wish I had many more; but, like young people in general, I was too apt to think I should be sure to remember them. Ah, young people little think how many cares and troubles will come upon them, and thrust good things out of their minds: or, at least, that these good things will escape recollection when they will be most useful. "Memory," said aunt Priscilla, on one occasion, "(or rather recollection,) is like a good horse, valuable and useful if he happens to be at home when you want him; but a written memorandum is like a lock on the stable door." Well, here are a few of the maxims that I have preserved:

"Persevere against discouragements."

"Keep your temper."

"Employ leisure in study, and always have some work in hand."

"Be punctual and methodical in business, and never procrastinate."

"Never be in a hurry."

"Preserve self-possession, and do not be talked out of a conviction."

"Rise early, and be an economist of time."

"Maintain dignity, without pride: manner is something with everybody, and everything with some."

"Be guarded in discourse; attentive, and slow to speak."

"Never acquiesce in immoral or pernicious opinions."

"Be not forward to assign reasons to those who have no right to ask them."

"Think nothing in conduct, unimportant or indifferent."

"Rather set than follow examples."

"Practise strict temperance, and in all your transactions remember the final account."

The successor of Dr. M. was Mr. D., and the minister at C. was Mr. W., both of them sound, judicious, and instructive preachers: the one, more refined; the other, more energetic: the one, more persuasive; the other, more striking. When a child, I was very apt to identify ministers with Scripture characters. Whe-

ther this arose from some fancied resemblance of their persons to some Scripture portraits which hung around my grandfather's library, or whether from some supposed similarity in character, I cannot say; but Mr. D. I used to associate with the idea of Apollos, and Mr. W. with that of John the Baptist. Some scraps of their sermons, and some expressions of theirs in conversation, still keep alive the association in my memory, and lead me to think that it might be not without some degree of correctness. My kind aunt, like her namesake of old, was noted as a generous succourer of ministers; a willing co-operator, to the extent of her ability, in all their labours of love, and a discreet sympathizing friend and counsellor under their difficulties and discouragements. Hence, almost all their visits were characterized by some scheme of usefulness to be matured or carried into effect, or some trouble to be disclosed and some remedy suggested. It was not long before I left the protection of my uncle and aunt, that Mr. D. came, for a few days, to C., to recruit his health and spirits. Mr. W. was invited to meet him. The good men talked over their several troubles between each other, and with my uncle and aunt. I then thought their cases singularly trying. I do not think so now, for I have reason to believe that human nature, everywhere, is perverse, and that even grace in good men is very imperfect. Hence, ministerial trials are pretty similar; and whatever may befal an individual minister, it may generally be said to him, "the same afflictions are accomplished in your brethren that are in the world," 1 Pet. v. 9. I remember that was the strain in which my uncle and aunt spoke to their visitors, one of whom complained bitterly of the fastidiousness, cold-heartedness, frowardness, and superciliousness of a set of people who would be thought intellectual and refined, and declared he would gladly exchange with his brother, whose lot it was to labour among a set of simple-hearted rustics. "Stop, stop, my brother," said Mr. W., "don't imagine that the rustics are free from pride, and self-conceit, and ill-will. No, no; these evils are the greater just in proportion to their ignorance. It is not the learned and polite, but the fool, that is wiser in his own conceit than seven men that can render a reason. Among the simple-hearted rustics, as you call them, I could point out to you men as ignorant as brutes, yet as crafty as Haman, as covetous as Judas, as domineering as Cesar; and I could show you great pretenders to piety, whose standard of piety is the clear pronunciation of their own 'Shibboleth,' and the capacity of cramming into a given time a certain quantity of public religious services; though, should they happen to be out of humour, they can do without any religious services at all, and call that piety too. No, no, if you had six months' trial of the rustics, you would be glad to get back to your polite congregation, with all its faults. Things never were at such a pitch in the country as they are now!"

"My dear sir," said my uncle, "you are getting rather warm. While you and my friend Mr. D. have been stating your several grievances, you have put me in mind of the prophet of old, who fancied that incorrigible obstinacy and stupidity were confined to one class of people; but, on trying the experiment, he found them to be the faults of human nature, and alike prevalent among the poor and foolish, and the great and knowing," Jer. v. 3—5.

"Well; true, true; I think you are right. But, whether in town or country, it is grievous to see such inconsistency among professors of religion; people who, with all their loud professions of humility and prostration of spirit, trust in themselves that they are righteous, and despise others. Oh, if a hand were to appear, and write on the walls of their sanctuary or their dwellings—'If any man have not the Spirit of Christ, he is none of his,' Rom. viii. 9, they would be as terrified as Belshazzar was; but, because it is only written in the Bible, they do not mind it. But, after all, the reproof comes home. We want more of the spirit of Christ ourselves, to weep over them and forgive them, and set them an example of gentleness and love. That is an awful text for covetous, irreligious professors of religion, 'This wisdom descendeth not from above, but is earthly, sensual, devilish,' Jas. iii. 15. I was thinking of preaching from it, but perhaps it would be hardly right. We ought to be faithful, but not personal." The remark seemed addressed as a kind of appeal to his ministerial brother.

"Perhaps," replied Mr. D., "there might be some danger of sliding into personalities, which are better avoided, as they tend to embitter our own spirits, and to irritate, rather than reform those of others. But what a lovely verse is

placed in contrast! Let us both try to preach from that, and practise it too: 'But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy,' Jas. iii. 17."

After this, the conversation happened to turn on a recent committee meeting of a benvolent society, at which both Mr. D. and my uncle were present. Some suggestion of Mr. D.'s (though ultimately adopted and proving most advantageous to the interests of the society) had been most uncourteously and contemptuously opposed by a gentleman present, who, having a long purse, had fallen into the very common mistake of supposing that his understanding must be as capacious, and that his influence ought to be as weighty. Not content with, or rather, not capable of meeting argument with argument, this person had meanly thrown out some unjust insinuations as to the motive that actuated the proposal. Referring to this circumstance, my uncle expressed his surprise and admiration at the gentleness and patience with which his friend had been enabled to meet this provocation, and observed that, had he been disposed to resent it, almost the whole committee would have supported him in it.

"I should have been strongly disposed," said Mr. W., "just to have made him ashamed of himself before all the company. Not that the personal insult so much signified. The man is too insignificant to injure you; but those purse-proud men are such a dead weight on every good cause with which they are connected."

"But," replied Mr. D., "it would have been a pity to occupy the time of the committee in rectifying private grievances; and an unsatisfactory triumph, which, by offending the party from whom the supposed offence came, might have injured the funds of the institution. No, sir; on entering that committee, I resolved, in the strength of Divine grace, never to be offended, and I have, by the grace of God, endeavoured to maintain my resolution. I therefore thought it better to take no notice of the remark so gratuitously made, but to pass on to the business before the meeting."

"O brother, brother," exclaimed Mr. W., "I wish I possessed your self-command. 'A man of understanding is of an excellent spirit,' Prov. xvii. 27."

It is pleasant to know, that both these ministers outlived the trials that just then oppressed them, and that both were honoured by God with much usefulness. I believe they afterwards saw great improvement in some of whom they were once ready to despair; but it was not till they reached heaven that they found a perfect and peaceful church.—C.

AN AFFECTING NARRATIVE FROM REAL LIFE.

There is a beautiful white cottage near the village church that seldom fails to arrest the attention of the passer-by. The following narrative, which refers to its present occupants, is of an interesting kind.

In the year 1818, colonel ——, having orders to join his regiment in India, made preparations for his voyage, and in a short time, accompanied by his lady, he was sailing swiftly across the dark blue waters of the wide Atlantic.

In embarking for a distant land, there is always a great uncertainty of a return, and this is especially the case with a military man. He has the same dangers to brave, and is liable to the same accidents as his fellow-passengers; but in addition to these, the peculiar perils of his profession, after he has crossed the world of waters, render his safety an object of solicitude to all who are interested in his welfare. A soldier should ever be ready to quit, on short notice, not only his native country, but the world.

Among the passengers was a young officer, whose suavity of manner and general behaviour attracted the observation of the colonel and his lady. An acquaintance took place between them, and this was soon rendered more intimate by the discovery that both officers were about to join the same regiment on their arrival in India.

Not long after landing, the young officer, lieutenant D——, married a lady who had been a passenger with him from England, and lived with her for two years in great harmony and happiness. At length, Mrs. D—— became a mother, but in three days after, her offspring, a daughter, was left an orphan.

Colonel —— and his lady, seeing the distressed state of their young friend, kindly undertook to bring up the child, until lieutenant D—— could take that charge upon himself, and for three years,

every attention that kindness could dictate was paid to the little orphan.

Once more Lieutenant D—— married. The object of his choice was a lovely and accomplished young lady, daughter of a brother officer, and it was then agreed among the several parties that lieutenant D—— should receieve his daughter under his care and that of his amiable partner. Before this determination, however, was carried into effect, Mrs. D—— was suddenly seized with strong symptoms of fever, and died on the second day after.

To add to the heavy affliction of lieutenant D——, he was at this time ordered to join a detachment of his regiment, several hundred miles up the country. Private and domestic trials are not allowed to interfere with the duties of the soldier; so, imprinting a farewell kiss on the cheeks of his child, then of the engaging age of three years, he once more left her in the kind care of his excellent friends, colonel —— and his lady, with heartfelt thanks for their past friendship, and fervent prayers for their future prosperity.

It is no common charge to bring up the child of another; but the kind-hearted lady of the colonel cheerfully undertook it, and with such success, that when lieutenant D—— returned, at the expiration of four or five years, he was delighted with the health, appearance, manners, and general improvement of his child.

Having no home to receive his daughter, he prevailed on his kind friends still to keep her under their care, agreeing to pay for her board and maintenance, the first payment to commence when his next quarter's pay became due. Alas, how uncertain is every calculation and arrangement that depends on the brittle thread of life! Before that time arrived, lieutenant D—— was himself attacked with fever, and carried to the grave.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set; but all—
Thou hast all seasons for thine own, O Death!"

The colonel and his lady had now no alternative but that of adopting or abandoning their doubly orphan charge. They chose the good part, prompted by true Christian benevolence, and adopted the child of their deceased friend.

In course of time, the colonel's state of health required that he should leave the sultry clime of India, and visit his "father land." He sold his commission, and, with his lady, his only son, and his adopted daughter, embarked for England. After a pleasant voyage, they all arrived in safety, and took up their abode in the lovely white cottage which attracts the attention of the passing stranger by its extreme neatness, and by the beauty of its front garden. In that cottage the colonel and his lady still reside, happy in themselves, and dispensing happiness to all who require Christian counsel or temporal aid. Prompt are their hearts to feel, and ready are their hands to relieve distress, while all who suffer in mind, body, or estate, excite their kind sympathy: and sorrowful will that day be to many when they are called away from this world.

Perhaps it is a mistake to say that the respected inmates of the cottage are happy just now; for a cloud has passed over them. May its shadow rest on them for a season only, and enduring sunshine enter their hearts!

Grateful as it is to receive kindness, there is in every well-regulated mind a shrinking from a state of dependence, and a disinclination to trespass on others. The desire to provide for our own necessities and to add to our own comfort, is honourable to our nature. Sweet is the bread of honest exertion, even though obtained by the sweat of the brow. No wonder that when the orphan charge of colonel —— and his lady had attained the age of twenty-one years, she should be anxious to make an effort to obtain an honourable independence.

By the kindness of her guardian friends, she was established in a small school at ——, and appeared to prosper, but her health gradually declined. There was no complaint on her part, though day after day she grew weaker, until she was unable to discharge her duties without visible effort. Her kind friends became alarmed, and called in a physician, but he saw no symptoms of disease: her pulse was regular, her tongue was clean, and her skin was healthy. After a close examination, the truth was discovered; the poor young creature, in consequence of the parents not paying for the education of their children, had lived in a state of actual starvation.

No time was lost in putting an end to this state of things. The school was given up, the furniture was sold, and the poor invalid was once more taken under the care of her kind friends, who received her as a daughter.

Could her life have been preserved by

the kindest and most affectionate attentions, then this sorrowful story would not have been related; but it was the will of the Most High that she should not recover. After languishing a few weeks, she breathed her last, blessing, in her dying moments, those who had so faithfully befriended her.

Short as was the life of the departed, it was one of great vicissitudes, and mournful it was to gaze on the sorrowful faces of the young group that attended to the village church, the mouldering ashes of the hapless orphan.

Seldom do we meet in life an occurrence more calculated than this to excite our sympathy, or one that sets forth in a stronger light the fading nature of earthly things. Drawn, however, as was the mind of the afflicted in her latter days to the consideration of eternal things, the bright hope is not withheld that she has entered on an everlasting inheritance through Him who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25.

"O'er thine orphan head
The storm has swept as o'er a willow's bough.
Come to thy father! It is finished now;
Thy tears have all been shed."

G.

SINGULAR CONVERSION.

The following fact is stated by the Rev. H. M'Neile: "A journeyman house painter, who had long entertained infidel opinions, was engaged in his trade upon the outside of a house nearly opposite mine. From his elevated position he could see over my blind into my study. At an early hour he so saw me at my work; and again, the next morning when he arrived, he found I was before him. His curiosity was excited, and the following morning he came much earlier; still I was before him. He ascertained who I was, and continued to watch me while his job in my neighbourhood lasted. Meanwhile he began, as I afterwards learned, to reason thus with himself: 'This gentleman must be in earnest at all events, whether right or wrong. The result of all this reading and writing so early, morning after morning, must be worth hearing. I'll go and hear what he has to say.' Accordingly, the man came to my church. He heard me describe the aching anxieties of the human soul, not to be satisfied with any created objects, but exhausting them all, and aching still, until repose is found in the bosom of the Creator. He heard me describe the way in which such holy repose may be enjoyed, even by a guilty creature. His heart was touched; the true cause of his infidelity was detected; not a want of evidence for the revelation of God, but a want of willingness in the man to be conformed to the character of God. Before a rising willingness to be holy, all the scepticism of his understanding gave way; and, from a sullen infidel, he is now, I trust, a happy Christian."

BUFFALO DANCE.

"These dances have sometimes been continued in this village two and three weeks, without stopping an instant, until the joyful moment when buffaloes made their appearance. So they never fail; and they think they have been the means of bringing them in.

"Every man in the Mandan village, as I have before said, is obliged, by a village regulation, to keep the mask of the buffalo, hanging on a post at the head of his bed, which he can use on his head, whenever he is called upon by the chiefs, to dance for the coming of buffaloes. The mask is put over the head, and generally has a strip of the skin hanging to it, of the whole length of the animal, with the tail attached to it, which passing down over the back of the dancer, is dragging on the ground. When one becomes fatigued of the exercise, he signifies it, by bending quite forward, and sinking his body towards the ground; when another draws a bow upon him, and hits him with a blunt arrow, and he falls like a buffalo, is seized by the bystanders, who drag him out of the ring by the heels, brandishing their knives about him; and having gone through the motions of skinning and cutting him up, they let him off, and his place is at once supplied by another, who dances into the ring with his mask on; and by this taking of places, the scene is easily kept up night and day, until the desired effect has been produced, that of "making buffalo come."—*Catlin.*

FACTS.

Facts recorded are the landmarks to the understanding; he who is without them resembles a mariner, who sails along a treacherous coast, without either rudder or compass.—*Lord Bacon.*

SCRIPTURE ILLUSTRATIONS FROM CHINESE CUSTOMS AND LITERATURE.

No. IX.

THE REAPERS.

"And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee," Ruth ii. 4.

This is a short but very charming account of the salutations that passed between Boaz and his reapers, and may serve as a model of that interchange of kind feelings which ought to accompany the relation of master and servant. The Chinese cannot be supposed to know any thing about language so hallowed and becoming, and yet this we know, that they are in the habit of addressing their servants in terms of great moderation, so that the tone of superiority can scarcely be discerned in the words of command. We have often marked the soft accents in which the orders, "Do this, or that," "Come hither, or go thither," were conveyed, and secretly wished that all Christian patrons and householders would take a leaf out of the Chinaman's book.

Chinese who can afford to live without manual labour, by superintending a manufactory or a farm, usually carry an umbrella with them in their walks. The handle is of bamboo or some light material, and the top of painted paper. It is frail in its texture, and is soon worn out. The presence, then, of this in a Chinese picture we have seen denotes the wearer to be the owner of the field which is there portrayed. He appears to be in the act of making some remark to the reapers, as one of them has turned his head to give a reply. Two little boys are engaged in their sports, unawed by the presence of the landlord. In China, the labourers are often followed by their children, who, if not old enough to engage in the labours of their father, are useful in pouring out the tea, or in the discharge of some other little office.

"And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim," Isa. xvii. 5.

In this country, the reaper severs as many straws with the sickle or reap hook as he can grasp in his hand; but then, instead of returning to the bundle to lay this portion upon it, he contrives, by a dexterous mode of resting the handful against the standing corn, to repeat the process till he has got a large bunch, which he lifts up by the sickle and the left hand. The arm is not employed save in guiding the hand. The method we have just adverted to constitutes the art of reaping. Before a young man has acquired a happy ease in the use of his left hand as it is aided by the sickle in the right, he must have endured the sultry hours of several successive harvests. In the Chinese mode, the same adroitness is not required, as the reaper gathers the corn in his arm. The language of Scripture is shown to be appropriate and literally exact by the reference to the Chinese practice, but is far from being nicely descriptive of the process in use among us. A Chinese would be able to understand the force of the allusion and discern the technical aptitude of the words, at the same time; whereas an Englishman, while he could not mistake the drift of the passage, would not perform the part of critic well unless he travelled to the East, or took a hint from the "singular" people of China. This epithet, so often bestowed upon the inhabitants of a nation, loses much of its propriety when we compare their customs with those referred to in Scripture and in other ancient books. The phrases used by the prophet do not suit the English plan; for among us the straw is grasped far below the ear, for the sake of making what is called "clean work," that is, of leaving as little as possible for the gleaner. But the Chinaman lays hold of the straw just below the ears, and places his hook or sickle at a good distance from his hand, as a sure precaution against cutting himself. This agrees very well with the sentences, "reapeth the ears with his arm," and "gathereth ears in the valley of Rephaim." It is not a practice worthy of our imitation, for there is something ungainly in its very appearance, and is one that is attended with considerable loss in cases where the grains are easily shed. The writer once stood by a reaper who left a little heap of grain upon the spot where each handful had lain. The prophet was referring to a fact within the sphere of everyday experience; with the want of gracefulness or excellence in the method, he had nothing to do.

In gathering up the corn, the ears rest upon the arm, as if placed there for the sake of security. After the corn has been bound up in bundles, the attendants of the reapers hang one upon each end of a pole, and heave it upon their shoulders

towards the place of destination. The general situation of arable land in China, as occupying the spaces between the mountains, exemplifies the allusion in Isaiah, about gathering "ears in the valley of Rephaim." This valley was in Judea, somewhere between the allotments of Judah and Benjamin, as writers are not agreed as to which of the two tribes it belonged. It seems not to have been far from Jerusalem, and consequently in a region that, for its hilly character, resembled many parts of China.

"And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God," Lev. xxiii. 22.

When a Chinese was upbraided with wasting so much grain through the hasty manner he gathered up the corn, he excused himself by saying that he left it for the poor. He had the substance of this commandment ready among the traditional records and maxims which he had stored up in his own mind. Of every rule of morals and good conduct in China, it may be said, in the solemnity of law phraseology, "whereof the memory of man runneth not to the contrary." The conduct of Boaz towards the Moabitish damsel was a beautiful specimen both of tender humanity and of obedience to the commands of God.

"And when the child was grown, it fell on a day, that he wen tout to his father to the reapers. And he said unto his father, My head, my head," 2 Kings iv. 18, 19.

It appears that this much-loved one had ventured out into the field during the hottest hours of the day without any such defence as an umbrella. The skull, in those who are inured to habits of exposure from their childhood, acquires such a thickness and density, that they can expose it to the sun with impunity. But not so with those who live much in the shade and still retirement of home. The child had been regarded as the special gift of God, and was the only son of his mother, and had been consequently treated with great tenderness and care. This habit had not fitted him for the fierce rays of the sun, and so pain, fever, and death were the results of exposure to them.

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great," Joel iii. 13.

The citation of this passage and a remark or two will suffice, as the other places of Scripture where harvest has the same figurative meaning are within the recollection of all who read the Bible with the least degree of care. Harvest, as the consummation of the husbandman's labour, is a striking representative of the day of judgment. The time of sowing, the season of growth, and the period of maturation, are all past when the harvest commences. The clouds of heaven, sunshine, and the powers of the soil have finished their work. The patience and skill of the husbandman can no longer find scope for exercise. Hope ceases to hold up the fair signal of encouragement; it ends in fruition or disappointment. May these practical truths be written upon our hearts who profess to be candidates for heaven, that we may be incited to break up those portions of the soil which are now lying fallow, hasten to sow the seed of God's word in the furrows thereof, be instant in prayer for the descent of the heavenly showers, and watch with anxious attention the springing up of every weed, that we may forthwith eradicate it from the soil. Then shall we have gladness in the day of harvest, when our labour shall be exchanged for rest, and our hopes for the certainty of a boundless fruition.—G. T. L.

THE DOCTRINE OF THE CROSS.

Of what avail, it may be thought, is the doctrine of Christ crucified, when, immersed in worldliness, people have no care or concern for anything beyond it; when there is no vivacity of alarm; when the terrors of God's broken law are all unfelt, and the tidings of deliverance are therefore all unheeded; when the medicine is not in demand, because the disease has excited no apprehension? This is very much the general condition of men in society. They are in peace already; and therefore we do nothing to pacify them. Christ has been called the "anchor of the soul," but ere the soul go in quest of an anchor, must it not first be thrown into stormy agitation? And must there not be revealed to the spiritual eye the vengeance that lies upon guilt, ere it can discern or look with fond complacency on the worth of the offered atonement?

Now it is very true, that were we to describe the religious state of the great majority of our species, we should say that the danger on the one hand, and the deliverance on the other, are alike unseen by them; that if they have no joy in the pardon of the gospel, they have as little consternation at the threats of the law, and that, profoundly asleep to both, they live without delight in Christ as their Saviour, and without dread of God as their Judge. And thus it has been a most natural imagination, among Christian writers, that ere men will seek to know Christ crucified, they must be made to know themselves as liable to the punishment that he has borne; that they must first be awakened to a sight of the enemy who pursues them, ere they will flee to that place of refuge where they are in safety from his power; that a sense of guilt must take precedency, in their hearts, of any anxious longing after absolution from it; and that each must feel with pungency, that he is a great sinner, ere he can feel the preciousness of Christ, as a great Saviour.

Of what use, then, it may be thought, is it to preach Christ to a listless and lethargic auditory? Paul, it is true, said that he determined to know nothing else among his hearers; but is not one thing, at least, indispensable to be previously known, ere the excellency of the knowledge of Christ can be at all appreciated? Must not the people who are addressed with the offer of salvation, be convinced of sin, ere salvation can be at all dear to them?

Let us attempt to state, in a few words, how, as we conceive, this matter practically stands. We think we must have the testimony of many consciences, when we say, that there is not much of grief or sensibility, not any very pungent or penetrating conviction of sin, in your hearts; nothing, we fear, that amounts to a state of spiritual distress, or spiritual restlessness; and that, bating a few weekday forms, and a few sabbath observations, the successive months and years of your existence in this world pass tolerably away, without anything being either very sensibly felt, or very strenuously done by you, for the interest of your eternity.

Now it is not by the very same footsteps that all are led from their present state of death "in trespasses and sins," to the state of being spiritually alive. Could we, in the first instance, disturb them out of their security; could we lead them to see that gulf of destruction, which lieth at the end of the "broad way," crowded as the latter is by a multitude as heedless as themselves; could the frown of an incensed Lawgiver be made manifest to their souls; and could they be made to apprehend, that, by nature, they are undone; this would be a condition which has been realized by some, who, weary and "heavy laden" under a sense of its terrors, have at length heard the invitation to "rest," and, to their happiness, have found it. The terrors of "the law" have "shut" them "up unto the faith" of the gospel; and they have arrived at peace through a labyrinth of many disquietudes. It was by an avenue through the dark forebodings of guilt, that they at length reached a landing place among the comforts and promises of the gospel; and, as we have often read in the history of conversions, the transition of their hearts, from the false peace of nature to the true peace of Christianity, was through a long intermediate passage of many doubts and many agitations.

But though this is a frequent way of passing out of darkness into marvellous light, it is not the only way. We would not ply you exclusively with the threatenings of the law, till we judged the alarm to be lively enough, and the affliction for sin to be deep and sorrowful enough, and the sense of danger and helplessness to be overwhelming enough, and the whole discipline of legal remorse and legal apprehensions to be lengthened enough, for your being then plied with the overtures of reconciliation through "Jesus Christ, and him crucified." We should rather incline to mix both, at the very outset of our ministrations; and though many of you may be alike removed from the fears of guilt and the consolations of grace, yet should we like to tell, within the compass of a single discourse, that while by the one all has been lost, by the other all has been regained for you.

Our reason for this mode of proceeding will perhaps recommend itself to your own experience. No man likes to open his eyes to the spectacle which gives him pain; and, should he have the power, he would rather turn away from it. Could he, by the putting forth of his own volition, drown the remembrance of that which hurts or disquiets him, then the temptation will be felt to "a little" more "sleep," and "a little" more "slumber." He will bid off the unwelcome intruder,

if he can; and that for the sake of a peaceful or a pleasing oblivion of all that might harrow up his soul; just as the mariners of a sinking vessel, or the adventurer on a sea of commercial speculation, who finds that his bankruptcy is inevitable, has been known to seek in mad intoxication an opiate for the agonizing sense of ruin which impends over him.

It is just so with the human mind, in reference to eternity, and to Him who has the disposal of it. Let a demonstration be offered in the characters of terror, and man's first and natural movement will be to make his escape from it. He will keep aloof from a spectacle that disturbs him; and, by the distance at which he stands from it, may protect his conscience from all violent or distressful agitation. In these circumstances, let the severities of the law be offered, and nothing else, and the man may seek after any outlet, rather than brave a contemplation so appalling. He may never, through his whole life long, have experience of the deeper agonies of remorse; and, just because of the wilful and resolute distance at which he keeps himself from the whole contemplation; he from the place he occupies, may view religion as a dull and comfortless system, and while, perhaps, he acquits himself of its outward decencies, he will take care not, if he can help it, to drink in its terrors. And many are his facilities for keeping it in abeyance, and for postponing all settlement of the question to a more "convenient season." How easy is it, in the glee of merry companionship, to drown the urgencies of the last menacing sermon! How manifold are the varieties of business or amusement, in the whirl of which he can dissipate every rising impression of fear or of seriousness in his bosom! With what effect can he lull the alarms of his inward monitor, by any of the thousand soporifics, which sense and time and the world administer to carnality! How possible is it for a man to throw himself into the arms of forgetfulness, and to cradle his soul in the repose of a deep and determined insensibility! The preaching of the law, though in all the thunders of its violated majesty, may have no more power to shake the sinner out of his spiritual lethargy, than the louder fury of the storm has to recall to duty the inebriated mariner. The manifestation of a coming vengeance to the one, may have just the effect which the manifestation of a coming shipwreck has on the other. It may drive both to their expedients of stupefaction; and the excess of an abandoned crew, on the eve of their engulfment, is but a counterpart to the insanity of those who, in this world's oblivious draughts, hush all sense of their dark and fathomless eternity.

The way to rally this desperado crew would be, not that the tempest should blow more fiercely, but that the signal should be heard of relief and safety at hand; and then would they put forth all their strenuousness to make for it. And the way to summon back, from his plunge of reckless dissipation, the merchant who has lost all hope of retrieving his affairs, would be, not to astound him with the tidings of another disaster, but to come forth with such a gift, or offer of suretyship, as might cover all his deficiencies, and make credit and independence again to smile upon his labours. So it is with the voyagers of our great earthly pilgrimage; and so it is with those who are debtors to do the whole law, and who are shortly to be brought to the bar of heaven's reckoning. It is quite vain to tell them of the coming storm, if that be all. It is quite vain to threaten these irrecoverable defaulters with the eternal punishment that awaits them, if they have no other remedy than mad and insensate carelessness against the horrors of despair. The only way to recall them to the path and the attitude of immortal creatures, is to clear away that thick and awful darkness, which before sat on the prospects of their immortality. There is no other way of rescuing them from the state of being "without God," but to rescue them from the state of being without hope in the world. If you want to move them out of their lethargy, you must follow up the demonstration of their sin by the demonstration of the Saviour who died for it. It is this which gives such effect to the preaching of the gospel; and which turns its peace, and its invitation, and its kindness, into the elements of a ministry still more awakening than any which has nought but the threats and the terrors of legality to sustain it. And you who have hitherto withstood all that is tremendous in the thought of the fierceness of Almighty God, some even of you may be drawn to do Him homage, when you look to the embassy of love that he sent into the world by his Son: and, more especially, when you see that the great barrier of separation is now taken down,

and that a highway of conversion has been opened for you all, through "Jesus Christ, and him crucified."—*Chalmers.*

WORLDLY SAYINGS.

Our privileged country has happily possessed the Bible so long that many of our common sayings have had their origin in the word of God, and are consequently as true and as good as they are common. There are others, however, not only used but acted upon, which the Bible never taught us, which are a disgrace to us as a professedly Christian country, and should be denounced by all who reverence "the wisdom that is from above." The following are a few specimens of these worldly sayings.

"Mind the main chance." The man of the world, who attaches paramount importance to wealth, and to business as the means of securing it, is ever forward to use this saying, and to commend it to the young who are entering upon active life, as the concentration of wisdom. Using it in a commercial and worldly sense, he means by it that everything must give way to business, that no amount of energy and effort is too great to be expended in the carrying on of trade and the accumulation of wealth. To "buy and sell, and get gain," he considers the main object of life,—an object from which nothing ought to divert the mind. Undoubtedly it is creditable to be diligent, to make pleasure wait upon business, and to plan and study in order to the prosperity of our worldly circumstances. The Bible nowhere encourages us to neglect our business, or to be indifferent on a subject so closely connected with our temporal happiness as the success of the business or profession by which we are to obtain a living. On the contrary, it everywhere inculcates diligence and activity: "Be thou diligent," says the wise man, "to know the state of thy flocks, and look well to thy herds," Prov. xxvii. 23, and "not slothful in business," is an apostolic injunction, Rom. xii. 11. It is perfectly right also to avoid distracting the attention with too many things, and to concentrate our efforts in that particular study or pursuit which is of most importance to us; for, as a great philosopher has said, "Next to a man's religion is his business." It is right, too, that we should be solicitous for our well-being in this world; for indifference to the state of our worldly affairs is no symptom either of greatness or goodness. But when trading and getting money are made the great end of life, when to be rich is deemed the one thing desirable, when duty is to be sacrificed to expediency; when principle, equity, and honour, are only valued so far as they extend our trade and increase our wealth—then such a saying is dangerous, and thus to act upon it is a sin and a disgrace. While we are not to be slothful in business, we are directed to be "fervent in spirit; serving the Lord," Rom. xii. 11. And Jesus Christ asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26. The duty of diligence in worldly things is subordinate to the duty of diligence for spiritual things. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. vi. 33. The rich man, of whom we read in the parable, seems to have been one of these minders of the main chance; but, though he might have been esteemed wise by himself and his neighbours, yet he was but a fool in the sight of God, having spent his days in laying up treasure for himself, and forgetting the duty of being "rich toward God," Luke xii. 21. Religion must have the first place in the heart, and he who can be content to treat it as a secondary thing, will have a religion that will afford but little happiness in this world and no security for happiness in another. "Wisdom," says Solomon, (and religion is the highest order of wisdom) "is the principal thing; therefore get wisdom: and with all thy getting get understanding," Prov. iv. 7. Let religion be understood to be the main chance, and we shall find it worth all the earnestness, concentrated effort and perseverance that we give to it. Spiritual riches are the truest riches, trading for eternity is the most profitable business; and the most prosperous man on earth is poor indeed if his wealth do not consist in something more enduring than treasures of gold, which, after all, he cannot take with him into another world. Whatever we may have to repent of on a death bed, we shall never regret that we bestowed too much attention and diligence on the pursuit of religion.

"It is a long lane that has no turning." This is a common saying with those who indulge in any evil habit or sin. Few, if any, have so completely stifled the upbraidings of conscience as

not to feel the bitterness and bondage of sinful habits, and to have formed some vague resolutions of amendment. Thus, thousands, presuming upon an indefinite length of life before them, harden their hearts till death overtakes them, such sayings acting upon them as a soporific, lulling them into ideas of security, and encouraging them to postpone to an uncertain future period of life what ought to be done instantly. To say nothing of the folly of such a saying,—encouraging the ungodly and the vicious to persevere in a path which is felt to lead to ruin, and every step of which is intended to be retraced,—it is opposed to Scripture, and is deceitful and dangerous. In the experience of countless thousands, the road of sin is a road that has no turning, and it is to be feared that by far the greater majority of those who have talked of turning back have talked, and done no more. Sin is a thing not to be trifled with, and if we feel that we are in the road of sin, we are in the road that leads to hell; and if we are sincere in our intention to retrace our steps at all, we shall do it at once. It is easier to turn back now than it will be to-morrow, and we are but mocking God and deceiving ourselves if we postpone so urgent a duty till a future period, which we may never live to see. If immediate repentance be difficult, how much more difficult will future repentance be! How can we hope to bend the matured tree if we can scarcely manage the young and tender sapling? We may count upon future repentance as we may, but of this we may be sure, that with the most who indulge in sinful habits, it is now or never; immediate repentance, or everlasting destruction. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. xxix. 1. Let us not persevere in sin, and dream of future repentance. To-day only is ours: "Behold, now is the accepted time; behold, now is the day of salvation," 2 Cor. vi. 2. Death is never far from us, and may stop us in our career before we can retrace our steps, and if so, we are lost for ever. Let us live in such a manner as we should wish to die; let us walk in that road which will issue in heaven, and let us earnestly avoid the road of sin, which in the experience of so many has no turning, and the end of which is destruction.

"Charity begins at home." This saying, though in itself quite unobjectionable, is almost always used for selfish and worldly purposes. Simply considered in itself, it may be sometimes useful to remember it and to act upon it; for even the apostle found it necessary to remind Timothy that, "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8. To profess an anxiety for the welfare of others, while we are indifferent to our own; or to be zealous for the interests of men afar off, while we are careless of the well-being of our relatives or domestics, our friends, and our countrymen, is little better than sickly sentimentalism. But when the saying is used as an apology for selfishness and parsimony, then it is intended to imply not only that charity begins at home, but also ends there, it is opposed to religion and the Bible. Charity, if it is genuine, has a large heart and a liberal hand; a heart large enough to comprehend in its good-will all the human family, and a hand at least desirous of helping and benefiting all who need its assistance. Though we are to remember those first who have the greatest claim upon us, yet we are not to confine our charity to home, when duties are to be done abroad. In the apostle's exquisite description of charity, we find no such saying as that it "begins at home." It savours more of the wisdom of this world than of that wisdom which is from above: there is in it more of the selfishness of man than the benevolence of God, and it is only a mean and untruthful subterfuge, under which to conceal a selfish and penurious disposition. Let us rather adopt as rules for our practice the true sayings of God: "The liberal deviseth liberal things; and by liberal things shall he stand," Isa. xxxii. 8. "It is more blessed to give than to receive," Acts xx. 35. "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," Gal. vi. 9, 10.

"What will people think?" Man has departed so far from God, that his standard of right and wrong is too often the opinion of his erring and sinful fellow-creatures. If he secure their applause, he considers himself right; if he fall under their censure, he believes himself wrong. There must be great uncertainty, to say the least of it, in such a standard of action; for what some might applaud, others would condemn; and what might be

praised at one time, might be censured at another. Besides, men are for the most part ignorant and ill-judging; and even in their unanimous censure or applause, may be very wrong. If such is to be our motive for action, we shall be continually in doubt how we ought to act. We shall find too that the world will only think the more meanly of us, if we pay such deference to its opinion; for the world itself despises those who have no higher motive for action than its poor smile or frown. But the Bible teaches us to endeavour to please God, and declares that "the fear of man bringeth a snare," Prov. xxix. 25. We are thus furnished with a high rule of action that cannot change, in which there can be no error nor caprice. "What will people think?" may be the saying of the world; but, "What will God think?" is the teaching of the Bible. If our conduct be right, let the world think or say what it chooses; whatever it think or say, cannot make it wrong. Not that the opinion of the world is to be despised; for in as far as it is in accordance with God's word, it is valuable. The opinion of good men especially is to be respected. But the opinion of the world must not be allowed unduly to influence us. We must not imitate the conduct of those of whom it is declared that "they loved the praise of men more than the praise of God," John xii. 43. If we could secure the applause of all the world, it would be of little worth, if in securing it we lost God's approbation. Let us so live that we may please God, and then, whatever people may think of us, we shall be able to hold cheaply either its censure or applause.

"It is all luck." It is common with persons who deny, or do not recognise the fact, that God controls and regulates all affairs, to attribute events to some secondary cause. Such persons ascribe to luck, chance, fortune, etc., those changes in their circumstances and affairs which they who consult Scripture will attribute to the working out of those laws of God by which certain effects are produced by certain causes. The Bible is opposed to all fatalism, and teaches us to trace effects to their proper causes, and all these again to the great First Cause. If we would be prosperous, we must be industrious; if we would be learned, we must be studious; if we would be intelligent, we must observe and think. Whatever exceptions may be found, it is a general rule that idleness produces poverty, that sin produces disease, that mental sloth produces ignorance. We must not foolishly hope that any lucky chance will at some future period in our history fling suddenly at our feet honours or riches; still less that we shall enjoy the blessings of religion or secure heaven without employing effort and preparation. If we desire to produce a certain result, let us consider well the means of accomplishing it, and learn to acknowledge God in everything. "The lot is cast into the lap; but the whole disposing thereof is of the Lord," Prov. xvi. 33. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father," Matt. x. 29. All our times are in God's hand. If adversity overtake us, let us consider if there be not a cause, and not sit down in sourness of heart, as though some undeserved and unmeaning curse were upon us. And if prosperity happen to ourselves or our friends, let us not indulge in sceptical exclamations about "luck or chance," but be thankful to God for his blessing, who certainly has, either directly or indirectly, conferred it. Whether prosperity or adversity be ours, whatever happens to us, instead of the heathenish saying "It is all luck," let ours be the pious exclamation of Eli, "It is the Lord," 1 Sam. iii. 18.

"It will be all one a hundred years hence." Though few persons professedly believe that when man dies he is annihilated, yet many scruple not to use a saying implying little less than this. We shall not here argue for the reasonableness of man's immortality, nor attempt to prove it from Scripture, as probably few or none of our readers really doubt it. It is well, however, to remind those who are in the habit of using this saying, of its scepticism, and also of the certainty that we shall all, even at that period, be in a state of existence, which will be unalterably happy or miserable as we improve or neglect our privileges now. The drunkard and the profligate may attempt to argue themselves into a belief of an annihilation to them so desirable, but Scripture clearly asserts, and conscience testifies to its truth, that "it is appointed unto men once to die, but after this the judgment," Heb. ix. 27; that "the dust shall return to the earth as it was: and the spirit shall return unto God who gave it," Eccl. xii. 7: that the wicked "shall go away into everlasting punishment: but the righteous into life eternal," Matt. xxv. 46. Looking at our condition

in eternity as intimately connected with our spiritual state in this world, what an importance attaches to every hour, and thought, and action! Let us not dare to live an ungodly life in this world, persuading ourselves it will be all the same a hundred years hence as though we had lived a godly one. In trifling with life, we are trifling with eternity; in playing with sin, we are losing heaven. Let us not deceive ourselves, nor countenance the use of sceptical expressions; for it will not be all one a hundred years hence.

"Take care of number one." This saying, worthy of a selfish world, is for the most part thoroughly acted upon by worldly men. With such, self is the beginning and ending of their anxiety. Instead of asking themselves how much they can give, how much good influence they can exert, how much they can contribute to the happiness of others, how much they can honour God, or what they can do to advance his cause,—their anxiety is, how much they can hoard or spend on themselves, how they can be distinguished, what they can do to increase their possessions, and a thousand other such selfish thoughts. Instead of feeling that they are made for all, they act as though they imagined all were made for them. Self is the centre and circumference of all their thoughts. But He who taught as never man taught denounced selfishness, and in golden sayings which should for ever have banished all our worldly ones, has sweetly invited us to cherish feelings of love, and to perform deeds of beneficence. "Thou shalt love thy neighbour as thyself," Matt. xix. 19. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another," John xiii. 34. "If any man will come after me, let him deny himself," Matt. xvi. 24. Let us adopt the sayings of our Lord Jesus Christ, and discountenance the unchristian sayings of the world. Let us endeavour to deny ourselves, strive in some degree to forget number one, and with enlarged hearts consider the wants of our neighbour, the interest of our brother, and the welfare of the whole family of man. Let us consider the prosperity of all our best prosperity, and learn to sympathize with our neighbour in his prosperity or adversity as truly as if it were our own.

"I will have my revenge." Man, in his natural state, is described in Scripture as "implacable, unmerciful," Rom. i. 31, a statement corroborated by experience. Man, guilty man, who needs so much mercy from his Creator, is inclined to show little to his brother: he is quickly offended and slowly propitiated; and "Revenge is sweet," and "I will have my revenge," are wicked sayings, which he is ever ready to act upon. Though he prays for forgiveness upon the express condition of forgiving others; "forgive us our debts, as we forgive our debtors," Matt. vi. 12; yet it is a difficult attainment to forgive, and still more difficult to forget injuries. The Bible, however, teaches us to struggle against these bad feelings instead of cherishing them. "Let not the sun go down upon your wrath: neither give place to the devil," Eph. iv. 26, 27. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," Matt. v. 44. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head," Rom. xii. 20. "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. vi. 14, 15. If we must have our revenge, let us have it in a good sense by returning good for evil: let us conquer by love and kindness, and we shall probably not only lose an enemy, but make a friend. "Love worketh no ill to his neighbour," Rom. xiii. 10. Charity "endureth all things:" "is not easily provoked," 1 Cor. xiii. 5, 7. "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord," Rom. xii. 19.—S. W. P.

THE MIDDLE PATH.

To keep the true middle way between too much activity, and too much retirement, is one of the main duties of a Christian.—*Bengel.*

DEATH A PHYSICIAN.

Death is the best physician to the godly; it cures them, not of one disease only, but of all, and of all at once; not for once only, but for ever; yea, it cures them of death itself.

A GOOD RESOLUTION.

I am determined to say nothing but what I think calculated to break a whole heart, or heal a broken one.—*Rev. John Newton.*

The Polar Regions.

ICEBERGS.

WATER expands by heat, and, to a certain point, contracts by cold. The coldest portions of the fluid are, therefore, so long as the cold remains within this limit, in the lower parts. If the contraction by cold continued until the water became ice, the lower parts of the liquid would be first frozen, and when congealed, scarcely any heat applied at the surface could melt the mass, for the warm fluid could not descend through the colder parts. To show that this is the case, count Rumford made water boil at the top of a vessel, while the ice at the bottom was not thawed.

Suppose, then, the same law that is thus apparent, had prevailed in our lakes and seas, each of them would have had a bed of ice, increasing with the continuance of the cold, till the whole was frozen. On their surface there could only be such pools of water as could be produced by the thawing of the summer sun, and these would be congealed again on the return of frost. And so the process would advance, till all the water of these reservoirs became ice. Such a change would be fearful indeed; how, then, can the evils of it be averted?

God who enacted the law, to which reference has just been made, has modified it for our existence and welfare. As cold increases, water contracts; but after a certain diminution of temperature, though there is a further increase of cold, so far from contracting, it actually expands, till it reaches the point at which it becomes ice. The greatest density of water is at forty degrees; and when at or near this point, it will lie at the bottom with cooler water, or with ice floating above. The cooling process may go on at the surface, but water colder than forty degrees cannot descend to displace water that is warmer. At the bottom of deep water, ice, therefore, can never be formed. The coldest water, in approaching the freezing point, rises to the surface; there ice is formed, and there it will remain till the air and the sun restore it to its fluid state. Every winter we have some proof of this in the ice that floats for a time on our ponds, lakes, and rivers.

What, then, must be the evidence afforded in the polar regions, on which the eye of the poet was fixed when he said:

The muse
Then sweeps the howling margin of the main;
Where, undissolving, from the first of time,
Snows swell on snows amassing to the sky;
And icy mountains, high on mountains piled,
Seen to the shivering sailors from afar,
Shapeless and white, an atmosphere of clouds.
Projected huge, and horrid, o'er the surge,
Alps frown on Alps; or, rushing hideous down,
As if old Chaos was again return'd,
Wide rend the deep, and shake the solid pole.
Ocean itself no longer can resist
The blinding fury; but, in all its rage
Of tempest taken by the boundless frost,
Is many a fathom to the bottom chain'd.

Icebergs are islands of frozen water, considerably elevated, generally perpendicular on one side, and sloping gradually down on the other. They are sometimes two hundred feet in height. Floating ice has about one-seventh of its thickness above water; but icebergs are sometimes aground, and therefore show a greater proportion of their height. They are formed either by the pressure of large masses of ice upon each other by winds and currents; or are detached by their own weight, or the action of waves, from the vast glaciers which abound in Greenland and Spitzbergen. It is to be observed, that sea water requires a lower temperature, by three degrees and a half of Fahrenheit, to freeze, than is necessary for common water. Man often employs rafts for his safety and convenience, but here the Arctic bear sometimes takes his stand; and, doubtless, to his surprise, is left to the wide ocean, as the iceberg melts beneath him. The masses of ice which have been frozen together, gradually separate as summer advances, and clear spaces of water are left, but these begin again to be frozen over as early as the end of September. When, then, we look on ice in the water of our own land, or on representations of it on the mighty deep, let us remember that here a law operates, without which the whole economy of the material world would be disarranged. Thus as we trace the operation of natural causes, we find that knowledge of God's works, even in the inanimate world, affords new sources of gratitude; nor can we sufficiently adore his wisdom and love who has so amply provided for the existence and comfort of feeling and thinking beings.*

* From "Heat," published by the Religious Tract Society.

MY AUNT PRISCILLA.—No. XI.

VISITING ACQUAINTANCE.

The recollection of mere casual or occasional visitors, leads me to refer to my aunt's visiting arrangements. While her family was young, she conscientiously devoted her mornings to them, and therefore neither received nor paid morning visits. She deemed regularity in the nursery a matter of too great importance to be perilled for the sake of mere form. Then, as often as health and circumstances permitted, she accompanied her children in their walks or rides. She justly thought that the presence of a parent tended to promote the general advantages of air and exercise, and also to cultivate in the children habits of observation and inquiry—a means of improvement too much overlooked. Nor was my aunt at all disposed either to pay or receive visits that would interfere with the regularity of domestic devotion, or the quietness of domestic enjoyment. My uncle and aunt considered it right so to arrange the hours of family worship, as that every individual of the family might be present. This plan necessarily involved early hours, which, on this account, among many others, were adopted in the family. Indeed, the practice of society in general was very different from what it is at the present day. No doubt each system has its advantages, as well as its disadvantages; but it may be fairly questioned, whether the present late hours of visiting and taking meals are as favourable to the cultivation of family religion, as when a tea visit was supposed to occupy only the space between five o'clock and eight; at which hour the sober matron considered herself called upon by duty to return and bless her household; and, by courtesy, to leave her friend at liberty to discharge similar claims. It is true, that what may be termed associated family worship was not as common then as at the present day; but then, individual families were much more regular, and, perhaps, more generally profited by its observance. The heads of five or six families may meet together, and spend a social evening in pious and profitable intercourse, and close it in united supplication for their several households; but ordinarily, only the children and servants of one family can actually join in the service; while, perhaps, those of the other four or five (or, at least, some individual members) are left to draw the fearful

conclusion, (and even young children are apt at drawing inferences,) that family worship is a matter which may be dispensed with.

Whether or not any pious heads of families may be disposed to question the propriety of their conduct in this respect, it is, to me, a pleasing recollection, that nothing but illness or distance was suffered to prevent my uncle and aunt from regularly assembling their family for the worship of God; and when my uncle was unavoidably absent, my aunt always considered the duty as peculiarly devolving on herself. Her own visits were always made to bend to this sacred engagement; and the order of the family went on as usual, whatever visitors might be in the house. But the latter circumstance, except in the case of friends staying in the house, did not often occur; for after the engagements of the day were over, my uncle generally preferred to spend the evening quietly, in the society of his own family only. All this was rather unfashionable then, as it would be now; but the happiness of my worthy relatives did not depend on the approbation of the world. They were not cynics, but they could do without it; and respect, like a shadow, while it flies those who pursue it by time-serving attempts to please everybody, follows those who tread the straightforward course of duty, daring to do what is right, without being greatly concerned as to what other people think about the matter.

Decision tends much to clear off undesirable acquaintances, and to secure profitable intercourse with such as are retained.

Among those whom vicinity, or connexion of some kind or other, gave a sort of claim to enter the circle of visiting acquaintances, were Mrs. G. and her two daughters. They were insipid, every-day sort of people. Their own range of topics comprehended little more than the state of the weather; the court dresses on the late birthday; the occurrences and rumours of the neighbourhood; the price of silks, velvets, and lace; and the great difficulty of obtaining good servants. When these ladies were announced, the countenance of my aunt assumed a momentary expression of perplexity, almost amounting to dismay, which, however, soon gave place to one of more composed thoughtfulness. On these occasions, I could fancy I read the musings that occupied her mind. She felt that it devolved on herself to rescue the half-hour interview, or the evening visit, from being entirely wasted, and to turn the unwelcome sacrifice to some profitable account. And, indeed, it required her utmost ingenuity to do this; to slip in, between the tattle of frivolity, a parenthesis of sense, and without disgusting her visitors by what they would have considered grave and prosing reflections, now and then to drop a pertinent remark, calculated to arrest the attention of the triflers, and give a profitable turn to the conversation. Her efforts, I have reason to hope, were not wholly without effect. She certainly succeeded in awakening, in the younger Miss G., a taste for reading and a desire for improvement, which operated favourably on the whole of her character; for though she never attained those degrees of completeness and excellence which might have been hoped for had her earlier years been devoted to nobler pursuits, yet she became a much more respectable and useful person than might, at one time, have been expected; and she always gratefully acknowledged my aunt Priscilla as her "guide, philosopher, and friend."

Poor Mrs. G. had scarcely begun to lay aside the gaieties of youth, or ceased to believe the flattering assurances of her maid, that dress and ornaments became her quite as well as ever, and that she appeared much more like the sister of her daughters than like their mother, when she was visited by a lingering and wasting illness, which necessarily secluded her from society, and deprived her of the ability to pursue her former insipid round. Under these circumstances, she had no resources within; and her daughters had never been trained to habits that would dispose them to prefer the seclusion of a sick chamber to the attractions of the gay world. Even the obsequious lady's-maid became weary of exerting skill which no one admired, and of hanging on decorations which the withering hands and pallid countenance seemed to turn to mockery. Thus the poor lady was left in solitude to realize the same result to the experiment, which, since the days of Solomon, thousands of thousands have spent their lives in trying: "Vanity of vanities; all is vanity and vexation of spirit," Eccl. i. 2, 14. It was now that my good aunt felt an attraction, unknown before, to the society of this unhappy woman. The desire to do her good had always been present; but now, desire was stimulated

by hope that, withdrawn from the fascinations of the world, and deserted and disappointed by gay and frivolous acquaintances, the ear might be open to admit the dictates of sober truth; and that the heart, after all its vain, unmeaning flutterings, might, at length, settle on the true centre, and find rest.

My aunt was indefatigable in her attentions, and her visits were received with grateful welcome, as the sweetest solace experienced in that gloomy chamber. The Bible, too, and some religious treatises of the simplest kind, were admitted to a place on the table of one who had heretofore lived in total disregard of the soul and its interests; and Mrs. G. or her younger daughter sometimes read portions selected for them by my aunt; but both observed that the very same passages seemed comparatively unintelligible and unimpressive when read by themselves, to what they were when read to them by their better-informed visitor. There was, certainly, a considerable degree of thoughtfulness and feeling excited; and Mrs. G. in sickness and the near prospect of death, was a very different woman from Mrs. G. in health and prosperity. Still, the occasional absence of the pious visitor, which sometimes unavoidably occurred, or the influence of visitors of an opposite cast, painfully disclosed a sad tendency to relapse into apathy and frivolity. Taking into consideration the disadvantages arising from native character and previous circumstances, charity ventured to hope favourably; but that truly desirable decidedness was never attained, which would warrant the unhesitating conclusion that the object of solicitude had indeed "passed from death unto life." I often think of Mrs. G., and even while cherishing the best hope that the case admitted, it grieves me to think how many Mrs. G.'s there are in the world, trifling away their time from day to day in idle visits and unprofitable conversation; and who, until they come to the chamber of sickness and the bed of death, seem entirely to have forgtten that they have souls which will never die, and that time is given them to prepare for eternity.

Mr. T., a gentleman of talent, science, and literature, was on very friendly terms with my uncle. He sometimes spent an evening with him *en famille*. These occasions were replete with interest and instruction to all the circle. In addition to his other acquirements, Mr. T. was a man of travel; and he was observant, communicative, and veracious. The conversation was chiefly kept up between the gentlemen; my aunt now and then interposing a question, which tended to elicit valuable information for the younger part of the company, or to revive animation if it began to flag. Well do I remember how often Mr. T.'s lively descriptions of foreign scenery, architecture, curiosities, or his anecdotes of celebrated persons, have sent me to search books of geography, topography, or history, with a zest unknown before; or, by linking in interesting associations, have riveted in my mind information already acquired from books. Mr. T. was a student and a lover of the sacred volume, and had a happy way of rendering science and knowledge in general subservient to scriptural truth—either as conducing to confirm, elucidate, or illustrate it. It is a pleasure to me now to associate with certain passages of Scripture some of his descriptions of eastern manners and customs; and though I may have since met with most of the same observations in books, I can never forget having heard Mr. T. relate what he had actually seen and experienced in exact conformity with what the Bible describes. It cannot be doubted that Mr. T. was every way capable of being a very entertaining and instructive companion; and most heads of families about to form a social party, would naturally conclude, as did my uncle and aunt, that they were conferring a general benefit by inviting Mr. T. to become one of the guests. And yet the result did not justify this reasonable expectation. Interesting as he was in a very small circle, when he joined a larger and less strictly select company, he seemed to forget that he ought to use his knowledge and his talents to instruct and enlighten others. He seemed to lay aside his just superiority, and (not by a dignified and benevolent condescension, but by a degrading conformity to the least-informed and most frivolous part of the company) he threw all the weight of his character into the wrong scale. He reminded one of a silly school boy, who defines the term "recreation," as liberty to depart from everything profitable. He baffled every effort to engage him in rational conversation; and though his powers were such as to draw the attention of the company to whatever he said, it consisted only of trifling jests, anecdotes, and repartees, which, though they might be amusing

at the moment, might have been said and repeated to the end of time without making one human being the wiser or the better. After one or two disappointed efforts of this kind, my uncle and aunt forebore to invite Mr. T. to meet company, and received him only in the family circle, where the best and not the worst part of his conversational powers was invariably called into exercise. It is matter of regret, that, at the present day, many persons who might extensively benefit the society into which they are come, inconsiderately throw away the means of usefulness put into their hands, and spend much of that "precious stuff that life is made of" in idle and unprofitable talk. One circumstance, in connexion with Mr. T., I cannot forbear mentioning, as it conveys a hint of reproof to those who suffer themselves to speak of sacred things with levity, or to introduce the phraseology of Scripture in ludicrous association, or even in common conversation. A young friend, to whom I had several times mentioned the interesting and improving conversations of Mr. T. when he spent a friendly evening with us, was, at my request, invited to meet him in a party. She was a girl of thoughtful mind and ardent feelings, and exceedingly delighted herself in anticipating the pleasure and advantage she expected to derive from the visit. But when it was over, she said to me, "O Marianne, I never wish to meet that man again: he would soon make me an infidel; for with all his cleverness in talking about the Bible, it is plain he does not believe it, or he would consider it far too sacred to trifle with." I have reason to believe that my uncle and aunt privately expostulated with Mr. T. on the impropriety of his conduct, and that their admonition was well received.

Mrs. and Miss R. occasionally called on my aunt. They seemed fond of doing so, and disposed to avail themselves of everything like an occasion that presented itself. But my aunt scarcely ever returned their calls: nor do I recollect their visiting her by appointment—certainly not by invitation. My aunt never spoke ill of them, nor did she ever say that their visits were disagreeable to her; but I am certain she did not receive them with that affectionate warmth and cordiality which were habitual to her. On looking back, I am led to account for her coldness by two practices in which these ladies indulged themselves, both alike repugnant to her feelings and at variance with her principles. Mrs. and Miss R. were in the habit of flattering the present company, and speaking ill of the absent. My aunt was accustomed to think soberly of herself, her possessions, and her attainments. She did not depend, for her self-respect, on the opinions of others, neither was she gratified by laudatory expressions, which might have a tendency to make her think of herself more highly than she ought to think; to say nothing of the great probability that such extravagant praises were not sincerely believed by those who pronounced them.

Then, my aunt was candid in judging, and cautious in speaking of others. She had much of that holy circumspection so well becoming the servant of the Lord, which taught her to "speak evil of no man," and she cherished much of that kindly feeling of generous love, which led her to "think no evil." Hence, it was no road to her favour, either to laud her as a paragon of excellence; her judgment as oracular; her practices as infallible; her residence as the most delightful spot in creation; her children as the most beautiful, most intelligent, best managed, or best behaved; or to bring other persons into disparaging contrast. Yet Mrs. and Miss R. tried these methods again and again. It was as much as my aunt could do to tolerate even an occasional call from them, and, more than once, they got a severe rub or a direct rebuke. Once, my aunt begged permission to read a paper, or part of a paper, from one of the British Essayists. I thought it was the Spectator, but I cannot find the article there. However, I recollect being struck with these sentiments:—

"The flatterer expects to be paid in his own coin. The detractor fancies himself to be enriched by all the spoils he tears from the characters of others." "No matter whether the company be great or small, be sure that what you say against an absent person will reach him: you have done wrong, and an avenger will be found. Nor is this all. Such remarks leave a sting in your own conscience. You cannot speak thus disparagingly of the absent without giving conscience the right to call you to account, and to tell you, in language that cannot be misunderstood, that you have done wrong, and not as you would be done by." "He who indulges in ridiculing the little imperfections and weaknesses of his friends, will,

in time, find mankind united against himself. The man who sees another ridiculed before him, though he may, for the present, concur in the general laugh, yet, in a cool hour, will consider that the same trick may be played against himself."

The ladies had the hardihood to express their approbation of these sentiments; but no practical effects were produced. At their next visit, they were as free as ever in their ill-natured remarks on the character or conduct of absent friends, whom, it is more than probable, they were just as ready to flatter to their faces. In connexion, or rather in contrast, with the family they disparaged, they spoke in the most flattering terms of my brothers and cousins, as youths of very superior talent and promise. My aunt waved the proffered compliment, simply expressing her thankfulness that her young people were endowed with good common sense and good feeling, of which they had just given proof in their several translations, at her request, of the Latin motto on the table of St. Austin. "I cannot," she observed, "challenge much admiration for the elegance of the versification, where it is attempted; but I am pleased to see that each of the young translators has preserved the spirit of the sentiment, and I trust they will each carry it out in feeling and in practice, not, however, going quite so far as to sentence every offender to the block."

"Quisquis amat dictis absentem rodere amicum,
Hanc mensam indignam noverit esse sibi."

"He who loves, in his discourse, to slander an absent friend, let him know that this table is unmeet for him."

"On him this table cries for shame,
Who does an absent friend defame."

"Who loves to scandalize with words his absent friend,
Should know the chopping block 's for him too good an end."

"Who 'gainst the absent drops a slanderous word,
I hold him most unworthy of this board."

The ladies did appear somewhat confused at this evident reproof of their conduct. They, however, gave my aunt another occasion to reprove both their flattery and their detraction, by relating an anecdote. A much respected minister, having preached an occasional sermon, on descending from the pulpit, was accosted by a gentleman, who expressed the most unbounded admiration of the discourse they had been favoured with, and observed, with an evidently ill-natured design to disparage his own minister, that it was a very rare thing for such a sermon to be preached in that pulpit. Mr. Fuller (for he was the preacher) coolly replied: "Well, well; if I have been enabled to speak the truth, and say anything to edification, I am thankful for it; but, before I suffer myself to be elated by praise or depressed by censure, I always consider the quarter from whence it comes; and, on the present occasion, I am not greatly moved."

This was not long before we almost entirely left London, by which all visiting connexions there were broken up, except those of really cherished friendship. So I know nothing more of the smooth-tongued and yet satirical Mrs. R. and her daughter.

Mrs. W. was a rich old lady, I believe a distant relation of the family. She was very fond of my aunt; had been very desirous of inducing her to take up her abode with her, after the death of my grandfather; and, afterwards, was continually pressing my aunt for visits; and, as her family came on, pressing her to allow the children to visit her. She endeavoured to strengthen her claims, both by costly presents and by frequent intimations of her intention to remember them in her will. She was one of the sort, of whom a crafty, interested person would have made an easy prey; but it is scarcely necessary to say, that my aunt was superior to such meanness. She pitied the rich old lady, for she had reason to fear that she was having her portion in this life; and if ever she sought her society, it was in the hope of doing her good. She never joined her parties, and rarely took a meal in her house; nor would she allow her children to visit her in such a way as might tend to give them notions and desires above their lot, or to render them cringing and mercenary. I believe I may speak for my cousins, as well as myself, that it was never made more of an affair, and certainly that it was never looked upon as a greater honour or pleasure, to visit rich Mrs. W., in Portland-place, than poor Mrs. V., in her lodging at Paddington. My aunt's conduct, as well as her words, taught us to esteem persons for their worth, rather than for their wealth or rank. I have reason to know that my aunt lost no opportunity of charging her, who was rich in this world, to be "not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;" and of pressing on her to "do

good," to be "rich in good works, ready to distribute, willing to communicate," 1 Tim. vi. 17, 18. Both my uncle and aunt concurred in using their influence with the old lady, not to enrich their own family, but to induce her, while she lived, to do good with her property, and, at her death, to bequeath it equitably, not capriciously. A very worthy family of relatives, whom she had, for many years, entirely disregarded, were, at her death, most unexpectedly placed in comfortable circumstances; and the funds of several public institutions were assisted; while her favourite Mrs. Maurice, and her executor Mr. Maurice, whom everybody expected to be chief legatees, received no more—for they would accept no more—than a comparatively trifling legacy, as an expression of friendly regard. The respect and gratitude called forth by this noble instance of disinterestedness and generosity, were not ephemeral or uninfluential. They outlived the parties by whom, and towards whom, they were originally exercised. The younger members of that family had an opportunity of rendering an important service to one of my cousins, which was most frankly and gladly accorded; and a permanent friendship was established. Thus the upright and generous, when they seem to be overlooking the interests of their family, are often, in reality, storing up benefits for them; while those who seek only to acquire and amass riches, know not who shall gather them, or leave them to their families, clogged with a cankering curse.

There were no visitors more welcome than Mr. and Mrs. S., an aged and venerable pair, with whom the hoary head was a crown of glory, being found in the way of righteousness. They were both intelligent, experienced, and communicative. They could recount the events of more than threescore years and ten, not with the garrulity of many old people, teasing those around them to listen to the oft-told tale of their youthful feats, accomplishments, and fame; but as wise and careful observers of human nature, of the dealings of Providence, and the methods of Divine grace. They were "old disciples," having, for a long series of years, walked "in all the commandments and ordinances of the Lord blameless;" and hence, they were well qualified to invite the young to enter those paths which they, from long experience, could testify were replete with pleasantness and peace; to suggest salutary counsel or caution to the tempted; and to cheer up the fellow Christian, ready to faint under the heat and burden of the day. Oh, it was a treat to listen to their conversation. "The tongue of the wise is health," Prov. xii. 18; "The lips of the righteous feed many," Prov. x. 21; and their choice and holy sayings partake of the imperishability of Divine truth. They lodge in the memory and heart of those who hear, and are often seasonably and profitably revived after many days. Thus they, being dead, yet speak; and one generation testifies to another, that "the Lord is good, a stronghold in the day of trouble; a buckler to all those that trust in him; and plenteous in mercy unto all them that call upon him," Nah. i. 7; Psa. xviii. 30; lxxxvi. 5.

Whatever visits of form my aunt might be disposed or obliged to dispense with, she spared no effort to secure a weekly visit from the good old pair when in town, or to ascertain and arrange everything so exactly according to their little preferences and habits, as to induce them to make a summer visit to C. When they became too feeble thus to indulge and gratify her with their visits, she honourably acknowledged, and conscientiously met, their claims for arrears. The last two or three years of their lives were cheered and soothed by her constant visits, as her previous years had been instructed and delighted by theirs. She ministered to the closing scene of both, and came from that chamber which had proved "none other than the house of God and the gate of heaven," afresh stimulated and encouraged to press on as a follower "of them who through faith and patience inherit the promises," Heb. vi. 12.

In all her visiting intercourse, my good aunt was intent either on gaining good, or doing good. Hence, while she valued the society of the aged, the wise, the experienced, and diligently laboured to profit by it, she also encouraged the young, in the hope that she might be enabled to impart some benefit to them. Indeed, she considered the effort to do so no more than an act of justice, and as a kind of requital for the benefits she had received from others. She sometimes related an anecdote of the philosopher, Benjamin Franklin, who loved to assist young men of industry and character, by lending them a small sum at their outset in business, which he directed them to pay, as soon as they were able, by lending the same sum, on the same terms, to other

young men in circumstances similar to what their own had been. "And thus," he would say, "let it go on, from hand to hand, doing good as it goes; and long and far may it travel before it meets with a rogue to stop it in its progress." Thus my aunt would say she felt herself bound to hold every particle of useful knowledge she possessed, not only for her own private use and benefit, but as a sacred trust, to be communicated to others as she had opportunity.

Her cheerful, affectionate manners, not less than the stores of her wisdom and experience, endeared her to the young, and encouraged them to seek the counsel she was so able to impart; and she was particularly kind in noticing those whose circumstances placed them in especial need of a judicious friend. The orphan; the young person under religious concern, in which her own family did not sympathize; the young person, called upon, by change of circumstances, to bring into exercise graces hitherto untried; the well-inclined young person, exposed to the snares of wordly society, or in danger of forming an undesirable connexion; the young female just entering on the duties and cares of domestic life: each of these peculiarly shared her affectionate sympathy and solicitude; and, by each, she is still remembered with affectionate gratitude; and her faithful friendship and judicious counsel, are spoken of as the means of exciting or confirming good beginnings, guarding against false and dangerous steps, and stimulating to a course of conduct which has resulted in happiness, honour, and usefulness. But here I must not particularize, as most of the young persons referred to were, and some of them still are my own immediate friends. There can, however, be no impropriety in saying, that their families, as well as my own, are still reaping the benefit derived from the possession of such a friend by their mothers in early life.

Then, there was one more class of acquaintance, towards whom my good aunt was never deficient in attention. She loved to "visit the fatherless and widows in their affliction." Afflictive circumstances of any kind, which repel the gay and prosperous, and lead them to desert their friends, and almost to forget their former professions of friendship, with her produced an opposite effect, for her friendships were modelled after those of that gracious Being who has said, "I will be with him in trouble," Psa. xci. 15; and whose peculiar kindness has been sweetly experienced and touchingly described: "Thou hast known my soul in adversities," Psa. xxxi. 7.

It is pleasant to me to recollect, that, though the announcement of morning visitors was very rarely agreeable to my aunt, and though I have known her almost groan on receiving an invitation to a tea party, she was never inaccessible to the voice of distress, but always was on the alert to soothe sorrow and relieve misery of every kind to the utmost of her ability. In this cause, personal exertions and sacrifices were unhesitatingly made; and though she did love her own way, (as most of us do,) because she had adopted those ways which she conscientiously believed to be good, yet she never seemed more cheerful and happy than when she had been put a little out of her own way, to do good to others. Her visits of benevolence, and her soothing welcome to those who needed its exercise, occupied a considerable portion of her time and resources; yet, in both respects, they were far less expensive than the gay visits, the balls, routs, tea and card parties, of ladies in her rank of life; and then, they left no sting behind; they inscribed her name, in letters of gratitude, on many an aching heart; they won for her the prayers and blessings of many who had no other means of recompensing her; and, being performed in a right spirit, (not as grounds of merit, but as a result of love to Christ,) they afforded scriptural ground of satisfactory reflection, and anticipation of an abundant recompense at the resurrection of the just.

In taking leave of my aunt Priscilla in her social intercourse, I am led to reflect on the vast importance of giving a right direction to, and placing under proper regulation, the communication of our thoughts and feelings. What a great responsibility is brought upon us by the power of conversation! Of how much comfort and usefulness, or of how much misery and mischief, may it be the instrument! It has been justly observed, that "an individual of piety, with a cultivated mind, with a fund of ready knowledge, with manners and habits that make him welcome wherever he goes, with an influence which cultivation always gives —such an individual can do much for the good of man, for the honour of God, and for his own future peace, by the manner in which he uses his powers of

conversation." His words, his tones, will pour delight into the soul of friendship; they will form the character of the little prattler who listens to him; they will pave his way to high and honourable scenes of usefulness; or, if misemployed, will fall heavy on the ears of affection, and will roll a deep night of sorrow back upon his own soul. Let it be remembered, that every word we utter is heard by Him who planted the ear. It wings its way to the throne of God, and is to affect the condition of our soul for ever. Once uttered, it can never be recalled; and the impression that it makes extends to the years beyond earth's existence.—C.

THE LAST DAY.

To every thing beneath the sun there comes a last day; and of all futurity this is the only portion of time that can, in all cases, be infallibly predicted. Let the sanguine then take warning, and the disheartened take courage; for to every joy and every sorrow, to every hope and every fear, there will come a last day: and man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever that other may be. When we set an acorn, we expect that it will produce an oak; when we plant a vine, we calculate upon gathering grapes: but when we lay a plan for years to come, we may wish, and we can do no more, except pray, that it may be accomplished; for we know not what even the morrow may bring forth. All that we do know beforehand of anything is, that to everything beneath the sun there comes a last day.

From Adam to Noah sixteen centuries elapsed, during which men multiplied on the earth, and increased in wickedness as in number, till, to the forbearance of mercy itself, there came a last day; and wrath, in one flood of destruction, swept away a whole world of transgressors. The pollutions of Sodom and Gomorrah long insulted the Majesty of heaven; but a last day came, and the Lord rained fire and brimstone, and an horrible tempest, that overthrew them for ever, erasing the very ground on which they stood from the solid surface of the globe. The children of Israel groaned for ages under the yoke of the Egyptians; a last day came, the bands of iron were burst asunder, and the Red Sea, the eastern wall of their prison house, opened its floodgates, to let "the redeemed of the Lord" pass through, but closed them in death on their pursuers, like the temple of Dagon, pulled down upon the heads of the Philistines. For almost two thousand years, the law and the covenant of works, delivered from Mount Sinai, were honoured and violated by the same rebellious and stiffnecked people, who deemed themselves the elect of God, to the exclusion, in perpetuity, of all kindreds beside; but a last day came, the sceptre departed from Judah, the holy city was made an abomination of desolations, and the covenant of grace, universal and everlasting, was proclaimed to all mankind.

In profane history we read similar lessons of mutability—similar evidences of the uncertainty of every day except the last day. The walls of Babylon were built to outstand the mountains which they rivalled in grandeur and solidity; a last day came, and Babylon is fallen. If you ask, "Where is she?" "Where was she?" will be the reply; for she has so fallen, that there remains of her unexampled magnificence, no more vestige on the soil by which she can be traced, than of a foundered ship on the face of the ocean, when the storm is gone by, and the dolphins are bounding among the billows, and throwing out their colours to the sun. Greece among the nations, like the Pleiades among the stars, a small and beautiful sisterhood of states, flourishes in arts and arms, without a rival in her own age, and without a parallel in succeeding times; but her last day came, and Greece is gone to decay, unutterable decay: yet she lives in her ruins, amidst the moral desolation of Turkey; and she lives in her glory on the pages of her poets, historians, and orators; yea, and she shall live again in her sons, for the last day of their enslavement is at hand. Rome was seven hundred and fifty years growing from infancy to maturity; she stood through half that period more, in splendid infamy; her last day came, and then she sunk under such a weight of years and trophies, that her relics have buried in their dust the seven hills on which, in her prosperity, she had glorified herself and lived deliciously, saying in her heart, "I sit a queen, and am no widow, and shall see no sorrow," Rev. xviii. 7. Rome was mortal; there can be no revival from her degradation: the last of the Romans perished a thousand years ago, among the millions of barbarians, with

whom the Roman people were at length indistinguishably and inseparably amalgamated. Rome and Babylon have been equally identified in perdition as in name, by the "sure word of prophecy;" and the metropolis of modern Italy is no more the one, than Bagdad is the other. A different race possesses each; and their glory or shame, in ages to come, can never again affect the character of the generations gone by, whose last day stands irreversible in the calendar of time. It is not so with Greece; her posterity was never cut off. Our own country has experienced as many vicissitudes of government as have been recounted from the annals of the world; to each of these there came a last day: her own last day is not yet come; nor, while she continues pre-eminent in virtue, intelligence, and enterprize, need we fear its arrival.

Taking the middle age of life, as the standard of the present generation, those who are arrived at that period have themselves been living witnesses of more new eras and last days, in which the destiny of nations was implicated, unravelled, and rewoven, more strangely and disastrously, than were wont to occur in the whole centuries of ordinary time. The French revolution brought on the last day of the antiquated despotism of the Bourbons: many last days cut off, as suddenly as by the strokes of the guillotine, the ephemeral constitutions that followed; till Bonaparte, like Milton's Death, bridging his way from hell to earth, with his "mace petrific," struck, and fixed the jarring, jumbled elements of the political chaos, and seemed for a while to have established an immoveable throne on the rased foundations of every other in Europe; but a last day to his empire came, and wafted him, as passive as a cloud over the ocean, to St. Helena. A last day to his life came also, and he disappeared from the earth. The universal war in Christendom, which raged from the fall of the Bastile to the fall of Napoleon, found its last day on the plains of Waterloo.

In the life of every adult there occur many last days. Man is ushered into the world from a source so hidden, that his very parents know him not till he appears, and he knows not himself even then. He passes rapidly through the stages of childhood, youth, maturity, old age; and to each of these there comes a last day. The transitions, indeed, are so gradual as to be imperceptible; no more to be remembered than the moment at which we fell asleep last night, and as little dependent on our will as was the act of awaking this morning. Yet so distinct are these several states of progressive existence, that though all bound together by unbroken consciousness, the changes are in reality as entire as the separate links of one chain. In the issue comes a last day to the whole, and man is withdrawn into an abyss of eternity, as unsearchable by finite thought, as that from which he emanated at first.

It has been already observed, that in the life of every adult individual, there are many last days. There is a last day of the nursery, of the school, of juvenile obedience, of parental authority: there is a last day at our first home, and a last day at every other place, that becomes our home in the sequel: there are last days of companionship and of rivalry, of business and of vanity, of promise and exertion, of failure and success: last days of love and of friendship, enjoyment and endearment: every day in its turn is the last to all that went before it; every year has its last day. Amidst the festivities of Christmas arrives the close of the months, to remind us of the end of all earthly fruition. The most reprobate of men desire to die in peace; on the last night in December, therefore, we should lie down with the same dispositions as if we were making our bed in the grave. On the first morning of January we should rise up with the same hopes as if the trumpet had summoned us to the resurrection of the just: that moment should be to us as the end of time, and this as the beginning of eternity.

To every thing beneath the sun there comes a last day: from this point our meditations began, at this point they must conclude; leaving those who may have accompanied the writer thus far, to pursue, at their leisure, the moral inferences associated with the whole.

The facts themselves; few, simple, and common place as they are, cannot have been made to pass, even in this imperfect exhibition, through intelligent minds, without impressing upon them feelings of awe, apprehension, and humility, prompting to immediate and unsparing self-examination. From this there can be nothing to fear; from the neglect of it, everything: for, however alarming the discoveries of evil unsuspected, or peril

unknown may be, such discoveries had better be made now, while escape is before us, than in that day when the secrets of all hearts shall be revealed, and escape will be impossible; that day, which of all others is most emphatically called "The Last Day."—*Prose, by a Poet.*

THANKFULNESS AND DISCONTENT;
OR,
A DIALOGUE ON TOWN AND COUNTRY.

Henry. Well, John, how are you? So, you are come up to town again; how do you like the country?

John. Not at all; I never did like it; and I don't like the town much better.

Henry. No! if you neither like town nor country, I hardly know what is likely to suit you. I am a little afraid, John, that you have got a twist in your eyesight, or, what is worse still, a twist in your temper. What a pity that we can't have a place made on purpose for you!

John. I don't want a place made on purpose for me; but I never did like the country, and never shall.

Henry. Why, what's the matter with it? I should like to start off to the country to-morrow, but I can't. What is there in the country that doesn't please you?

John. Why it is so dull and miserable. You may mope about from morning to night, without seeing any thing, or meeting anybody.

Henry. But what business has a man to be moping about from morning to night who has his living to get? I should have thought that your master would have found you enough to do, from cockcrowing to the time the crow flies to her nest, to have prevented you from moping about any where; but perhaps you don't like country work?

John. I can't say I do: what with ploughing and sowing, reaping and mowing, you are worked almost to death one part of the year, and when winter comes, there's nothing to do, but to go hedging and ditching, drawing manure, or threshing in a barn like a negro.

Henry. I have heard of negroes hoeing the ground in tobacco and sugar plantations, but I never heard of one threshing in a barn before. You are not likely to make much of a farmer, if country work does not suit you. I tell you what, the best thing you can do is, pulling a pair of silk stockings on your feet, and a pair of white gloves on your hands, to set yourself up behind some gentleman's carriage, with a gold-headed cane in your hand, and a frill shirt at your bosom, not forgetting a silk umbrella, in case a drizzle should come on. That's the very thing for you, John; so look sharp at the west end for a situation; and the sooner the better.

John. You may laugh if you like, but that won't make me like the country.

Henry. Country! but you neither like town nor country: indeed, it would be hard to say what you do like. I wonder how you were brought up when a child. Most young people like sweet things; but one might almost think, by your temper, that instead of giving you a piece of sugarcandy, your mother treated you now and then with a draught of vinegar. What else is there in the country that you do not like?

John. I don't like eating so much fat bacon.

Henry. You don't! Oh, John, John! you never were made for the kitchen, that is plain. If you could persuade somebody to take you in as a parlour boarder, now; something of that sort might suit you very well. Is there any thing else that you don't like in the country?

John. Plenty of things: there is always something wrong about a farm from morning to night. The fold-yard is up to your knees in puddle, and the miry lanes are never fit for a Christian to walk along. At one time the pigs get into the garden; at another, the cattle get into the orchard. If you want any thing the least out of the way, you must wait till market day before you can get it; and if you are at death's door with sickness, you must send half a dozen miles before you can get a doctor.

Henry. Surely there never was your fellow! While there is a bit of shade to be found, you will never be seen walking in the sunshine. No one can tax you with looking at the bright side of things, however. No wonder at all that you do not like the country. Why, if you saw a peacock, you would be too much taken up with his ugly voice, to admire, for a moment, his beautiful plumage; and if you happened to see a swan, you would be looking at his black feet, instead of his white feathers.

John. Well, say what you will, if I had a house of my own, it should not be in the country.

Henry. If you had a house of your own, let it stand where it would, instead

of looking out of the window with thankfulness at God's glorious creation, or sitting down to rejoice over his Book of revelation, that makes known to us that Jesus Christ died for sinners, I should expect to find you in the cellar spider-hunting, or groping in the coalhole after black-beetles.

John. If there is anything pleasant in the country, perhaps you will tell me what it is, for I could never find it out yet.

Henry. And for this plain reason, because you never looked for it. Did you never hear that "a contented mind is a continual feast," and that "a thankful heart is a well of delight?" I am afraid that if you set me talking of the pleasant things of the country, it will be no easy matter to stop me; but you shall have a few of them. Let us begin when the all-glorious sun comes burning his way up the sky, like a glittering angel, sent by the Almighty to declare his power and goodness to mankind, to scatter the darkness, to clothe the world with sunshine, and to declare the truth, that verily there is a God that ruleth and reigneth in the armies of heaven, and among the inhabitants of the earth.

John. But if a man is to work, as you say, from cockcrowing to the time the crow flies to her nest, he has no time to be staring at the rising sun.

Henry. But he has plenty of time, John, if he does nothing but mope about from morning to night, without seeing any thing, or meeting with anybody. Well, while the sun is rising the lark is rising too, and warbling, half wild with joy, just as if he did it to remind us that we ought to begin the day by praising our Almighty Maker. The last verse in the book of Psalms says, "Let every thing that hath breath praise the Lord." Now, he that can hear a lark sing at sunrise, without offering up a song of thanksgiving, is to be pitied, be he whom he may.

John. Fine talking, Henry! but go on.

Henry. Then, beside the sun and the clear sky, and the warbling lark, there is the fresh balmy air, that seems to do you good, every mouthful you take. The grass and the green trees and the flowers are pleasant to look upon, to say nothing of the bees and the butterflies. If you look at the hills, there is the green grass, or the purple heath-flower, to gladden your eyes; and if you gaze on the valleys, there are the cattle grazing, and the flocks feeding, while the young lambs race up and down the meadows, or run to their mothers, wriggling their tails with delight, while enjoying their morning meal. Such a scene is enough to make us think of the words in Psa. xxiii. 1, 2; "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

John. You are making it out, however, one way or other, that the country is very delightful.

Henry. And so it is delightful from sunrise to sunset, and every season brings a pleasant change. The ploughboy's cheerful whistle, and the song of the milkmaid, are pleasant sounds; the mowers, the merry haymakers, the busy reapers, the loaded teams, and the industrious gleaners, are pleasant sights. Then there is the waving corn, the orchard fruit, and the clustering hopyard, as well as sheep-washing, sheep-shearing, and harvest home; and when winter comes, and the cheerful holly is thick with red berries, when the frosty ground or the snow crackles under your feet, the sharp air makes the warm blood spin again through your veins, and fresh life and spirit seem to warm your heart. Say what you will, there must be something out of order in the heart, that cannot rejoice in country scenes. He that can gaze on God's glorious creation without thankfulness and joy, has reason to blush till his cheeks are as red as a poppy, and he ought to hide his face with both his hands. But what have you to say against the town? Most people think London the first place in the world; what have you to say against it?

John. Some parts of it are fine enough; but you can't say that of the Seven Dials, St. Giles's, Shoreditch, Billingsgate, Petticoat-lane, and Rag Fair?

Henry. Why no, I can't; but you have an uncommonly odd taste, John, to pick out these places. I should have thought you might have found a good deal in London to please you.

John. London's a grand place, no doubt, for those who ride in their carriages; but with a poor man it is a different sort of a thing. I never liked it, and never shall. Plenty of smoke and crowded streets, if they are good things; and as to fogs, why there's no fog in the world that I ever heard of, that is half so bad as a London fog.

Henry. I would not employ you to whitewash a house for me on any account,

if I had one. Why I should be half afraid that, instead of putting lime and whiting in your whitewash tub, you would be pouring into it a bottle of blacking. Have you any thing to say against Cheapside and the Strand?

John. Why nobody can walk along either the one or the other, without being pushed and poked, and jostled and crammed, as if you were in a cattle fair. You are safe nowhere on the pavement: errand lads running against you, porters thumping your head with their packs, and passengers pressing on all sides. One had need have ribs of wrought iron to stand it all. And then, if you want to cross the street, you may try, and come back again a dozen times over, unless you like to run the risk of being jammed between the back of a cab and the pole of a carriage, or of having your toes ground off by the wheels of an omnibus. I don't like London; it will do, I say, for a rich man, but not for a poor one.

Henry. The country has too few people for you, and the town has too many!

John. I have sauntered up and down London streets till I am tired of them.

Henry. You look at London with a twist in your temper, as I said before. That there is evil enough in it, and too much, nobody can deny; but there is no reason in passing over what is good in it. Look at London in the month of May, when the public meetings are held; why is not it a glorious place then?

John. To my mind these meetings are nothing to boast of. I have heard say, that they work up a man just for all the world as if he had been drinking a glass of brandy.

Henry. You are somewhat wrong in this matter, John. A tree is known by its fruits. He who drinks brandy, or rum, or gin, and gets excited by it, is more ready to do evil than to do good. He may do a kind act, but he is much more likely to do an unkind one. If in the country, he will contrive to run his head into a hornet's nest of one kind or other; and if in the town, he will blunder along like a wild bull in a china shop, doing mischief at every step. He may be in good temper himself, but he will make every body else in a bad one.

John. But you own that these public meetings make a man warm, and put him all in a flurry.

Henry. All in a flurry! I wish some of us could be put in a flurry a little oftener. The tree, I tell you, is known by its fruits. Now, let us look at the fruits of this flurry, as you call it. These public meetings warm our hearts certainly, but they do something else, they excite us more than ever to love God, and to serve mankind. They make us fumble in our pockets, that we may lend a helping hand to the widow and the orphan in their poverty. They bring before us the cause of the ignorant, the sick, and the destitute. They open our hearts to the welfare of sailors, and we are encouraged by them to practise temperance, and not to give way to cruelty to God's creatures. A poor man, it is true, cannot do much, and he is not expected to do much, but he may do something; if he has not a copper coin to give, he can put up a prayer; and the word of God tells us, that the fervent prayer of a righteous man, however poor he may be, availeth much with the High and Holy One, Jas. v. 16.

John. But what time has a poor man to attend a public meeting?

Henry. Not much, I grant you, if he minds his work; but plenty if he does nothing but "saunter up and down London streets, till he is tired of them." A poor man, ay, and a poor woman, too; for I do not see why women should be forgotten, when we are speaking of deeds of charity, seeing that they are always first to perform them—I believe that women have done more in the way of true kindness and Christian charity, ten times over, than all the men that have ever lived in the world—a poor man, I say, or a poor woman, may perhaps run into one or two of the public meetings, though not into all of them; but I was telling you of some of the fruits of the flurry these meetings put us into. They make us long to do something towards spreading the Bible abroad and at home, towards sending missionaries to the ignorant on this side the sea, and to the heathen on the other; towards scattering pious publications and religious tracts; towards the increase of Sunday schools, and the spread of the ever-blessed gospel of Jesus Christ. The flurry, then, in one word, moves us to honour God, and to do good to the bodies and the souls of men. You do not see much mischief in all this, do you, John?

John. Perhaps not, but I see right little in London that I like.

Henry. And I, on the contrary, see a good deal that I like; but we look on things with different eyes. It is true, that London streets are not paved with

gold, as I once thought they were; but I cannot look at St. Paul's, Westminster Abbey, the British Museum, the docks, the public gardens, the parks, the squares, the bridges, and the river, without wonder; nor can I think of the libraries of London, the hospitals, the asylums, the charitable institutions, the almshouses, the Sunday schools, the places of Divine worship, and the many holy ministers of the gospel, without thankfulness. A book that I had in my hand yesterday, says, "London is a strange place, and strange are the people who inhabit it: it is a general resort for the bad, and a point of attraction for the good; it is stained with every vice; and yet for all this, it has more liberty, more loyalty, more patriotism, more principle, more learning, more wisdom, more power, more benevolence, and more piety and virtue, than any city under the canopy of heaven."

John. Come, you have so painted up town and country, that I hardly know which you like best.

Henry. Ah, John! it is not so much *where* we are, as it is *what* we are. Where God's presence and a thankful heart are, let it be town or country, a jubilee may be enjoyed. If we could only see God's hand plainer than we do in the crowded city, we should gladly call on "young men and maidens, old men and children," to magnify his holy name; and if in the country, we saw more visibly in the outward creation, the Creator, the Preserver, and the Redeemer of the world, we should be ready to shout aloud to the mountains and the hills to break forth into singing, and to the trees of the field to clap their hands. Wherever we are, we shall do well to have on our hearts and on our lips the words of the last verse of the last Psalm: "Let every thing that hath breath praise the Lord. Praise ye the Lord."

WINTER NOT MONOTONOUS.

The winter landscape has been accused of monotony; and certainly all nature has at this season a less animated and varied aspect than at any other. Unless when it is sprinkled over with hoar frost, or covered with a cold mantle of snow, the surface of the earth is arrayed in a bleak and faded hue. The woods have now lost the variegated foliage that had already ceased to be their ornament; and the branches of the trees, with their "naked shoots, barren as lances," have one uniform appearance of death and decay. The howling of the long-continued storm, and the few faint bird notes still heard at intervals in the thickets or hedges, are monotonously mournful. The devastation of the earth, and the sounds that seem to bewail it, are general and unvaried. Such, at a cursory glance, appear to be the aspect and tone of our winter scenery. But the keenly observant eye discovers, even at this desolate season, and in the midst of seeming monotony, that endless variety which characterizes every province of creation. On close inspection, indeed, all we behold is varied. Whatever be the season, and wherever lie the scene of our observation, though many things are apparently similar, yet none are exactly or really so. At certain times and places, the mutual resemblances between all the common objects of sense, all that solicits the eye or the ear in the landscape, may be so numerous and striking, that a feeling of monotony ensues; groups of mournful sights and sounds may, in the dead of the year, successively impress us with a sense of melancholy, and incline us to set a limit to the usual prodigality of nature; but yet true wisdom, aided by quick and active observation, easily draws the dull veil of uniformity aside, and reveals to the admiring eye boundless diversity, even in the ravaged and gloomy scenery of winter.

Are the woods so uniformly dead as, on a first survey, they appear? The oak, the ash, the beech, and most of our forest trees, have lost their varied foliage; but, with the exception of the larch, the numerous varieties of the fir and the pine retain their leaves, and variegate the disrobed grove with their unfading verdure. In the woodland copse or lonely dell the beautiful holly still gladdens the eye with its shining and dark green leaves. Nor are our shrubberies without their living green. The laurel and the bay defy the blasts of winter, and continue to shelter and beautify our dwellings. The flowers have not all vanished. One of the fairest, and seemingly one of the most delicate of them all, the Christmas rose, spots the garden or shrubbery with its bloom, unhurt by the chilling influences of the season. Before the severity of winter is over, the snowdrop emerges from the reviving turf, the lovely and venturous herald of a coming host. Thus, in the period of frost, and snow, and vegetable death, the beauty of flowers is not un-

known; but rather what survives or braves the desolating storm is doubly enhanced to our eyes by the surrounding dreariness and decay.

And are the atmospherical phenomena of this season monotonous or uninteresting? Independently of the striking contrast they present to those of summer and autumn, they are of themselves grandly diversified. The dark and rainy storm careers over the face of the earth till the flooded rivers overflow their banks, and the forest roars like a tempestuous sea. The hoar frost spangles the ground with a white and brilliant incrustation; or the snow, falling softly, covers the wide expanse of mountain, and wood, and plain, with a mantle of dazzling purity. Then the dark branches of the trees, bending under a load of white and feathery flakes, have a picturesque aspect, and seem to rejoice in the substitute of their last foliage. And how fantastically beautiful are the effects of frost! Water is transmuted into solid forms, of a thousand different shapes. The lake, and even the river itself, becomes a crystal floor, and the drops of the house-eaves collect into rows of icicles, of varying dimensions, differently reflecting and refracting the rays of the midday sun. The earth is bound in magical fetters, and rings beneath the tread. The air is pure and keen, yet not insufferably cold. Calm and clear frosty days, succeeded by nights that unveil the full glory of the starry firmament, are intermingled with magnificent tempests, that sweep over the land and sea, and make the grandest music to the ear that is attuned to the harmonies of nature.

Variety seems to be a universal attribute of creation. It is stamped upon the heavens, the earth, and the sea. The stars are all glorious, but "one star differeth from another star in glory." The sun eclipses them all, and the moon reigns among them like their queen. The earth is covered with numberless mountains and hills, thick as waves on the ocean, and more wonderfully diversified. From the tiny hillock to the cloud-piercing peak, no two eminences are wholly alike in shape, or size, or in any single quality. What valley or plain, what tree, or flower, or leaf, or blade of grass, is, in all points, similar to another? Search the whole world, and you will find no pair of any of these created things exact counterparts to each other, in regard to weight, colour, structure, figure, or any other essential or accidental property. The animal world is as endlessly diversified. Not only is the distinction between the various genera and species wide and impassable, but between the individuals of each species no perfect similarity exists. Twins are commonly most like each other; but yet we are at no loss to distinguish between them. Even when we take two parts, however apparently alike, of two individuals of the same species, we find the same diversity. The variety observable in the human countenance has long been a matter of remark and admiration. The general features are the same in all; but their colour, their relative size, and numerous other peculiarities, are irreconcilably different. Hence we can at once recognise an individual among a thousand, even when they are of the same stature and complexion with himself.

The diversity of colour is truly astonishing, and is the source of much beauty and enjoyment. Though the primary colours are only seven, yet these are so mixed and blended over all nature, as to delight the eye with millions of different hues, of all degrees of depth and brilliancy. Let us look at a bed of blowing summer flowers, and behold the ravishing wonders of colour. The unstained silvery whiteness of the lily, the deep crimson of the rose, the dark and velvety blue of the violet, the bright yellow of the wallflower and the marigold, are but specimens of the rich and gorgeous hues that delight us with a sense of beauty and variety. The fields and lawns, with their bright green, spotted with white clover and crimson-tipped daisies; the meadows, with their butter cups, and all their peculiar flowers; the woods, with their fresh spring verdure, and their flaming autumnal robes; and the mountains, at one time bathed in a deep azure, at another shining with golden sunlight, all exhibit the marvellously varied touches of that pencil which none but an omnipotent arm can wield.

This universal variety is not merely a display of infinite skill, but is equally beautiful, pleasing, and useful. It adds immensely to our enjoyment of nature, and greatly enhances our idea of God's creative attributes. It furnishes us with the means of discrimination, without which the earth would be to us a scene of confusion. Were there only one colour, and were every mountain, for example, of the same shape, or every shrub and tree

of the same size, how dull and monotonous would be every landscape! And if every human face were exactly alike, how should we be able to distinguish a friend from an enemy, a neighbour from a stranger, a countryman from a foreigner. Or, to take an example still more impressive, were the powers and passions of every individual mind in every respect similar, that diversity of character and pursuit, which constitutes the mainspring of society and civilization, would not be found. In all this, there is an adaptation and wise design. Amidst apparent uniformity, the necessary variety everywhere obtains. And seldom does variety run to an excess. Utter dissimilarity is as rare as complete resemblance. All things are beautifully and usefully varied; but they also all wear the distinguishing mark of the same great Artist, and can all be arranged into classes, the individuals of which bear to one another the most curious and intimate resemblances. There is in nature a uniformity that is as beneficial as variety itself. The leaves, flowers, and fruits of a tree or shrub, though infinitely varied in their figure and appearance, are yet all so much alike, that they can easily be referred to their parent species. All the animals of a kind have each their peculiarities; but every individual can at once be recognised by the naturalist's practised eye. Thus has the Author of all things so blended variety and uniformity together, as to delight, yet not bewilder us, with exhaustless variety; to enable us to class his works into great groups of genera and species, and thereby to exercise our powers of reason and observation in tracing the delicate resemblances and disagreements that meet us in all our inquiries. O Lord, every quality of thy works is the result of infinite wisdom! The grand diversities of the seasons, with all their distinguishing characteristics, the beautiful harmony and unlimited variety of nature, alike evidence thy goodness, and demand the cheerful gratitude of man.—*Duncan.*

POMPEII.

I HAD supposed, says the Rev. J. A. Clark, that Pompeii, like Herculaneum, was quite under the ground, but I found that the part of it that was disinterred, stood on a level with the surrounding country, and we could drive into its streets just as we could enter any other modern Italian town. This town originally stood on the river Sarno, and its walls were washed on the one side by the sea. The bay, however, has now receded, and is full a mile distant from these ruins. Its present situation is very beautiful, it being located in the midst of a fertile country, commanding a view of Vesuvius, the Apennines, and the sea. We entered Pompeii by the Street of the Tombs and Diomede's villa. All that I had read in relation to the pavements of the streets, the gates of the city, the spacious gardens, the apartments of the dwellings, the mosaics of the floors, and the frescoes of the ceilings, I found literally true. I did not fail to explore the cellar where Diomede, with a bunch of keys in one hand, and a purse of gold in the other, perished; while the skeletons of numerous other individuals that lay strewn around him, but too clearly proved that they with him had fled here for shelter. The house of Sallust, and of the Faun, the Forum Civile, the Fanes of Jupiter and Venus, the Basilica, the temple of Isis, the amphitheatre, and a hundred other places, too numerous to specify, were visited. Indeed, the sun was beginning to decline before we left this scene of wonder.

I am satisfied that a few hours' stroll through the streets of Pompeii will give one a livelier and more accurate idea of the mode of life of the ancient Romans, than all the books in the world. Their temples, theatres, basilicas, and forums, are on the most splendid scale; while their private dwellings are small, and appear to have been built without much reference to comfort; showing that, like the French, and many of the present inhabitants of the continent, they passed most of their time in the open air, or at places of public resort.

FLOWERS.

How good is God to us! What should we think of a friend, who had furnished us with a magnificent house, and all we needed, and then coming in to see that all had been provided according to his wishes, should be hurt to find that no scents had been placed in the rooms? Yet so has God dealt with us. Surely flowers are the smiles of his goodness.—*Wilberforce.*

THE EYE OF FAITH.

IF the eye of our faith be unto God, the eye of his favour will be upon us.—*Henry.*

A Coal Mine.

COAL.

This highly important substance is found in beds, or strata, in that group of the secondary rocks, which includes the red sandstone and mountain limestone formations, and which is commonly called the carboniferous group, or coal measures. From the peculiarities of their deposition they are often spoken of under the names of coal basins and coal fields. There are two or three points, and those of much theoretical importance, respecting the origin of coal, on which geological authorities are nearly unanimous. The one is, that our present coal is exclusively of vegetable origin, formed apparently from the destruction of vast forests; and the prodigious quantities of timber drifted by some of the great rivers of the world into the present ocean, render it not improbable that a similar formation may now be carrying on in the depths of certain parts of the sea. Secondly, from the nature of the preserved vegetables, it appears probable, that the climate of these parts was not merely tropical, but ultratropical. It may also be inferred, that the coal strata were deposited in the neighbourhood, and often probably upon the verge, of extensive tracts of dry land; for the trees that are found in coal strata are often like those of our sub-marine forests, as far as position goes. And, finally, the deposits of coal appear afterwards to have been elevated, and often singularly dislocated and contorted, by forces acting from below, and probably of a volcanic nature. In some coal fields there are appearances which justify the term coal basins: they are of limited extent, frequently dip, as it were, to a common centre, and consist of various beds of sandstone, shale, and coal, irregularly stratified; and sometimes mixed with conglomerates, showing a mechanical origin.

That these deposits have taken place, and that the change of wood into coal has often been effected, under great pressure, and often under pressure and heat, seems evident, from the appearance of some of the vegetable masses; and also from the manner in which the carburetted hydrogen escapes, in the form of blowers and eructations, from the strata, as if pent up in their cavities under vast condensation, and even sometimes, perhaps, in a liquid form.

Though there are often many beds and seams of coal in one field, it is seldom that many of them are worked. They are generally of uniform thickness through a great extent, but are sometimes subject to irregularities. When less than two feet thick, they are seldom worked to any great extent. The nature of the upper stratum, or stony matter of the roof, is very important: if compact, it is secure from falling, and keeps out water; if loose, the expense incurred in supporting it, absorbs the profits of the coal.

The deepest coal mines in England are those of Northumberland and Durham, which are worked nearly 1000 feet below the surface. The thickest bed of coal is said to be at Wood-Mill Hill colliery, in Staffordshire, and to exceed forty feet. From six to nine feet is the average thickness of the most productive seams. The coal generally most esteemed is that of the northern districts, Northumberland, Durham, and Yorkshire. It abounds in bitumen, softens and swells in the fire, and throws out jets of flame: it coheres, and therefore burns hollow, and requires poking; it furnishes cinders, and but little ash. Most of the coal from the west of England blazes and burns briskly, being much more easily kindled than the other; it requires no poking, because it has no tendency to cake; it affords no cinders, and leaves a dusty white ash. Culm contains scarcely any bitumen; it abounds in earthy matter, and somewhat resembles bad coke.

Coal is the most valuable of all the mineral substances from which Britain derives her prosperity; and, indeed, may be regarded as the main support of the whole system of British production. It fuses the metals, produces the steam which sets the machinery in motion, and, in short, may be said to render all the resources of this country available for use. The annual consumption of coal, throughout the British empire, is estimated at 28,575,000 tons. The coal trade gives occupation to nearly 200,000 persons. In 1838, the total quantity of coal shipped was 7,190,433 tons; of which, from the Tyne and Wear, 4,628,000; South Wales, 1,228,300; Whitehaven, 395,000. The export was 2,449,417 tons, chiefly to Ireland, France, the Netherlands, Germany, Denmark, British America, and the United States. The imports into London, in 1839, amounted to 2,638,256 tons, brought by 7500 vessels.—*Brande's Dictionary.*

DEATH OF VOLTAIRE.

On the 30th of May, 1778, died Marie Francis Arouet de Voltaire, a French author of distinguished eminence for his various talents, which, during a long life, he had prostituted to the advancement of the deadliest infidelity. During his last hours he endured horrors which cannot be expressed. D'Alembert, Diderot, and many others of his infidel associates, surrounded him, and interdicted all access to him. The abbé Barruel, in his "History of Jacobinism," (vol. i. ch. 17,) gave a minute account of Voltaire's miserable end, the accuracy of which has been denied by French infidels and their deluded followers. The facts related by M. Barruel, however, were confirmed by M. De Luc, a philosopher of distinguished science, and of the greatest honour and probity; and also by the nurse of Voltaire. This same nurse (the bishop of Calcutta, Dr. Daniel Wilson, informs us) "being many years afterwards requested to wait on a sick Protestant gentleman, refused, till she was assured he was not a philosopher; declaring, if he were, she would on no account incur the danger of witnessing such a scene as she had been compelled to do at the death of M. Voltaire." ("Lectures on the Evidences of Christianity," vol. ii. p. 412. 8vo edition.) Bishop Wilson adds, that he received the account from the son of the gentleman, whose dying bed the nurse was requested to attend.

The genuine account of the last hours of the wretched Voltaire has recently been published, in an extract from a letter written, at the time, by Dr. Tronchin, the physician who attended him, and addressed to the distinguished Christian philosopher, M. Bonnet, of Geneva. This account is now, for the first time, given to the public by M. Ch. Eynard, in his "Essai sur la Vie de Tissot," ("Essay on the Life of Tissot,") Lausanne, 1839. We take the earliest opportunity of laying an accurate translation of it before our readers. It is a fearful illustration of the truth of the declarations of Solomon and of Isaiah, that "the wicked is driven away in his wickedness;" and that "there is no peace to the wicked," Prov. xiv. 32; Isa. lvii. 21.

"Very different,* indeed, was the death of Voltaire, who survived Haller but a few months. He left his residence, February 5, 1778, and proceeded to Paris, in order to enjoy the triumphs prepared for him

* The author had been speaking of the peaceful death of the eminent Christian physician, Haller.

by his admirers; at the head of whom were the marquis de Villette, madame Denis, and all the clique of Ferney. In the age of pusillanimity, beset by all the reckless votaries of literature, surrounded by a crowd of flatterers, whose interest it was to subdue his judgment and his reason, the enthusiasm and delirium by which he was deafened, concealed the inroads made against his health, life, and soul. The court, however, was a stranger to all these manifestations; and to Voltaire this was a cruel disappointment. From that time he made the most bitter reflections upon the intrigues, by which he was enticed to Paris. Returning from the Comédie Française the very day on which his presence had excited almost frantic transports and cheers; he said, 'Ah! you do not know the French character; they did as much in favour of J. J. Rousseau, and afterwards they proscribed him, and he was obliged to make his escape.' In the meantime, madame Denis, and his other flatterers, had determined to keep him in Paris, to enjoy, as long as possible, the glory which he diffused over all who surrounded him. They had vainly attempted to entice Dr. Tronchin to enter into this plot. He said to Voltaire: 'I would give one hundred louis were you at Ferney. You have too much good sense not to know, that an old oak of eighty years is not transplanted unless they wish to kill it. Return to Ferney. I have at your service an excellent travelling coach.' 'Am I able to bear the journey?' said Voltaire. 'Yes, I assure you.' Voltaire seizing his hand, burst into tears, and said, "Ah, my friend, you restore me to life." But he was enslaved by the persons who surrounded him. They detained him against his will.

"The following is part of an unpublished letter of Dr. Tronchin to M. Bonnet respecting the last moments of Voltaire:—'Oh, my friend, I always bear in mind Haller's excellent letter to Voltaire, who is here almost suffocated by adoration. Such a thing has never happened before. He imagined that I would not see him, and this fancy tormented him. On his arrival, he wrote me a flattering letter, in which he swore eternal friendship and esteem for me. I went to see him. He said to me, 'You have already been my saviour; be now my guardian angel. I have but a breath of life; I come to expire in your arms.' He then dissolved into tears. He might well say so; they will kill him.

"If my religious principles wanted to be encouraged and strengthened, the contemplation of that man, whom I have seen declining, agonizing, and dying, would have produced this desirable effect. And, on comparing the death of an honest man (which is like the close of a fine day) with the death of Voltaire, I should clearly distinguish the difference between a fine day and a stormy one; the serenity of the death of a wise man, who ceases to live, and the horrible torments of him to whom death is the king of terrors. Thank God, such an example was not necessary for me! however, *forté olim meminisse juvabit.* But Voltaire was destined to die in my arms. I always told him the truth; and unfortunately for him, I am the only person who has never deceived him. 'Yes, my dear friend,' he used often to say, 'you are the only person who has given me good advice; if I had but followed it, I should not be in this dreadful state. I should have returned to Ferney; and never have been intoxicated by those flattering fumes which caused my head to grow giddy; yes, it is but smoke that I have swallowed. You can now be of no use to me. Send me a doctor from a mad house. What fatality brought me to Paris? You told me on my arrival that it was not safe to transplant an oak of eighty years, and you spoke the truth: why did I not believe you? And when I promised you to set out from Paris in the coach you offered me, why did I not set off? Have pity on me, I am a madman.'

"He had made up his mind to leave Paris the day after the follies of his coronation at the Comédie Française; but the next morning he received a deputation from the French Academy. They entreated the honour of his presence before his departure: he went there in the afternoon, and was unanimously appointed director of the company. He accepted that office for three months. Thus he enslaved himself for three months, and entirely forgot his promise to me. From that moment till his death, his days were but one continued series of follies. He was quite ashamed of them; and when he saw me, he asked my pardon, shook my hand, and begged me to pity him, and not to forsake him, as he now had new efforts to make, in order that he might make a suitable return for the honour which the Academy had conferred upon him; and also that he might work at

a new dictionary, similar to that of Della Crusca. The compilation of this dictionary was his last prevailing thought and passion. He took upon himself the compilation of the letter A, and he had distributed the twenty-three remaining letters to twenty-three different academicians, many of whom having accepted the undertaking with reluctance, put him in a violent passion. 'They are sluggards,' said he, 'accustomed to idleness; but I will make them work:' and it was to make them work that, in the interval between two sittings, he took so much medicine, and committed all the follies which hastened his death, and threw him into the most frightful state of despair and madness. I cannot think of it without horror. As soon as he perceived that all his efforts to increase his bodily strength had produced a contrary effect, death was continually before his eyes. From that moment rage seized his soul. Remember the Furies of Orestes:* *Furiis agitatus obiit.*" [That is, *He*, Voltaire, *died, tormented by the furies.*†]

* In order to explain to some of our readers the allusion of Dr. Tronchin, it may be stated, that the "Furies of Orestes" was a proverbial expression among the ancient Greeks and Romans, for the most frightful horrors of mind. According to the Greek poets and mythologers, Orestes was for many years tormented by the vengeful goddesses whom they termed the Furies, for having been guilty of parricide in murdering his mother, and her paramour Ægisthus, who had previously assassinated his father Agamemnon.

† "Bien différente fut la mort de Voltaire, qui survécut peu de mois à Haller. Il était parti le 5 Février, 1778, pour aller jouir à Paris du triomphe que lui avaient préparé ses admirateurs, ayant à leur tête le marquis de Villette, madame Denis et toute la cabale de Ferney. Dans l'âge de la puisillanimité, obsédé de tous les enfans perdus de la littérature, entouré d'une cohorte de flatteurs intéressés à circonvenir son jugement et sa raison, l'enthousiasme et le délire dont on l'étourdissait lui déguisèrent la guerre que l'on faisait à sa santé, à sa vie et à son âme. Mais la cour ne prit aucune part à ces manifestations, et ce fut un cruel désappointement pour Voltaire, qui, dès lors, fit les réflexions les plus amères sur les intrigues par lesquelles on l'avait attiré à Paris. En rentrant de la Comédie Française, le jour même où sa présence y avait fait éclater des transports et des élans presque frénétiques, il dit: 'Ah! vous ne connaissez pas les Français, ils en ont fait autant pour Jean-Jacques, puis ils l'ont proscrit et il a été obligé de s'enfuir.'

"Cependant madame Denis et ses autres courtisans étaient bien décidés à le faire rester à Paris pour y jouir, *quand même*, du reflet que sa gloire faisait rejaillir sur tout ce qui l'entourait. Vainement avait-on essayé de faire entrer Tronchin dans ce complot. 'Je donnerais cent louis,' dit-il à Voltaire, 'pour que vous fussiez à Ferney. Vous avez trop d'esprit pour ne pas sentir qu'on ne transplante pas un chêne de quatre vingt quatre ans, à moins de vouloir le faire périr. Partez! j'ai une excellente dormeuse à votre service.' Suis-je en état de partir?—'Oui, j'en réponds sur ma tête.' Voltaire saisait sa main, fondit en larmes et s'écria: 'Ah! mon ami! vous me rendez la vie.' Mais il était esclave de ses entours; on le retint bon gré, mal gré. Voici quelques mots d'une lettre inédite de Tronchin à Bonnet sur les derniers temps de la vie de Voltaire. Après avoir rendu hommage à la mémoire de Haller..... 'Oh! mon ami, ajoute-t-il, j'en reviens toujours à l'excellente lettre qu'il a écrite à Voltaire, qu'on trucide ici à force d'adorations. C'est sans example. Il avait imaginé que je ne voudrais pas le voir, et cette imagination le tourmentait. Au débotté, il m'a écrit une lettre parfumée d'encens dans laquelle il me jure une estime et une amitié éternelles. J'allai le voir.' 'Vous avez été,' me dit il, 'mon sauveur, soyez ici mon ange tutélaire, je n'ai plus qu'un soupir de vie, je viens le rendre dans vos bras;' et alors il fondit en larmes. Il pourrait bien avoir dit vrai: on le tuera.

"Si mes principes, mon bon ami, avaient eu besoin que j'en serrasse le nœud, l'homme que j'ai vu dépérir, agoniser et mourir sous mes yeux en aurait fait un nœud gordien; et en comparant la mort de l'homme de bien, qui n'est que la fin d'un beau jour, à celle de Voltaire, j'aurais vu bien sensiblement la différence qu'il y a entre un beau jour et une tempête; entre la sérénité de l'âme du sage qui cesse de vivre, et le tourment affreux de celui pour qui la mort est le roi des épouvantemens. Grâces à Dieu, je n'avais pas besoin de ce spectacle, et cependant, *forté olim meminisse juvabit.* Cet homme donc était prédestiné à mourir dans mes mains. Je lui ai toujours parlé vrai, et malheureusement pour lui, j'ai été le seul qui ne l'ait jamais trompé. 'Oui, mon ami,' m'a-t-il dit bien souvent, 'il n'y a que vous qui m'ayez donné de bons conseils; si je l'ai avait suivis, je ne serais pas dans l'affreux état où je suis, je serais retourné à Ferney; je ne me serais pas énivré de la fumée qui m'a fait tourner la tête; oui, je n'ai avalé que de la fumée; vous ne pouvez plus m'être *bon* à rien. Envoyez-moi le médecin des *fous*. Par quelle fatalité faut-il que je sois venu à Paris? Vous m'avez dit, en arrivant, qu'on ne transplantait point un chêne de quatre-vingts ans, et vous me disiez vrai; pourquoi ne vous ai-je pas cru? Et quand je vous ai donné ma parole, que je partirais dans la dormeuse que vous m'aviez promise, pourquoi ne suis-je pas parti? Ayez pitié de moi, je suis fou.'

"Il devait partir le surlendemain des folies de son couronnement à la Comédie Française, mais le lendemain matin il reçut une députation de l'Académie Français qui le conjurait de l'honorer, avant de partir, de sa présence; il s'y rendit l'après-dîner, et là, par acclamation, il fut fait directeur de la compagnie. Il accepta la direction, qui est de trois mois. Il s'enchaîna donc pour trois mois et de sa parole à moi donnée rien ne resta. De ce moment-là jus-qu' à sa mort ses jours n'ont plus été qu'un ouragan de folie. Il en était honteux; quand il me voyoit il m'en demandait pardon; il me serrait les mains; il me priait d'avoir pitié de lui, et de ne pas l'abandonner, surtout ayant de nouveaux efforts à faire pour répondre à l'honneur que l'Académie lui avait fait, et pour l'engager à travailler à un nouveau dictionnaire à l'instar de celui *della Crusca*. La confection de ce dictionnaire à été sa dernière idée dominante, sa dernière passion. Il s'était chargé de la lettre A, et il avait distribué les vingt trois autres à vingt trois académiciens, dont plusieurs s'en étant chargés de mauvaise grâce, l'avaient singulièrement irrité. 'Ce sont des fainéans,' disait-il, "accoutumés a croupir dans l'oisiveté; mais je les ferai bien marcher:' Et c'était pour les faire marcher que dans l'intervalle des deux séances il a pris, en bonne fortune, tant de drogues et a fait toutes les folies qui ont hâté sa mort, et qui l'ont jeté dans l'état de désespoir et de demence le plus affreux. Je ne me le rapelle pas sans horreur; dès qu'il vit que tout ce qu'il avait fait pour augmenter ses forces avait produit un effet contraire, la mort fut toujours devant ses yeux. Dès ce moment la rage s'est emparée de son âme. Rappellez vous les fureurs d'Oreste. *Furiis agitatus, obiit.*"—*Essai sur la Vie de Tissot, par Ch. Eynard.* pp. 269—274.

CASHMERE SHAWLS.

There are now but five or six hundred shawl frames in the city of Kabul. Formerly, they were much more numerous. It occupies six or seven frames, of two men at each for six months, to make a pair of very large and handsome shawls. Runjit Singh ordered a pair to be made, with patterns representing his victories, and paid down five thousand rupees, after deducting the duties. One only of these was finished. The poshm-i-shahal, otherwise poshmina, (poshm signifies the wool of any animal,) or shawl-wool, is found upon the goats that are pastured upon the elevated regions of Ladak and Changthung. It is undoubtedly a provision of nature against the effect of the intense cold to which they are exposed, and is found not only upon the common goat, but upon the yak, or Tibetian grunting ox, and the shepherd's dog, which is used in the same inhospitable regions. The poshm is a cotton-like down, which grows close to the skin, under the usual coating of hair.

Goats producing this shawl wool are common in the countries west of the Caspian, and excellent shawls are made there also. Rudak, a village and district upon the right bank of the Indus, about seven or eight days' march from Lehin, (the latter being the name of the province,) seems to be the first and principal rendezvous of the traders in poshm, which is collected in great quantities from the flocks that are pastured upon the vast plains of Changthung.

The poshm is brought to Ladak upon the backs of sheep of a large breed, a long-legged animal, about three feet in height, otherwise resembling the Leicestershire breed. One of these is loaded with from four or six trak of poshm, and will travel about eight or nine miles a day. They cost two rupees each. The Kashmirian merchants purchase the poshm at Leh, at the rate of eighty puls (small handfuls) for a small rupee. It is then cleaned on the spot, and one part in four only is fit for the purposes of the weaver. This is then carried upon men's backs to Kashmir, the time occupied being eighteen days. When it arrives in Kashmir, the governor takes possession of it, and sells it again to the merchants, at twenty per cent. profit upon the whole expenses, he keeping the difference for himself. The white poshm may then be purchased in the city, at about four small rupees a ser, (two pounds English,) and khad-rung, or dun coloured, at two-and-a-half rupees a ser. Some of this is often purchased by the poorer classes who can afford it, and they make a profit by selling it to the manufacturers, after it is cleaned and spun into thread; but the poor are sometimes compelled to clean portions of it which are distributed to them.

The thread is then dyed of different colours, and of these they use about forty different kinds. Their blues and purples are made chiefly from indigo; their yellows from a panjabi flower called gul-i-kysu, and from a grass called woftangil in Kashmir; their blacks are procured from iron filings and wild pomegranate skins, from which also a light brown is obtained; their reds from kermes and logwood, and a native wood called lin; a drab from walnut skins; and it will scarcely be believed, that the finest of their greens, and a light blue also, are extracted from English green baize. All the thread used in making a large pair of shawls does not weigh more than fifteen or twenty pounds English, and may be purchased for one hundred and twenty to one hundred and fifty small rupees. After the thread is dyed, it is dipped in rice water, a process which makes it stronger, and fits it to be more safely moved by the shuttle, and the stiffness is removed by washing. The undyed shawl stuff, which sells at five rupees the yard, is called ubra, from ubr, (a cloud,) or alwan-i-sadah, (without colour,) if white; and if a border be worked on it, the remaining white is called mutun.

Alwan, as the shawl stuff is called when free from ornament, is not often, if ever, made up by the Kashmiri weavers of the natural colour of the poshm, and may be, of course, dyed of any colour—red, blue, green, yellow, etc. When made with coloured stripes or flowers on it, the chograh of the Afghans, or al-khalek, the long under-coat of the Persians, are made from it. If the pattern be worked with the needle, the shawl is far inferior in every respect to those in which the pattern is woven in. An excellent pair of the former description may be purchased in Kashmir for one hundred and fifty rupees, (about 10*l.*) whereas an equally good pair of the usuleh, (the real,) or the latter kind, could not be procured for less than seven or eight hundred rupees.

The productions of the Kashmirian looms, which are of old and unimproved construction, are very numerous: du-shalah, or two shawls, they being always

made in pairs; jamaweh, for bedding; rumal, or handkerchiefs; hasheyi, or the shawl of a coloured ground with a small border; urmuk, resembling very strong nankeen; and the yek-tar, (one thread,) a most light and beautiful fabric, being of one half the thickness of the common shawl, and invented for the sikh turbans. Besides the above, gloves and socks are manufactured from the shawl wool; but they also make gulbudun, or red silk cloth for ladies' trousers; and chikun, or flowers worked in silk upon a cotton ground, similar to those procurable at Multàn. Sashes and trouser-strings are also made from silk; whilst lungehs, or pieces of blue cloth for turbans, and kumurbunds, or waist cloths, are prepared from cotton, and rugs and horsecloths, etc., from wool. A cloth called "siling" is manufactured from the shawl wool in Yarkund and China; it somewhat resembles a coarse English kerseymere in texture.

As soon as a shawl is made, notice is given to the inspector, and none can be cut from the loom but in his presence. It is then taken to the custom house and stamped, a price is put upon it by the proper officer, and twenty-five per cent. on the price is demanded. When it is purchased, and about to leave the valley with its owner, the latter has to pay another four rupees for permit duty and another seal, which enables him to pass with his property; but he is subjected to further duties at Jamu and Umritsir. It becomes necessary to wash the shawls, in order to deprive them of the stiffness of the rice-starch remaining in the thread, and for the purpose of softening them generally. The best water for this use is found in the canal, between the lake and the flood gates at the Drogjun. Some ruins, in large limestone blocks, are lying on the washing place, and in one of these is a round hole, about a foot and a half in diameter, and a foot in depth; in this the shawl is placed, and water being poured over it, it is stamped on by naked feet for about five minutes, and then taken into the canal, by a man standing in the water; one end is gathered up in his hand, and the shawl swung round and beaten with great force upon a flat stone, being dipped into the canal between every three or four strokes. This occupies about five minutes. They are then dried in the shade, as the hot sun spoils the colours; and in ten days afterwards the coloured shawls undergo a similar process, but occupying less time. The white ones, after being submitted to the process, on the first day are spread in the sun, and bleached by water sprinkled over them; they then are again treated in the same process as the coloured shawls, being stamped upon and beaten a second time, and then bleached again till they are dry; and then for a third time beaten, stamped upon, and finally dried in the sun. In the second time of stamping, soap is sometimes used, but is not good generally, and is never used for coloured shawls, as the alkali might affect the colours. There is a something in the water of the canal which certainly communicates to the shawl a softness, which cannot be given to those manufactured at any place in the plains of Hindustan. At the same time, those made in Paris, or Norwich, would, probably, be as soft, were it not for the greater closeness of texture consequent upon their being made by a machine instead of the hand. For the same reason, it is well known that the calico made in India is much softer, and is much more durable than that made in England. There are plenty of wells in the city, and in every case where there is a bath on the premises, as water is found by digging only to the depth of five or six yards below the surface. It is not good, but often brackish, and in some instances is preferred for the washing of red shawls. Old shawls that require cleaning, and in some instances, new ones, are washed by means of the freshly-gathered root of a parasitical plant called kritz. A pound of it is bruised and mixed with about three pints of water, and to this is added a mixture of pigeons' dung, (a piece equal in size to a turkey's egg,) mixed and beaten up with about the same quantity of water, and the shawl is saturated with the liquor, and then stamped upon, washed with the hand, and then well steeped in the canal. In the plains, the berries of the raynti fruit, stirred up with water, yet not so as to form a lather, are used for washing a soiled shawl. A smaller root, known also by the name of kritz, is used for cotton clothes.

The colours of a shawl, after it has been washed, are often renewed so well as to deceive any but the initiated, by pricking them in again with a wooden pin, dipped in the requisite tints. The fine pale yellow colour of a new shawl is given by means of sulphur fumes. A hole is made in the floor, about a foot in diameter, and

six inches in depth. Over this is placed a small square chimney of poplar wood, open of course above. Some lighted charcoal is put into the hole, and over it is sprinkled a small handful of bruised sulphur. Around the chimney, and about two feet distance from it, is placed a horse or frame work, about five feet six inches in height, upon which four shawls are suspended, and the external air is further excluded by another drawn over the top. When the sulphur is consumed, the shawls are withdrawn, and others are subjected to the fumes of fresh sulphur. They are kept until the next day, then washed again in water, dried and pressed, several together, between two boards.

The mokym, or broker, who transacts business between the shawl manufacturer and the merchant, is a person of great importance in the city, and the manner in which their transactions are carried on is rather singular. They have correspondents in most of the larger cities of Hindustan, whose business it is to collect and forward every species of information connected with their trade. By their means, they seldom fail to hear of any saudagur, or merchant, who is about to start for Kashmir, even from such a distance as Calcutta; and if he be a rich man, the mokym will send as far as Delhi to meet him, and invite him to become his guest during his sojourn in the valley. Perhaps, again, when the merchant, half dead with fatigue and cold, stands at length on the snowy summit of the Pir Panjal, or either of the other mountain passes, he is suddenly amazed by finding there a servant of the broker, who has kindled a fire ready for his reception, hands him a hot cup of tea, and a kabab, a delicious kaliaun, and a note containing a fresh and still more pressing invitation from his master. Such well-timed civility is irresistible; his heart and his boots thaw together, and he at once accepts the hospitality of the mokym, who, it may be, is awaiting the traveller with a friendly hug at the bottom of the pass, two or three days' journey from the city, to which he obsequiously conducts him. He finds himself at home at the house of his new friend, and himself and servants studiously provided with all he can require. His host, of course, takes care to repay himself in the end. He has an understanding with the shawl manufacturers who frequent his house, so that the guest is at the mercy of both parties: and should he quarrel with the broker, and hope to make a purchase without his intervention, he would find it impossible. No shawl vender can, by any possibility, be induced to display his stores until the approach of evening, being well aware of the superior brilliancy imparted to their tints by the slanting rays of the setting sun; and when the young saudagur has purchased initiation by experience, he will observe that the shawl is never exhibited by one person only; that the broker perhaps, apparently inattentive, is usually sitting by, and that, under pretence of bringing the different beauties of the shawl under his more especial notice, a constant and free masonic fire of squeezes and pinches, having reference to the price to be asked, and graduated from one hundred to a five rupee power, is secretly kept up between the vendors, by means of their hands extended under the shawl. When the merchant has completed his purchases, the mokym, who was before so eager to obtain him as a guest, pays him the compliment of seeing him safe to the outside of the city, where he takes leave of him at Chaturbul, the very last place within it; from which custom the brokers have obtained the cant name of "Dost-i-Chaturbul friends." The fool's cap, or cypress-shaped ornament, so commonly worked on the shawls, is a representation of the jigeh, or kashkeh, or aigrette of jewels, which is worn on the forehead in the East. Every great man now wears one; but when the Patans were in the zenith of their power, under Timour Shah, it was the privilege of royalty only.—*Vigne.*

A DREAM.

I HAVE had a dream, an arresting one, and though experience tells me that, even when related with earnestness, few things are listened to with less interest than dreams, yet will I venture on my relation. When the mother of a young family indulges in the heart-engrossing subject of her children, every trifling circumstance connected with them is dwelt upon with minuteness: the qualities of the little ones are depicted, and their sayings and doings have an importance in the mind of the relator, which is rarely participated to any great extent by the hearer. As it is with the fond mother in such a case, so is it usually with the relator of a dream; the interest and the pleasure he feels are but little shared, so that, in fact, his

undertaking is almost a one-sided affair; yet still, as I said before, I will venture on my relation, because I trust it will be useful. We may get good from a vision of the night, as well as from the observations and the reflections of the day. Hardly could I add to the impressiveness of my dream, if I were disposed so to do, for it was of the most exciting kind, and filled me with high-wrought energy. Alas! what a dream is human life, for the children of men are vanity! "They are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening, it is cut down, and withereth," Psa. xc. 5, 6.

I dreamed that I stood on an elevated bridge in a romantic country. The scene was wondrously fair; mountain and crag, river, lake, and fall, with trees of luxuriant foliage mingled their several attractions. It was as though the Snowdons, the Ben Lomonds, the Mont Blancs, and the Alps, with all the Wyes, the Clydes, the Rhines, the Windermeres, and the Niagaras of the world, were concentrated to give vastness, height, depth, beauty, grandeur, terror, and sublimity to the scene. The sun gilded the earth and the heavens, and the azure vault above was decorated with gold and silver-edged clouds.

As I looked around from the commanding elevation on which I stood, an ungovernable delight possessed me; I felt a spirit of irrepressible thankfulness that I was permitted to gaze on so glorious a spectacle. All at once a new power was imparted to me, that of skimming or sailing through the air, so that I vaulted from the bridge with the lightness and buoyancy of a bird, descending to the brink of a crystal lake, that gave back in reflection the sunny clouds above.

The bridge towering on high, was now crowded with innumerable spectators, and every eye was fixed on me, while I lightly vaulted from rock to rock, visiting at will the pointed crag, the glittering waterfall, the crystal lake, and the rolling river. I was standing on the flowery edge of a fathomless lake, holding by the pendant branch of a goodly oak, when, suddenly, one part of the sky became obscure, and a sense of approaching danger spread among the throng on the bridge. On came the gathering clouds with increasing gloom, and blotted out the light of the sun in one part of the sky, and kept increasing till a clap of thunder, that seemed to rend the concave on high, and the earth beneath, broke forth from above; while a flash, that for a moment inflamed the whole heavens, shot across the gloom. I heard a loud cry, "The end of the world is approaching," and the awe-struck multitude lifted up their hands in surprise and terror. I stood as one entranced with wonder, admiration, and delight, for though crash after crash, and flash after flash, convinced me that creation was about to crumble into ruins, and the heavens to "shrink as a shrivelled scroll,' yet the beauty, the grandeur, and the sublimity of the scene, entranced me with delight and thankfulness. I felt that I was in His hands who was urging on the thunder, and flinging from his heavenly throne the winged lightnings that glittered around me: in this paroxysm of pleasure I awoke.

I have rejoiced in a tempest in the woods, when the giant oak, battling with the storm, has been torn by the forked lightning; and I have felt a strange joy on the billowy deep, when, vexed by the howling winds, the waves of ocean have risen in their ungovernable wrath; but never in my waking hours have I been carried away by such an intensity of interest, delight, and thankfulness, as I felt in the high-wrought crisis of my arresting dream. I could not help addressing this question to my own heart, Will it be thus with me when I witness the solemn reality? Oh, may I ever keep in view the admonition of the apostle Peter, "The end of all things is at hand: be ye therefore sober, and watch unto prayer," 1 Pet. iv. 7.

A GOOD DESIRE.

Dr. Johnson, bidding farewell to Mr. Windham, thus addressed him: "May you and I find some humble place in the better world, where we may be admitted as penitent sinners. Farewell; God bless you, for Christ's sake, my dear Windham."

OBJECTS OF SENSE AND OF FAITH.

The objects of sense, the more familiar they are made, the less awful or delightful they become; but the objects of faith, the more they are conversed with, the more do they manifest of their greatness and goodness.—*Henry.*

PROSPERITY AND ADVERSITY.

In prosperity, who will not profess to love a man? In adversity, how few will show that they do indeed!—*Feltham.*

ONE OF OLD HUMPHREY'S SINGULARITIES.

Every one, I suppose, has some singularity, and I have many. The most important thing, in all our odd whims and caprices, is to take care that they are not evil in themselves, and that they do not trespass on the comfort of those around us. There could be no harm in my making ducks and drakes, by skimming an oyster shell across the surface of a pond; but it would be an absolute sin to break the windows of my neighbours, by throwing stones at them. No one can reasonably blame me for admiring, in solitude, the purple blossom of a nettle; but it would be ill-natured folly for me to carry about with me a bunch of nettles therewith to flap the hands and faces of my friends! Again, I say that the most important thing, if we have any odd whims and caprices, is first to take care that they are not evil in themselves, and next to be mindful that they do not trespass on the comfort of others.

Many men, who go through the world in an ordinary manner, if narrowly watched when alone, would be found to manifest strong peculiarities. I am one of these. Often do I laugh when there is no visible cause for mirth; and sometimes weep when it would puzzle a philosopher to have made out why or wherefore.

I know that there are many in the world who feel kindly towards me, whom I shall never take by the hand; and I somehow seem to think it due to them, that they should be familiar with some of my peculiarities. One of these is a keen delight in seeing nature in her solitude, and in gazing on what no other eye than my own has seen. Already have I adverted to this odd propensity, but feel now disposed to enter upon it more at large, to gaze on the rift in the rock, to peep into the crevice in the crag, and to examine the crack in the stone, affords me pleasure. You may smile, if you will, and say that my whim is an odd one. I know it is; but then it pleases me, and plagues no one.

Had I been a fisherman, old Izaak Walton himself would not have outdone me in peering and poking about in solitary places, and in musing among the shadowy nooks of retired spots. Oh, there is much to be heard in a quiet place, for silence has a voice that cries aloud to the heart, and much is to be picked up where little meets the eye—pearls of thought, and costly gems of profitable reflection.

> I never gazed upon the sky,
> But endless wonders met mine eye;
> Nor found on earth a place so bare
> And destitute, but God was there!

It is this whim of mine, this desire to have nature to myself, that imparts an added interest to the primrose in the hedge, the brown clusters of the coppice, and the fresh mushroom of the mead. When I pluck the ripe blackberry from the bramble, I look at its under side, less to ascertain if a grub be in it, than to snatch a hasty glance at what has just been made visible to the world. You may not be able to enter fully into this feeling, but that does not signify.

Think not that the keen desire to see, when unperceived, and to gaze alone on what possesses interest, proceeds from an inclination to deprive others of what I selfishly enjoy. No! no! I hope and trust that, in most cases, I love others to participate in what gives me pleasure, and that I can share my gratifications with them as freely as my neighbours. It is only when I wish more unrestrictedly to indulge my thoughts, that I give myself up to the luxury of solitary sight seeing. Surely in such instances it can scarcely be considered unlawful.

When in the country, I steal behind the big tree in the park, to gaze on the stag lying in his ferny lair. I watch behind the hedge, patiently, at eventide, to see the timid hare come forth from the coppice; and stand like a statue, my feet rooted to the ground, when a pole-cat, a weasel, or a water-rat, ventures from his place of concealment. To gaze on these creatures, when they follow out their natural habits, unconscious of being observed, is a treat to me.

I turn over with care a piece of timber in a lonely place, and there see tribes of crawling creatures that are, as it were, all my own. No eye but mine has gazed on them, or ever will. There they are, living things, that love damp and darkness; the sunbeam is as a scourge to them; beetles, blackbats, and long-legged spiders; wood-lice, earwigs, black ants, lizards, and small red worms. Afflicted with the light, they scamper off in different directions. Sorry to intrude on their privacy; but little harm is done, for they soon find a place of shelter.

Sometimes I heave up a big flat stone,

and surprise a toad in his solitary cell; not willingly would I hurt—I was going to say, a hair of his head; but no matter! After crawling a few paces, speckleback squats himself down in the first hollow he meets. There he sits, accommodating himself, like a philosopher, to what he cannot avoid, meekly eyeing one with the bright jewels in his head, as much as to say, "Was it neighbourly of you, Mr. Humphrey, to unroof me so uneeremoniously?" And then, with some compunction, I replace the stone as tenderly as if my own foot was beneath it.

I lift up the leaves of the dock and the coltsfoot, and while admiring the exquisite veining of their under sides, marvel less at the unnumbered charms the Creator of all things can exhibit in creation, than at the prodigality of beauty he can afford to conceal. Not half, no not a thousandth part of the flowers that beautify creation, are ever gazed on by mortal eyes; and even of these, the most apparent parts are not always the most beautiful.

I bend over the clear, dark, deep waters of the solitary moat or pond, where prosper the bulrush and the water lily, and watch there the varied insects that dive beneath, or swim upon the surface. Strange sights are seen among them. A shoal of smaller fish sport in the shallow waters, while now and then a pike darts after his prey, from the deep hole beneath the aged oak.

I look into the capacious hollow of a full-blown tulip: what a splendid apartment to dwell in, if it were large enough! and am spell-bound by the bold and beautiful pencilling of a heavenly hand. What glowing hues! How clear the yellow, how deep the red, and how intense the purple!

I climb the bank of the new-pleached hedge, and peep into the nest of the hedge sparrow. There lie the clear, blue eggs, or the young birds stretching out their naked necks from their pinfeathered bodies. The Father of mercies, who suffereth not, without his permission, one of these unfledged, defenceless creatures to fall to the ground, speaks thus, by his holy word, to the lowliest of his disciples, "The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows," Matt. x. 30, 31.

How often have I gazed on the glow-worm, when the moon has been high in the heavens, and the edges of the clouds have been so bright, that it was clear that God had silvered them with his own fingers. Never did miser hang over his gold with more greedy joy than that I have felt in such seasons. Silence has reigned around me; and, for the time, the glow-worm has been my own glow-worm, his midnight lantern has seemed lighted only for my pleasure, and I have yearned to do my little fellow-creature a deed of kindness, but knew not how.

There is to me a world of quiet enjoyment in thus following out my peculiarities in seasons of leisure, and the luxury is such a recreation, that I return to my daily, social duties, refreshed by the solitary pleasures I have enjoyed. Some men love a commotion; they would live in a tornado, and breathe freely in a whirlwind; and, in years gone by, the energy of action has been anything but disagreeable to me. Now, however, it suits me better to sit in the shady nook, in peace and quietude, musing peacefully on the past, speculating hopefully on the future, calling to mind my manifold mercies, and encouraging kindly thoughts and friendly feelings towards all mankind.

THE YOKE OF CHRIST IS EASY.

The Saviour himself has said, "Except a man be born again, he cannot see the kingdom of God," John iii. 3. In addition to every former description of the method by which we become partakers of the grace of Christ, this seems, at first sight, calculated to terrify and to discourage us in our early inquiries after the way to heaven. Will no other, no inferior alteration suffice; but must we be literally changed? Must the whole bent of our purpose, the whole order of our feelings, motives, dispositions, be entirely renewed, or we be excluded for ever from all hopes of happiness? How is this reconciled with the easy terms on which we are sometimes assured of obtaining reconciliation with our Maker, and of making our escape from the wrath to come? How, if this be true, can faith, or penitence, or love, or divine knowledge be accounted adequate to the securing of our welfare? How can these be said to constitute the method of attaining to the hope set before us in the gospel, when we are required to become new creatures in Christ Jesus, to put off the old man, and to put on the new, to

be crucified with Christ, and to have the very life which we afterwards live in the flesh, a life of such entire assimilation, and such intimate union to the Son of God, that we should not live unto ourselves, but should be able to say, "I live; yet not I, but Christ liveth in me," Gal. ii. 20. The greatness of this requisite change must not be underrated; for our only safety lies in perceiving its necessity and enjoying its actual experience. But, yet, let us not rashly decide that there is here any inconsistency with other Scriptures; not even with those which invite us only to look unto Him and be saved: for this whole renovation is necessary even to the least, and apparently the easiest of all those Christian duties with which we thus contrast it. If such a change have not really passed upon us, we may seem to others, and probably to ourselves, to possess faith, and repentance, and knowledge, and obedience, and love, but they are not genuine; they are not the fruits of the Spirit, however they may resemble them, for they have confessedly sprung up in a heart which that Spirit has not visited with his regenerating influence, and they that are in the flesh, however similar they become to sincere Christians, cannot please God. On the other hand, this renovating influence will naturally produce all those sacred results which are individually so necessary to salvation; but which should never be considered apart from a most solemn reference to the change in question. They, if genuine, are its fruits and its evidences; and this change, if it be clearly discovered by serious self-examination and comparison of our former with our present state, will prove their legitimacy, and give to them all their value.

But some modest and diffident young person may reflect, "Alas, how hard it is to be a Christian! What a wide extent of duty is required! How infinitely it surpasses my ability to perform it! None, surely, but the experienced and the wise can acquire a distinction which must be so arduously pursued. How can a child accomplish what years, and strength, and prudence, and unceasing perseverance seem almost too little to effect!" We grant, indeed, my young friend, that years, and strength, and prudence, and human perseverance, are of themselves not only almost, but altogether too little to effect a work so laborious. But this is really a reason of encouragement rather than of alarm to you. This work is effected, in the case of the wisest and the greatest of mankind, not by their own wisdom or excellence, but solely by the gracious agency of One who is independent entirely of the wisdom or the strength of those whom he condescends to bless with it; of a Spirit who can as easily enable you, weak, and ignorant, and inexperienced as you may be, to perform this task, as the most favoured, by outward advantages, of all who become the subjects of his influence. With God, it is the same to create a world or to support the flight of a sparrow; to regulate the complicated movements of universal nature, or to direct the turtle dove to her nest. With him all difficulties are alike, or rather all difficulty is lost and forgotten. His operation on the human heart, like his mighty energy in the works of Providence and amongst the mysteries of nature, subdues all things to itself, and makes, at his pleasure, all things new. To the simple he communicates that true wisdom in comparison of which all besides is folly; for the wisdom of this world is foolishness with God. To the weak, it is his prerogative to afford that strength, that might of his Spirit in the inner man, without which the boldest and the firmest efforts are of no avail in the execution of this great work. And that resistless Power, that unlimited Wisdom, which is thus necessary to the greatest, delights to display itself adequate to raise the meanest into honour and the most feeble into triumph; one becomes, by its assistance, stronger than a thousand, and a little one superior to a strong nation. It makes an earthen vessel the depository of celestial treasure, that the excellency of the power may be of itself, and not of men. It brings to nought the wisdom of the wise, and the understanding of the prudent, and out of the mouth of babes and sucklings it ordaineth strength.

Fear not, then, because of the arduousness of the way of life. It is one, indeed, which the unclean, however intelligent and however distinguished, cannot enter; but under the guidance, and supported by the aid of this omnipotent Spirit, it shall be for such as you. By his instruction, and his ever-present direction, you shall be taught how to walk in it; and the wayfaring men, though fools, shall not err therein. And while thus informed by an infallible authority as to the way in which to point your footsteps, you shall be

nerved with resolution and animated with grace to help you in time of need; so that though, unsupported by this help, the youths would faint and be weary, and the young men would utterly fall, yet you, while you wait upon him, while you seek and rest upon his assistance, shall renew your strength, ye shall run therein, and not be weary, you shall walk and not faint; for this is his peculiar glory, that to him who hath no might he increaseth strength.—*Dr. M'All's Sermon to the Young.*

ANALOGIES.

A DESIRE to trace real or imaginary analogies between the different systems of nature, is shown by the students of almost every science, and often it has produced important results. It was the analogy between the functions of animals and vegetables which led Linnæus to consider the sexual system as the most perfect for classification; and which caused the observation of certain facts, intimately connected with the structure of plants, and most valuable for the purposes of artificial arrangement. A few examples of the use of analogy will now be given.

It has often been observed that a vegetable, in its general structure, has a considerable resemblance to a living animal. The correspondence of the trunk with the body, of the bark with the epidermis or skin, of the ligneous or woody matter with the flesh, of the tubes and sap vessels, abounding in its internal structure, with the arteries and veins; and of the leaves with the lungs, is easily perceived. Such is the general resemblance, as to organization.

It is equally certain, that the singular habits of some species of plants remind us of the sensibility attendant on life. The shrinking of one at a slight touch is probably familiar to every reader; and scarcely less so is the singular contraction of the glandular hairs on the leaves of the various kinds of sun-dew. Venus's fly trap is, however, the most remarkable: it is furnished with an appendage from which the specific name of the plant is derived; and which is so highly irritable, that if it is but touched with the point of any fine or sharp instrument, or by any insect alighting upon it, its two elliptical lobes, strongly toothed at the margin, immediately collapse, as if eager to seize and detain the captive.

The yellow balsam, or touch-me-not, has a similar irritability. It is manifest in a moment, if the turgid capsules be touched, even before the seeds are matured; for the valves contract with a force truly surprising, and project the seeds to a considerable distance, while in the act of coiling up. Some of the species of cranesbill are, also, equally remarkable. Each of the seeds is inclosed in a vessel furnished with an irritable appendage or tail, which contracts into a spiral by dryness, and lengthens by moisture; when, therefore, the heat of the season has matured the seeds, these appendages contract, like a spring, detaching the ripened germs from the parent stem. The various changes in the humidity of the atmosphere cause this susceptible membrane to become more or less relaxed; thus the seed is actually locomotive, and continues its wanderings until, in some depression or crevice in the soil, it finds a place and means for vegetation.

On the banks of the Ganges another curious vegetable appears, which is called the moving plant. All its leaves are in perpetual motion, up and down; sometimes equally, and sometimes by jerks, but without any unison between each other. If the motion of them is temporarily suspended, by grasping them in the hand, they quicken it when the hand is removed, as if to make up for lost time, and afterwards resume their original velocity. This movement does not depend on the application of any external stimulus, because it takes place alike by day and night, and requires only a very warm and fine day to be most fully effected; the leaves having then a tremulous motion, in addition to that already described. Such is a phenomenon which has more of the appearance of animal spontaneity than any other movement hitherto observed among vegetables.

To advert to only one more point of resemblance, it may be remarked, that during the darkness of night, the numerous tribes of plants, as well as of animals, sink into repose. Even as soon as the dews of evening begin to fall, a universal change takes place throughout the vegetable world. The flower hangs its head, as if pensively lamenting the departure of the sun, and the leaves appear to sympathize; those of many species folding themselves back on the stalk, or drooping till the return of day.

Other sciences, besides that from which these illustrations have been derived, have their analogies. Astronomy is greatly indebted to one, and, singularly enough, to one that was fanciful and erroneous. Kepler adopted the false hypothesis of the ancient philosophers, that the path of a planet must be the most simple of all geometrical curves, the circle; yet, in the very effort to establish this erroneous position, he discovered the elliptic orbits. He fancifully imagined that a certain analogy existed between the distances of these masses from the sun, and their respective revolutions around his centre. But he discovered, that though his own analogy was not the law of nature, yet a real analogy did exist; the squares of the periodic times being proportioned to the cubes of the distances; a fundamental law, of which no former astronomer or mathematician had even suspected the existence. Kepler was led, by his pursuit of harmonies, to trace the actual conditions of the planetary orbits; and thus he prepared the way for Newton's sublime discovery of universal gravitation.

The analogy between natural and revealed religion has given birth to the celebrated work of bishop Butler, and to other productions, of various interest. These are worthy of a careful examination. The glorious Creator, who has produced resemblances between plants and animals, between irrational creatures and man, and between the globe we inhabit and other worlds revolving in the immensity of space, has furnished abundant proof, by analogies the most striking and impressive, that the volume of nature and the volume of revelation have one Divine Author. W.

THE PROPHET DANIEL.

No man was ever allowed to penetrate deeper into futurity than the prophet Daniel, and no man was ever favoured with more circumstantial views of the rise, character, and fall of nations. The future was displayed before him in vast extent and minuteness. He saw the four great monarchies of the earth, the Persian, the Macedonian, the Grecian, and the Roman empires rise, triumph, desolate the earth, and sink into oblivion. He tracked the successive conquerors; and at the miseries brought upon mankind by ambition, he had fainted, and there was no spirit left in him. He had witnessed the destruction of the temple of God, and one captivity of his people; and in vision he beheld another. He saw the temple rebuilt, and again destroyed. The Jewish people again collected and again scattered, wandering over the earth without a priest, and without a sacrifice, for many generations. He looked over the scenes of darkness, change, and tumult which characterize our own times, and even beyond them. His eye rested on the kingdom of Christ; and especially on that period which shall establish his universal reign. He caught an encouraging glimpse of the glories of a better state of the world than had ever been previously seen. Yet vast and interesting as all these changes appeared, though he had indeed seen the kingdoms of the earth, and the glories of them, he is admonished, that all these splendid scenes would finally vanish. An angel reminds him, that an end would be put to the dispensations of Providence with respect to nations and empires. "Go thou thy way till the end be," said the heavenly messenger, Dan. xii. 13. A time will come when all the tumults of the earth will be hushed into silence. All that has influenced and excited the attention of man shall appear but as a bubble, caused by the violence of the waves upon the surface of the ocean, which swells and glitters for awhile in the sun-beam, and then breaks and dissolves into the boundless expanse which first gave it birth. Let us learn this important lesson, that here we have no continuing city. All that appears most stable and fixed on earth is subject to the same changes. All is passing away, and all is fleeting: but the spiritual blessings which are treasured up in Jesus Christ, and are connected with the unchangeableness of the Divine Being, these are permanent.

HOUSE BUILDING.

CASTLE BUILDING, (in the air,) however agreeable it may be, is not a rational occupation for the mind; because, in proportion as this ideal architecture is indulged in, will be the feeling of distaste for the realities and duties in which our dearest interests are involved. This sort of employment, however, if it be not always harmless, is, at least, an inexpensive mode of amusement, which cannot be

fairly affirmed of operations in solid mason work. "The baseless fabric of a vision" vanishes from the mind's eye of the ideal builder, as if it had never appeared, and "leaves not a wreck behind;" but he who works with stones and mortar finds, perhaps, not only that the ruins of his attempted, but unfinished speculations remain, as memorials of his neglect to count beforehand "the cost, whether he have sufficient to finish it," while his acquaintances "begin to mock him, saying, This man began to build, and was not able to finish," Luke xiv. 28—30, and tradesmen and labourers suffer from his insolvency. I have seen several instances of the building mania, and its unfortunate results. One will be sufficient for the purpose which I have at present in view.

Two years ago, when I was visiting a friend in South Wales, we went to see a magnificent mansion in progress of erection. Much of the building was at that time completed; and as we drove up through the demesne, which abounded with lakes and sylvan beauties, I was much astonished at the fine effect produced by the minarets of granite which peered above the trees, and gave me a notion of an eastern palace. As we drove under the porte cochère, the huge pillars of polished marble, which sustained the metallic roof, astonished me by their scale and magnificence. The proprietor, who, but a short time before, had an excellent house on the same site, but of which he did not leave two stones together in the prosecution of his new plans, received us with great politeness, and explained to us the exact nature of his designs, as to future works, which, if executed, would have cost him an enormous sum, immeasurably beyond his means. Even in the unfinished condition in which we then saw the mansion, he had put into the gothic window of a cloistered gallery stained glass of great value; and, as we traversed the passages under groined arches, which conducted to the principal rooms, of which the floors were of inlaid mahogany, every thing indicated great taste and skill, as well as a lavish expenditure.

This gentleman was really his own architect; for he had that peculiar turn of mind which led him not only to design correctly, but to judge precisely of the details of work; and, on this account, though he was upwards of sixty years of age, he rose at five o'clock every morning, and remained with the work people, in actual superintendence, until night; when he experienced an exhaustion of mind and body which would have been insupportable, if his heart had not been in the business. When we arrived, the dinner bell had rung, else Mr. ——— could not have gone the rounds of his extensive building with us, without being very fidgety at the interruption of his employment; and as it was, he probably took no refreshment on the noon of that day, as he usually did: he would not spare the time necessary for such purpose; nor did he admit ordinary visitors, who would have interfered with his pursuits. Among the vaulted underground apartments, he showed us a very extensive wine cellar, complete in its accommodations; and he intimated his intention, when the treaty of commerce with France should be effected, and the duty on French wines greatly lowered in consequence, to import from Bourdeaux a supply of the best kinds, sufficient to last him for eight or ten years, and to renew his exhausted portion every year or two, in order to keep up a full stock always. "When I begin to grow old," said he, "I shall find pure and generous claret one of the best restoratives; at present, I am as strong as I have ever been, and am not so particular as I shall be." "You see," continued he, "that I am a sensible fellow, keeping a sharp look-out for future comfort, and that the bins will hold enough for twenty years, if I choose to fill them all at once." As he spoke these words of presumption and folly, the passage of Scripture occurred to me, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke xii. 19, 20.

We passed from the house to the out offices, which he was commencing in a very costly style; and our attention was drawn, by our tasteful architect, to the foundation of a very large riding house (to be entered from the dwelling house by a corridor) in which he intended to take a gallop in future years, when the weather (and perhaps his age) might render it injudicious for him to take out-of-door exercise. The prospective consideration which he was thus again manifesting for his bodily wants in future remote years,

and the tenacity with which he appeared to cling to life in imagination, were obvious to every observer of character, and, alas! in this instance too, was exemplified inattention to the warning voice, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

We had now seen every thing except the new gardens, which had been recently inclosed by very high brick walls. The old ones, which had been well stocked, and in good order, had been so situated as to interfere with the new arrangements: the walls, therefore, were taken down; the rich mould was drawn away, part of the space was converted into an ornamental lake, and the remainder into Dutch flower beds on its margin. Four acres of fresh land were allotted, in another quarter of the demesne, for a series of gardens, with many intersecting walls for fruit-trees; and arrangements were made for constructing hothouses and conservatories. Twenty labourers were trenching the soil, and incorporating manure with it, as we entered the new inclosures, preparatory to cropping. The abilities and energy of the proprietor were apparent in every department of his works. He did not limit his care and contrivance to one object of labour, neglecting others: no; he knew that the loss of a single season, in preparing his gardens, would proportionally retard their productiveness; and, resembling great field officers in the capability of making many combinations, and executing them simultaneously, he did not proceed by slow advances; though serious obstructions at this time menaced the derangement of his plans, or still worse, a decided stop to his movements. In fact, he found his pecuniary resources inadequate, and many artists and mechanics threatened to leave him if their arrears of pay were longer withheld; yet he endeavoured to go on as if his money chest was full. I stopped with him for some moments in one of the gardens, observing the planting of some peach and nectarine trees, and asked him how soon they would bear freely. Mr. ——— spoke of six or seven years as a short period in prospect, and said he did not expect to have his wall trees in full productiveness before that time, but thenceforward his own and his friends' tables would be amply supplied.

We took our leave much pleased with the taste of the owner, but with a compassionate and sorrowful feeling respecting his apparently ill-founded confidence in the long continuance of his life, already in the yellow leaf, and his expectations of protracted enjoyment; and regretted that the powers of his mind were not better employed, and his persevering temper turned in some praiseworthy direction.

Events have subsequently proved the short-sightedness of his views, and the vanity of his hopes. While he was looking forward to rich fruits in his gardens, he himself was like the barren fig tree: he had been long unproductive of any spiritual fruit, and then this cumberer of the ground was cut down. Within twelve months, Mr. ——— was a ruined man: he had not sat down first to count the cost of his mansion, whether he had sufficient to finish it; and afterwards he had not looked into the exact details of his expenditure, and knew not the great extent to which he was involving himself. Angry and peremptory letters were first addressed to him; then writs were issued against his goods and person; and, to escape from the immediate pressure of tremendous liabilities, he absconded to the continent, where, nine months afterwards, he died of vexation and disappointment. His ruling passion had caused his ruin; and, unhappily, when fallen from his high estate, and his castle building, he had not the delightful consciousness, the sustaining assurance, that he was suffering "for righteousness' sake." He had fixed his heart upon worldly objects alone: all the energies of his soul had been engrossed with objects perishable and unsubstantial in their nature, incapable of giving true happiness; and when his foolish hopes had fled regarding the completion of his mansion and its dependencies, he had not that blessed hope which would have raised his thoughts beyond all earthly considerations. He had not, like the "wise master builder," considered that "other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. iii. 10, 11. He had not, when an exile from his mansion upon earth, knowledge of the free invitation to enter into the spiritual house, the habitation in heaven, "whose builder and maker is God," Heb. xi. 10, Jesus Christ being the corner stone. He knew not of the inscription written, "Come unto me, all ye that labour, and are heavy

laden, and I will give you rest," Matt. xi. 28. He felt that he was a stranger upon earth, houseless and friendless, and he was travelling in the dark as to the eternal world. The Sun of righteousness had not appeared to him with his exhilarating light, that he might chase away all despairing thoughts from him. No wonder, then, that his spirits sunk, and that he died so soon. He had wasted his time and his talents in placing his house, as it were, "upon the sand:" terrible was the ruin of this unhappy man.

His end, in many respects, might point a moral; but we shall only offer an observation or two on the self-delusion with which so many, even in advanced life, when grey hairs ought to suggest wisdom and forethought, eagerly pursue the objects of their ruling passions. Mr. ——, though sixty years of age, acted as if he thought that his life was to last for half a century more; and considered not that the owner of the mansion and the lodger in the cottage know neither the day nor hour when they may be transferred to the general house appointed for all living. How many, like him, speculate on life and happiness, and the continuance of the means of indulging their propensities, in spite of common sense, and signs and warnings which are plain and trumpet-tongued, except to the victims of delusion themselves! To how many, as "they did eat, they drank, they bought, they sold, they planted, they builded," has this summons been given, "Set thine house in order; for thou shalt die, and not live!" And, alas! how few heed it as they ought to do! Happy are we, if, through the grace of God, we can say, with the apostle, that "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. v. 1.

M. D.

THE TREE CACTUS.

Mr. F. D. Bennett, when visiting the Cape of Good Hope, observes—The more abundant or conspicuous vegetation includes some splendid examples of the cactus family. One of these is peculiarly conspicuous on the plains, rising in an erect and columnar form, to the height of fifteen or twenty feet; its sides deeply fluted, (the angles armed with clusters of black thorns,) and its summit ramifying scantily. Some of the more aged examples have a bole four feet in circumference, destitute of thorns, and covered with a smooth white bark, the leaf in this stage of growth assuming the decided character of a caulis, or trunk. We observed neither flower nor fruit in this species. A vegetable column of this description, rising isolated in the midst of the plain, with a vulture perched motionless on its summit, had much the appearance of a highly-wrought zoophoric. A second many-sided cactus resembles that last described, in the form of its stem or leaf, but has a procumbent and diffused growth, and bears a profusion of flowers with broad and elegant rays of white petals, succeeded by fruit the size and shape of a large orange green when immature, and, when ripe, of a bright crimson colour. Within the rind, (which is dense and leathery,) is contained a red, juicy, and farinaceous pulp, studded with small black seeds. This berry is called by Europeans "the prickly plum." It is produced in great abundance, and its pulp, (which has a cool, sweet, and subacid taste, not unlike that of a raspberry preserved,) is an exceedingly wholesome and delicious food. A third species, resembling *Cactus tuna*, is the most common in the jungle, where its long and rigid thorns prove very troublesome to the traveller, penetrating his flesh, and resisting extraction by the barbed structure of their points. The species with broad and spinous leaves, (the "prickly pear" of other tropical lands,) we noticed but rarely here, and never with either flower or fruit.

KNOWLEDGE.

Knowledge of the gospel doctrines is the candle without which faith cannot see to do its work.—*Gurnall.*

THE LAW WRITTEN.

The law prepares the heart by conviction and humiliation; but it is only grace that writes the law in it.—*Henry.*

SATAN'S EMPIRE.

The empire exercised by Satan over mankind is to be regarded, not as the power of a prince, but as that of an executioner.—*Charnock.*

Tyler & Reed, Printers, Bolt-court, Fleet-street.

UNIVERSITY OF MICHIGAN
3 9015 06560 1661

A 532327